TAFSIR IBN KATHIR
(ABRIDGED)

The Qur'an is the revelation of Allah's Own Words for the guidance of His creatures. Since the Qur'an is the primary source of Islamic teachings, the correct understanding of the Qur'an is necessary for every Muslim. The Tafsir of Ibn Kathir is the most renowned and accepted explanation of the Qur'an in the entire world. In it one finds the best presentation of Hadiths, History, and scholarly commentary. Darussalam is proud to present for the first time this abridged version of Tafsir Ibn Kathir, which is free from unauthentic Hadiths.
TAFSIR
IBN KATHIR
(ABRIDGED)
VOLUME 1

Parts 1 and 2 (Surat Al-Fatihah to Verse 252 of Surat Al-Baqarah)
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Parts 1 and 2 (Surat Al-Fatiha to Verse 252 of Surat Al-Baqarah)

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

DARUSSALAM
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In the Name of Allâh
The Most Beneficent, the Most Merciful
Publishers Note

*Tafsîr Al-Qur'ân Al-‘Azîm*, which is famous by the title *Tafsîr Ibn Kathîr*, by Al-Hâfiz Abu Al-Fîdâ’ Imâd Ad-Dîn Ismâ’il bin ’Umar bin Kathîr Al-Qurashi Al-Buṣrawi (d. 774 H.), is the most popular interpretation of the Qur'ân in the Arabic language, and the majority of the Muslims consider it to be the best source based on Qur'ân and Sunnah. This Arabic work spans three thousand and two hundred pages in four volumes. To cover all of the references, Ibn Kathîr has also collected some weak *Hadîths* and Israeliitish stories. Some repetitions also occur in it, as and when the topics required these.

As Darussalam has made a policy to publish only such works which are based on Qur'ân and authentic *Hadîths* we appointed a board of Islâmîc scholars to summarize *Tafsîr Ibn Kathîr* in the original Arabic language. Shaykh Abu Al-Ashbâl Ahmad Shâgif of Râbîyah Al-‘Âlam Al-Islâmi, Makkah, and Shaykh Şafi-ur-Raḩmân Al-Mubârâkpurî, Head of the Research Committee of Darussalam worked with a team of other scholars for about two years on this project. We published this summarized version in the Arabic language titled as *Al-Miṣbah Al-Munîr fi Tahdîh Tafsîr Ibn Kathîr*.

This summarized version was prepared for the sole purpose of translation into all the major languages of the world. First of all, it is being presented in the English language as it is the most widely written and spoken in the world.

To translate a book in another language is a task requiring great skill, and when it comes to the translation of *Tafsîr* and *Hadîth*, then it becomes a greater responsibility, requiring the skills of both languages and the knowledge of religion and religious terms. The help, advice, guidance and cooperation of many persons was sought for the various steps of the project. The translation was done by Mr. Jalal Abualrub (USA), Mr. Nasir Khitab, his wife Mrs. Huda Khitab (Canada), Mr. Aqeeq Walker (USA), Dr. Muhammad Al-Jibali (USA) and Mr. Sami Ayoub (USA). The translation was edited by Mr. Abu Khaliyil (USA), Mr. Muhammad Farooq (Pakistan), Mr. Abdul Ahad (India) Mrs. Jalal Abualrub (USA), Mr. Abdul-Munîm (Egypt), Mr. Sidheeq C. A. Veliankode (India), Qâri Muhammad Iqbal (Pakistan), Mr. Shakil Ahmad As-Salâfi (India) and Ḥâfiz Abdul-Matin (Pakistan). Layout planning and computer programing in an advanced publishing software was voluntarily carried out by Mr. Muhammad Munawar (Pakistan).
The typesetting and correction of manuscript was done by Mr. Abdus-Samad (India), Syed Ali Haider (India) and Mr. Hassan Ajami (Egypt). Some valuable suggestions were made by Mr. Al-Arabi bin Razduq (UK) and Mr. Omar Johnson (USA).

We have tried our best not to include any weak Ḥadīth in this presentation. All the authentic sayings of the Prophet ﷺ have also been presented in the Arabic language along with diacritics. The only sections of the Arabic that were not translated are some discussions pertaining to Arabic words which were not pertinent to the English readers, such omissions are very few to mention. Topic headings were added throughout the Tafsir to help the readers better understand the discussion of the Verses of the Qurʾān. The language and style adopted for the translation is very plain and simple. The translation of the meanings of the Verses is from the translation of Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published by Darussalam. The editors have made some changes in it at some places where it was necessary to comply with the Tafsir.

I am thankful to all the workers, helpers and advisers who cooperated with us in the completion of this great project. And I am especially thankful to Shaykh Ṣafī-ur-Rahmān Al-Mubārakpuri, who is a great scholar of the time and from whom all of us at Darussalam benefit seeking his advice and valuable suggestions regarding our research projects and problems. We have tried our best to make it a faultless work, but human weakness may render any error in it. We ask the readers to forgive us for such errors and to inform us of that in order to remove it from the following editions.

In the whole project, the errors are from our side and from Satan while all the good is from the blessings of Allāh. If the people benefit from this translation in the understanding of the Qurʾān, we will consider it a great blessing and we pray to Allāh for the best reward in the Hereafter.

Abdul-Malik Mujahid
General Manager
Darussalam Publications
Riyadh, March 2000
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Important Guidelines about the Authenticity of the Reports and Quotations in the Tafsîr of Ibn Kathîr

Reports from the Companions of the Messenger of Allâh ﷺ

Reports that are attributed to the Companions of Allâh’s Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur’ân. As for those quotes that Ibn Kathîr 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 Kathîr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ŷâfi‘ Ibn Kathîr often quotes.

– ‘Ali bin Abî Ţalîh (Al-Wâlibi) reported that Ibn ‘Abbâs said...
– (‘Aṭîyah) Al-‘Awﬁ reported that Ibn ‘Abbâs said...
– Aḍ-Ḍaḥḥâk from Ibn ‘Abbâs.
– As-Suddî reported from Abu Mâlik and Abu Ţâlih from Ibn ‘Abbâs, Ibn Mas’ûd and [or] some men among the Companions.
– Al-Ḥasan Al-Baṣrî reporting from or about the Prophet ﷺ.
– Qatâdah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of Ḥadîth. 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.


**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.

The Biography of the Author, Ibn Kathîr

By the Honored Shaykh ‘Abdul-Qâdir Al-Arnâ‘ût, may Allâmah protect him.

He is the respected Imâm, Abu Al-Fidâ‘, ‘Imâm Ad-Dîn Ismâ‘îl bin ‘Umar bin Kathîr Al-Qurashi Al-Buṣrawi - Buṣraian in origin; Dimashqi in training, learning and residence.

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

Ibn Kathîr’s Teachers

Ibn Kathîr studied Fiqh - Islîmic jurisprudence - with Burhân Ad-Dîn, İbrahîm bin ‘Abdur-Raḥmân Al-Fîzârî, known as İbn Al-Fîrkâh (who died in 729 H). Ibn Kathîr heard Ḥadîths from İsâ bin Al-Muṭîm, Aḥmad bin Abî Ṭâlib, (İbn Ash-Shaḥnâh) (who died in 730 H), İbn Al-Ḥajjâr, (who died in 730 H), and the Ḥadîth narrator of Ash-Shâm (modern day Syria and surrounding areas); Bahâ Ad-Dîn Al-Qâsim bin Muṭaffar bin ‘Asâkir (who died in 723 H), and İbn Ash-Shîrâzî, İsḥâq bin Yaḥyâ Al-Âmmûdî, also known as ‘Affî Ad-Dîn, the Zahiriyyah Shaykh who died in 725 H, and Muḥammad bin Zarrâd. He remained with Jamâl Ad-Dîn, Yûsûf bin Az-Zâki Al-Mîzzi who died in 724 H, he benefited from his knowledge and also married his daughter. He also read with Shaykh Al-Islâm, Taqi Ad-Dîn Aḥmad bin ‘Abdul-Ḥalîm bin ‘Abdus-Salâm bin Taymiyyah who died in 728 H. He also read with the Imâm Ḥâfîz and historian Shams Ad-Dîn, Muḥammad bin Aḥmad bin ‘Uthmân bin Qâymâz Adh-Dhahabi, who died in 748 H. Also, Abu Mûsâ Al-Qarâfâi, Abu Al-Fâṭîr Ad-Dabbûsî and ‘Ali bin ‘Umar As-Suwâînî and others who gave him permission to transmit the knowledge he learned with them in Egypt.

In his book, Al-Mu‘jam Al-Mukhâs, Al-Ḥâfîz Adh-Dhahabi wrote that Ibn Kathîr was, “The Imâm, scholar of jurisprudence, skillful scholar of Ḥadîth, renowned Faqîh and scholar of Tafsîr who wrote several beneficial books.”
Further, in *Ad-Durar Al-Kāminah*, Al-Ḥāfiẓ Ibn Ḥajar Al-Asqalānī said, “Ibn Kathīr worked on the subject of the Ḥadīth in the areas of texts and chains of narrators. He had a good memory, his books became popular during his lifetime, and people benefited from them after his death.”

Also, the renowned historian Abu Al-Mahāsin, Jamāl Ad-Dīn Yūsuf bin Sayf Ad-Dīn (Ibn Taghri Bardi), said in his book, *Al-Manhal Aṣ-Ṣāfi*, “He is the Shaykh, the Imām, the great scholar ‘Imād Ad-Dīn Abu Al-Fidā’*. He learned extensively and was very active in collecting knowledge and writing. He was excellent in the areas of *Fiqh*, *Tafsīr* and Ḥadīth. He collected knowledge, authored (books), taught, narrated Ḥadīths and wrote. He had immense knowledge in the fields of Ḥadīth, *Tafsīr*, *Fiqh*, the Arabic language, and so forth. He gave *Fatuwās* (religious verdicts) and taught until he died, may Allāh grant him mercy. He was known for his precision and vast knowledge, and as a scholar of history, Ḥadīth and *Tafsīr*.”

**Ibn Kathīr’s Students**

Ibn Ḥajī was one of Ibn Kathīr’s students, and he described Ibn Kathīr: “He had the best memory of the Ḥadīth texts. He also had the most knowledge concerning the narrators and authenticity, his contemporaries and teachers admitted to these qualities. Every time I met him I gained some benefit from him.”

Also, Ibn Al-Īmād Al-Ḥanbali said in his book, *Shadharāt Adh-Dhahab*, “He is the renowned Ḥāfiẓ ‘Īmād Ad-Dīn, whose memory was excellent, whose forgetfulness was miniscule, whose understanding was adequate, and who had good knowledge in the Arabic language.” Also, Ibn Ḥābīb said about Ibn Kathīr, “He heard knowledge and collected it and wrote various books. He brought comfort to the ears with his *Fatuwās* and narrated Ḥadīths and brought benefit to other people. The papers that contained his *Fatuwās* were transmitted to the various (Islāmic) provinces. Further, he was known for his precision and encompassing knowledge.”

**Ibn Kathīr’s Books**

1 - One of the greatest books that Ibn Kathīr wrote was his
The Biography of the Author, Ibn Kathîr

Tafsîr of the Noble Qur'ân, which is one of the best Tafsîrs that rely on narrations [of Ḥadîths, the Tafsîr of the Companions, etc.]. The Tafsîr by Ibn Kathîr was printed many times and several scholars have summarized it.

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

3- At-Takmil fi Ma'rifat Ath-Thiqât wa Ad-Du'afâ waal Majâhil which Ibn Kathîr collected from the books of his two Shaykhs Al-Mizzi and Adh-Dhahabi; Al-Kâmal and Mizân Al-I'tidâl. He added several benefits regarding the subject of Al-Jarh and At-Tadîl.

4- Al-Hadi was-Sunan fi Aḥadîth Al-Masâniḍ was-Sunan which is also known by, Jâmi' Al-Masâniḍ. In this book, Ibn Kathîr collected the narrations of Imâm Aḥmad bin Hanbal, Al-Bazzâr, Abu Ya'la Al-Mawshîli, Ibn Abî Shaybah and from the six collections of Ḥadîth: the Two Šâhîhs [Al-Bukhârî and Muslim] and the Four Sunan [Abu Dâwud, At-Tirmidhi, An-Nasâ'î and Ibn Mâjah]. Ibn Kathîr divided this book according to areas of Fiqh.

5- Tabaqât Ash-Shâfi'iyah which also contains the virtues of Imâm Ash-Shâfi'i.

6- Ibn Kathîr wrote references for the Ḥadîths of Adillat At-Tanbîh, from the Shâfi'i school of Fiqh.

7- Ibn Kathîr began an explanation of Ṣâhîh Al-Bukhârî, but he did not finish it.

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

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

10- He summarized 'Ulûm Al-Ḥadîth, by Abu 'Amr bin Aṣ-Ṣalâh and called it Mukhtasar 'Ulûm Al-Ḥadîth. Shaykh Aḥmad Shâkir, the Egyptian Muḥaddîth, printed this book along with his commentary on it and called it Al-Bâ'ith Al-Ḥathîth fi Sharḥ Mukhtâṣar 'Ulûm Al-Ḥadîth.

11- As-Sîrah An-Nabawiyyah, which is contained in his book Al-Bidâyah, and both of these books are in print.
12- A research on Jihād called Al-Ijtihād fī Ṭalabi Al-Jihād, which was printed several times.

**Ibn Kathīr’s Death**

Al-Ḥāfiz Ibn Ḥajar Al-Asqalānī said, “Ibn Kathīr lost his sight just before his life ended. He died in Damascus in 774 H.”

May Allāh grant mercy upon Ibn Kathīr and make him among the residents of His Paradise.
Ibn Kathîr’s Introduction

All praise is due to Allâh, Who started His Book by saying,

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ الْجَهَّالِينَ رَبِّ الْحَيَاتِ الْأَخِرَىَّ... مَا لَكَ مِنْ يَوْمِ آيَةٍ (1)

(All praise is due to Allâh, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense) (Al-Fâtihah 1:2-4)

and Who began His creation with the Hamd (His praise and appreciation), by saying,

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ النَّفْسَ أَوَّلَ الْحَيَاتِ وَأَلْدُمْ مِنْ آيَةٍ (2)

(All praise and thanks be to Allâh, Who created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others equal to their Lord) (Al-An’âm 6:1),

and ended it with the Hamd, by saying, after mentioning the destination of the people of Paradise and the people of the Fire,

وَلَيْتَ رَبِّ الْأَلْبَابِ (3)

(And you will see the angels surrounding the Throne (of Allâh), glorifying their Lord with praise. And judgement will be made between them (creatures) with the truth. And it will be said, “All praise and thanks be to Allâh, the Lord of all that exists.”) (39:75).

And similarly,

وَلَمْ يَرُدَّ الْحَمْدُ إِلَيْهِ إِلاَّ هُوَ وَلَدَ الْحَمْدِ وَهُوَ الْعَلِيمُ الْحَكِيمُ (4)

(He is Allâh, there is no ilah except for Him, His is the praise in the beginning and in the end, His is the judgement and to Him shall you (all) return.) (28:70)

Verily, all thanks are due to Allâh in the beginning and in
the end, for what He has created and what He shall create. Allāh is the One praised for all things, just as the praying person says, "O Allāh, Yours is the praise, praise that fills the heavens, the earth and whatever You will after that."[1]

All the thanks are due to Allāh Who sent His Messengers, whom He described as,

\(<\)Bearers of good news, and warners, so that mankind would have no plea against Allāh after the (coming of) Messengers.\(>\)
\(\text{(An-Nisā’ 4:165)}\)

and ended them with the unlettered, Arabian, Makkan Prophet who guides to the clear straight path. Allāh sent the Prophet Muḥammad ﷺ to all of His creation - the Jinns and mankind - from the time that his prophethood began until the commencement of the Last Hour. Allāh said,

\(<\)Verily I have sent to you a Messenger from among you. So when it (this Qur'ān) is recited, I will send My Spirit down upon him (Muḥammad ﷺ). He will repeat that which he was given and We will place on him a certain portion of My manifest grace.\(>\)
\(\text{(Al-'Anfās 7:158)}\)

\(<\)Say (O Muḥammad ﷺ): "O mankind! Verily, I am the Messenger sent to you all by Allāh, the One to Whom the dominion of the heavens and the earth belongs. There is no god (worthy of worship) but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His Words, and follow him so that you may be guided."\(>\) \(\text{(Al-An'am 6:19)}\)

\(<\)That by it, I may warn you and whoever it reaches\(>\)

Therefore, whether one is an Arab or non-Arab, black or red, human or Jīnn, whoever this Qur'ān is conveyed to, it is a warning for them all. This is why Allāh said,

\(<\)whoever has his actions weighed, and whoever has no actions,\(>\)

[1] Al-Bukhārī, Muslim and others have recorded Hadiths mentioning this supplication.
Introduction

"But whoever rejects it among the groups (of other peoples), the Fire will be their promised meeting place" (Hûd 11:17).

Therefore, whoever disbelieves in the Qur’ân among those whom we mentioned, then, according to Allâh, the Fire will be their destination. Allâh said,

"Then leave Me alone with those who deny this narration (the Qur’ân). We shall gradually punish them from where they perceive not." (Nûn 68:44).

Also, the Messenger of Allâh ﷺ said,

"I was sent to the white and red." Mujâhid commented, "Meaning, mankind and the Jinns."[1] Hence, Muḥammad ﷺ is the Messenger to all creation, mankind and Jinn, conveying what Allâh revealed to him in the Glorious Book that,

"Falsehood cannot come to it from before it or behind it, (it is) sent down by the Wise, Worthy of all praise." (Fussilat 41:42)

Therefore, the scholars are required to elaborate upon the meanings of Allâh’s Speech and to convey these meanings, providing they seek them from their proper resources. The scholars are required to learn and convey these meanings, just as Allâh said,

"O Lord! Send among the Children of Adam (a ummah) the ones who will inherit the Book (Scriptures) and the Torah and the Gospel, and who will teach mankind the lessons, and it is You who are the Best of those who teach mankind." (Al ’Imrân 3:187) and,

Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment (Al-Imrān 3:77).

Allah criticized the People of the Scriptures - Jews and Christians - who came before us, for ignoring Allah's Book that was revealed to them, and for acquiring and indulging in the affairs of this life, all the while being distracted from what they were commanded, that is, adhering to Allah's Book.

We Muslims are thus required to refrain from doing what Allah criticized the People of the Scriptures for, and to heed what He commanded us; learning and comprehending the Book of Allah, revealed to us, and to convey all that is in it. Allah said,

``Almighty Allah said: 'Verily, We have sent down to you the Scripture in truth, that you may be the Guide of Mankind; you are not a whit above them in degree. (And He is) the One, the Most Forgiving, the Most Merciful.' (Al-Baqara 2:282.)

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allah) Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayāt to you, if you but understand (57:16-17).

Hence, Allah's mentioning this Ayah (57:17) after the Ayah that preceded it, alerts us to the fact that just as He brings life to the earth after it has died, He also softens the hearts with faith and guidance after they become hard because of committing sins and errors. We ask Allah to grant us this good end, He is Most Kind, Most Generous.
The Sources for Tafsîr

If someone asks about the best methods of Tafsîr, we reply that the best method is to explain the Qur‘ân with the Qur‘ân itself. What is mentioned in general terms in one place in the Qur‘ân, is usually explained in another place. When one does not find this easily, he should look to the Sunnah because its purpose is to explain the Qur‘ân and elaborate upon its meanings. Allâh said,

«إِنَّا أُرَانَّا إِلَى الْكِتَابِ الْبَلَّامِيْلِ لِتَفَاصِلِهُ وَلَا تَهْيَأُ الْقُلُوبُ إِلَّا بِهِمْ أَنَّ رَبَّكَ أَنَّهُ أَنَّهُ الْحَكِيمُ الْمُجْهِلُ»

(Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur‘ân) in truth that you might judge between men by that which Allâh has shown you, so be not a pleader for the treacherous.» (4:105),

«وَإِنَّا أُرَانَّا عَلَى الْكِتَابِ إِلَّا لِتَفَاصِلِهِ وَلَا تَهْيَأُ الْقُلُوبُ إِلَّا بِهِمْ وَعَمَّا يَتَّقُونَ»

(And We have not sent down the Book (the Qur‘ân) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.» (16:64) and,

«وَإِنَّا أُرَانَّا إِلَى الْحَرَّمِ لِتَفَصِّلِهِ وَلَا تَجْعَلَ الْقُلُوبَ مُكَسَّرَةً»

(And We have also sent down unto you (O Muhammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur‘ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.» (16:44).

This is why the Messenger of Allâh ﷺ said,

«إِنِّي أُوْيِتُ الْقُرْآنَ وَمَعْلُوْمَةَ مَعْمَٰلَهُمْ»

'I was given the Qur‘ân and its equal with it», in reference to the Sunnah.\[1\]

The Sunnah was a revelation from Allâh just as the Qur‘ân, although it is not recited as the Qur‘ân is recited.

So one seeks the Tafsîr of the Qur‘ân with the Qur‘ân itself and with the Sunnah. If one cannot find the Tafsîr in the

\[1\] Ahmad 4:131
Qur'ān or Sunnah, he should refer to the statements of the Companions, who were the most knowledgeable of Tafsīr, for they witnessed the situations and incidents that we did not witness. They also had the deepest comprehension, the most correct knowledge, and the most righteous works. Especially the scholars and leaders among them, such as the Four Rightly Guided Khalīfahs and righteous Imāms, and ‘Abdullāh bin Mas‘ūd, may Allāh be pleased with them all. Imām Abu Ja‘far bin Jarīr Aṭ-Ṭabārī narrated that ‘Abdullāh bin Mas‘ūd said, “By He other than Whom there is no God, no Āyah in the Book of Allāh was revealed but I have knowledge about whom and where it was revealed. Verily, if I know of a person who has more knowledge than me in the Book of Allāh that the animals can reach (by travelling on them), I will travel to meet him.”

Also, among the scholars of the Companions is the great scholar, the sea of knowledge, ‘Abdullāh bin ‘Abbās, the cousin of the Messenger of Allāh ﷺ and the explainer of the Qur'ān, as a result of the blessing of the supplication of the Messenger of Allāh ﷺ. The Prophet ﷺ invoked Allāh for the benefit of Ibn ‘Abbās,

الّهُمَّ أَهْلِهِ فِي الْدِّينِ وَعَلَّمْهُ التَّأْوِيلَ

"O Allāh! Teach him Fiqh in the religion and interpretation."

Further, Ibn Jarīr Aṭ-Ṭabārī reported that ‘Abdullāh bin Mas‘ūd said, “Yes, Ibn ‘Abbās is the interpreter of the Qur'ān.” This Hādīth has an authentic chain of narrators. Ibn Mas‘ūd died in the thirty-second year of Hijrah and ‘Abdullāh bin ‘Abbās lived for thirty-six years after that. Hence, what do you think about the knowledge that Ibn ‘Abbās collected after Ibn Mas‘ūd? Al-A‘mash said that Abu Wā’il said, “Ali once appointed ‘Abdullāh bin ‘Abbās to lead the Ḥajj season. Ibn ‘Abbās gave a speech to the people in which he read and explained Sūrat Al- Baqarah (according to another narration, Sūrat An-Nūr) in such a way, that if the Romans, Turks and the Daylam heard him, they would have embraced Islām.”

This is why the majority of the knowledge Ismā'īl bin 'Abdur-Rahmān As-Suddi Al-Kabīr collected in his Tafsīr is from these two men, Ibn Mas'ūd and Ibn 'Abbās. Yet, he sometimes mentions what they narrated of the Israeliite accounts that the Messenger of Allāh ﷺ has allowed when he said,

"بَلِّغُوا عَلَيْيْنَّ أُمَّةَنَا وَخَذَّلُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا خَرَّجُوا وَمِنْ كَذِّبْ عَلَيْيْ مُتَعَمَّدًا فَلْيَتْبَغُوا مُتَعَمَّدًا بِنَارٍ"

"Convey on my behalf, even if it is one Ayah (sentence), and narrate from the Children of Israel, as there is no sin in this. And whoever intentionally lies on me, let him assume his assured seat in the Fire."

This Ḥadīth from 'Abdullāh bin Amr was collected by Al-Bukhārī (Fath Al-Bārī 6:572). This is why when 'Abdullāh bin 'Amr had possession of two books from the People of the Scripture on the Day (battle) of the Yarmuk, he used to narrate what was in them, because of what he understood of the Ḥadīth that allowed this practice.

**Israelite Accounts and Tales**

Yet, the Israeliite accounts and stories should only be used as supporting evidence, not as evidence themselves. There are three types of these accounts and tales; a kind that we are sure is authentic because we have in our religion something that testifies to its truth. The second type is what we know to be false based on what we have. The third is of neither type. Hence, we neither affirm nor deny this type, and we are allowed to narrate it, because of the Ḥadīth that we mentioned. The majority of these are of no religious benefit. For instance, an Israeliite tale mentions the names and number of the people of the Cave (Al-Kahf) and the color of their dog. They also include the type of tree Moses’ staff was made of, the kind of the birds Ibrāhīm brought back to life by Allāh’s leave, the part of the cow the dead Israeliite was struck with to resurrect him, and the kind of tree that Allāh spoke to Moses through. Such examples of things that Allāh kept unexplained in the Qur’ān do not carry any daily or religious significance for responsible adults.
The Tafsīr of the Tābi‘īn

When unable to find the Tafsīr in the Qur‘ān, the Sunnah or with the Companions, the scholars then look to the Tafsīr of the Tābi‘īn, (second generation of Islām) such as Mujāhid bin Jabr, who was a wonder himself in Tafsīr. Muhammad bin Ishāq narrated that Abbān bin Ṣāliḥ said that Mujāhid said, “I reviewed the Muṣḥaf with Ibn ‘Abbās thrice from beginning to end asking him about each and every Ayah in it.” Also, Ibn Jarīr narrated that Ibn Abī Mulyakah said, “I saw Mujāhid asking Ibn ‘Abbās about the Tafsīr of the Qur‘ān while he was holding his tablets (papers). Ibn ‘Abbās would say to him, ‘Write,’ until Mujāhid asked him about the entire Tafsīr.” This is why Sufyān Ath-Thawri said, “If the Tafsīr reaches you from Mujāhid, then it is sufficient for you.”[1]

The scholars of Tafsīr also include Sa‘īd bin Jubayr, Ikrimah-the freed servant of Ibn ‘Abbās, ‘Aṭā’ bin Abī Rabāḥ, Al-Ḥasan Al-Baṣrī, Masrūq bin Al-Ajda’, Sa‘īd bin Al-Musayyib, Abu Al-‘Āliyah, Ar-Rabi’ bin Anas, Qatādah, Aḍ-Daḥhāḳ bin Muzāḥim and other scholars among the Tābi‘īn and the following generations. The statements of these Imāms should be mentioned and referred to for Tafsīr. We should mention here that these scholars use a variety of meanings for some words, leading those who do not have enough knowledge to think that they conflict, and thus, they consider them opposing statements. This is not correct, for some of these scholars would use variations of the same expressions and some of them would use the precise terms. These meanings are all the same in the majority of instances, and those who have sound comprehension see this, and Allāh is the One Who guides and directs to success.

Tafsīr by mere Opinion

It is prohibited to indulge in Tafsīr by mere opinion. Muḥammad bin Jarīr reported that Ibn ‘Abbās said that the Prophet ﷺ said,

من قال في القرآن يرأيه أو بما لا يعلم فلنستأنا من الناس

[1] For this, and the previous quotes, see At-Ṭabarī 1:90-91.
Introduction

"Whoever explains the Qur'an with his opinion or with what he has no knowledge of, then let him assume his seat in the Fire."\(^5\)

At-Tirmidhi, An-Nasā'ī and Abu Dāwud also recorded this Ḥadith. At-Tirmidhi said, "ṣāḥib".

**Explaining what One has Knowledge of, Silence otherwise**

The Salaf used to refrain from explaining what they had no knowledge of. For instance, Ibn Jarir (Aṭ-Ṭabari) reported that Abu Ma'mar said that Abu Bakr Aṣ-Ṣiddīq said, "Which land will carry me and which heaven will shade me if I said about Allāh's Book that which I have no knowledge of?"\(^{[1]}\) Ibn Jarir also reported that Anas narrated that 'Umar bin Al-Khaṭṭāb read the Āyah,

\[
\text{And fruits and Abbā (herbage, etc.)}
\]

while standing on the Minbar. He then said, "We know the fruit, so what is the Abbā?" He then said, "O 'Umar! This is exaggeration."\(^{[2]}\) This statement means that 'Umar briefly wanted to know the exact nature of the Abbā, for it was evident - to him - that it is a plant that grows on earth, just as Allāh said,

\[
\text{And We cause therein the grain to grow. And grapes and clover plants (i.e. green fodder for the cattle)}\] (80:27-28).

Ibn Jarir also recorded that Ibn Abi Mulaykah said that Ibn ‘Abbās was asked about an Āyah, “That if any of you is asked about, he will indulge in its Tafsīr.” without hesitation Ibn ‘Abbās refused to say anything about it (meaning with his opinion). This narration has an authentic chain of narrators. He also narrated that Ibn Abi Mulaykah said, “A man asked Ibn ‘Abbās about,

\[
\text{One Day, the space whereof is a thousand years.}
\]

\[^{[1]}\] Aṭ-Ṭabari 1:78.
\[^{[2]}\] Aṭ-Ṭabari 24:229.
Ibn `Abbas asked him, 'What is,

{\textit{فَيُومُ الْمَقْدُورِ أَلَّا تَكُونَ}}

\textit{(Day the measure whereof is fifty thousand years)}?'

The man said, 'I only asked you to tell me.' Ibn `Abbas said, 'They are two Days that Allah has mentioned in His Book and He has better knowledge of them.' He disliked commenting on the Book of Allah when he had no knowledge about it.'

Al-Layth narrated that Yahyā bin Sa`d said that Sa`d bin Al-Musayyib used to talk about what he knows of the Qur`ān (At-Ṭabarî 1:86). Also, Ayyūb, Ibn 'Awn and Hishām Ad-Dastuwā'î narrated that Muhammad bin Sīrīn said, "I asked 'Ubaydah (meaning, As-Salmani) about an Āyah of the Qur`ān and he said, "Those who had knowledge about the circumstances surrounding revelation of the Qur`ān have perished. So fear Allah and seek the right way." Ash-Sha'bi narrated that Masrūq said, "Avoid Tafsīr, because it is narration related to Allah."\(^1\)

These authentic narrations from the Companions and the Imāms of the Salaf (righteous ancestors) testify to their hesitation to indulge in the Tafsīr of what they have no knowledge of. As for those who speak about what they have linguistic and religious knowledge of, then there is no sin in this case. Hence, the scholars and the Imāms, including the ones we mentioned, issued statements of Tafsīr and spoke about what they had knowledge of, but avoided what they had no knowledge of. Refraining from indulging in what one has no knowledge of is required of everyone, just as everyone is required to convey the knowledge that they have when they are asked. Allah said,

{\textit{فيَّبَنِيَّةٌ لِّلْقَابِلِينَ وَلَا تَكُونُ}}

\textit{(To make it known and clear to mankind, and not to hide it)} (3:187).

Also, a Ḥadīth narrated through several chains of narrators says,

\[\text{من سِلَّ عن عِلمٍ فَكَفَّ منهُ، أَلْحَجِمُ يَوْمَ الْقِيَامَةِ بِيَدَانِمِ من نَارٍ.}\]

\(^1\) At-Ṭabarî 1:86, for these quotes.
Whoever is asked about knowledge that he knows but hid it, will be tied with a muzzle made of fire on the Day of Resurrection.\footnote{Ahmad, At-Tirmidhi, and others.}

The Makkan and Madīnān Sūrahs

Hammām narrated that Qatādah said, “Sūrahs: Al-Baqarah (2), Al-‘Imrān (3), An-Nisā’ (4), Al-Mā’idah (5), Barā’ah (9), Ar-Ra’d (13), An-Nahl (16), Al-Ḥajj (22), An-Nūr (24), Al-Ahzāb (33), Muḥammad (47), Al-Fātîha (48), Al-Ḥujurat (49), Al-Raḥmān (55), Al-Ḥadid (57), Al-Mujādilah (58), Al-Ḥashr (59), Al-Mumtaḥanah (60), As-Saff (61), Al-Jumu‘ah (62), Al-Munāfiqūn (63), At-Taghābun (64), At-Ṭalāq (65),

\( \text{أَيُّهَا الَّذِي لَمْ تَرَٰٓوْنَ } \)

\( \text{O Prophet! Why do you forbid (for yourself)} \)
number ten, and also

\( \text{إِذَا رَوَّبَ } \)

\( \text{When is shaken} \) (99:1), and,

\( \text{إِذَا حَكَاهُ آمَنُوْا } \)

\( \text{When there comes the Help of Allāh (to you, O Muḥammad against your enemies)} \) (110:1) in the Qur’ān were revealed in Al-Madīnah. The rest were revealed in Makkah.

The Number of the Qur’ānic Ayāt

As for the count of Ayāt of the Glorious Qur’ān, these are at least six thousand. There is a difference of opinion over this count; some said the number is six thousand, while some added two hundred and four Ayāt and some added fourteen. Also, some added two hundred and nineteen, while some others added two hundred and twenty-five or twenty-six. Furthermore, others added two hundred and thirty-six, as Abu ‘Amr Ad-Dānī said in his book, Al-Bayān.

The Number of Words and the Letters of the Qur’ān

As for the number of the words and the letters of the Glorious Qur’ān, Al-Faḍl bin Shādhān said that ‘Aṭā’ bin Yasār
said they are, “Seventy-seven thousand, four hundred and thirty-nine words.”

As for the number of letters of the Qur’ān, ‘Abdullāh bin Kathīr said that Mujāhid said, “This is our count of the letters in the Qur’ān: three hundred twenty-one thousand one hundred and eighty letters.” Further, Al-Faḍl said that ‘Ātā’ bin Yasār said that the Qur’ān has, “Three hundred twenty-three thousand and fifteen letters.” In addition, Salām Abu Muḥammad Al-Hamānī said, “Al-Ḥajjāj gathered the readers (of the Qur’ān), those who memorized it, and the scribes, and he asked them, ‘Tell me about the entire Qur’ān, how many letters does it consist of?’ They said, ‘We counted three hundred forty thousand seven hundred and forty letters.’”

**Dividing the Qur’ān into Parts**

Al-Ḥajjāj then said, “Tell me where the middle is.” They found that the middle is at Allāh’s statement,

\[\text{And let him be careful\textsuperscript{2}}\]

in Sūrat Al-Kahf (18:19) while the third is at the hundredth Ayah in Sūrat Barā’ah (9). The second third ends at the hundredth or the hundred and first Ayah of Sūrat Ash-Shu‘arā (26), and the last third ends at the end of the Qur’ān. The seventh ends at the end of Allāh’s statement,

\[\text{Of them were (some) who believed in him (Muhammad \textsuperscript{3}), and of them were (some) who averted their faces}\]

(4:55).

The second seventh ends at last letter of His statement in Sūrat Al-A‘rāf (7:147),

\[\text{Then will be lost}\]

The third seventh ends at Allāh’s statement in Sūrat Ar-Ra’d (13:35),

\[\text{Its provision.}\]

The fourth at the end of His statement in Sūrat Al-Ḥajj (22:34),

\[\text{\textsuperscript{3}Ar-Ra’d}\]
"We have appointed religious ceremonies." The fifth seventh ends at Allāh’s statement in Sūrat Al-Ahzāb (33:36),

\[\text{wuwa kān il-ma\textsuperscript{a} mūmīna lā ma\textsuperscript{a} mūsata}\]

"It is not for a believer, man or woman." The sixth seventh ends at Allāh’s statement in Sūrat Al-Fath (48:6)

\[\text{an-nul\textsuperscript{a} al\textsuperscript{a}lal dhul\textsuperscript{a} al-taww}u\text{\textsuperscript{a}}\]

"Who think evil thoughts about Allāh."

The last seventh ends at the end of the Qur‘ān.

Salām bin Muḥammad then said, “We learned these facts in four months.” Some people said that Al-Ḥajjāj used to read one fourth of the Qur‘ān each night. We should mention that the first fourth ends at the end of Sūrat Al-An‘am (6), the second at,

\[\text{wasi\textsuperscript{a}n\textsuperscript{a}n\textsuperscript{a}n}\]

"And let him be careful" Sūrat Al-Kahf (18:19), the third at the end of Az-Zumar (39) and the last fourth at the end of the Qur‘ān. Ash-Shaykh Abu ‘Amr Ad-Dānī said in his book, Al-Bayān, that there is a difference of opinion over all of these statements. Allāh knows best.

**The Juzu’ or Chapter of the Qur‘ān**

As for the chapters of the Qur‘ān, there are thirty well-known Juzu’, which are used in the various schools and so forth. We mentioned the Ḥadīth that the Companions used to divide the Qur‘ān by Juzu’s - not Sūrahṣ - This Ḥadīth is recorded in the Musnad of Imām Ahmad, Sunan of Abu Dāwud and by Ibn Mājah, that Aws bin Ḥudhayfah said that he asked the Companions of the Messenger of Allāh ﷺ during his lifetime about how they used to divide the Qur‘ān. They said, “A third, a fifth, a seventh, a ninth, one-eleventh, one-thirteenth and the Mufassāl until the end.”[1]

**The Meaning of Sūrah**

There is a difference of opinion about the meaning of the word ‘Sūrah’ - chapter - and what it is derived from. It was

said that ‘Sūrah’ means elevation and height.

An-Nābīghah - a renowned poet from the pre-Islāmic era - said (when he was praising a king),

‘Do you realize that Allāh has given you such a Sawrah, that every other king remains far below it?’

Furthermore, Sūrah implies that the reader is moving from one stage to another. It was also said that Sūrah means height, just like walls that surround cities. It was said that Sūrah was called as such because it is a part of the Qur‘ān, as compared to the word Asār, which is in reference to whatever remains in the pot. Therefore, in this case, the origin of the word was altered so that the word now reads Sūrah. It was also said that Sūrah was called such because it is complete and perfect, as the Arabs used to call the perfect camel a Sūrah. I say that the word Sūrah means collecting or surrounding parts - or the Āyāt in this case, just as the wall that surrounds the city, surrounds its homes and buildings. The plural for the word Sūrah is Sūwrā, Sūwarāt and Sūrāt.

The Meaning of Āyah

The Āyah is the sign - or pause - that separates the speech before and after, meaning that the Āyah is separate from its preceding and following sentences. Allāh said,

\[\text{The sign of His kingdom}\ (2:248).\]

It was also said that it was called ‘Āyah’, meaning, ‘a wonder’, because mankind is unable to produce something like it. The plurals for Āyah are Āyy, Āyāt and Āyāy.

The Meaning of Kalimah

As for the word Kalimah, it means ‘one word’, which might consist of two letters such as Ma and La. The Kalimah might also contain more than ten letters such as,

\[\text{Layastakhifannahum } (24:55),\]

\[\text{Anulzimukumuha } (11:28)\] and,
Fa-Asqaynakumuḥ. (15:22) Also, a Kalimah might constitute an entire Āyah, such as

Wal-Fajr (89:1)

Wad-Ḍuḥā (93:1) and,

Wal-ʿAṣr (103:1).

Further, the scholars of Kufah said that each of ‘Alif Lām Mīm, Ṭa Ha, Yāsīn, Ḥa Mīm is a Kalimah. In addition, Abu 'Amr Ad-Dānī said, "I know of only one Āyah that is one word, that is, Allāh's statement,

Mudhāmmatān in Sūrat Ar-Rahmān (55:64)."

Does the Qur'ān contain non-Arabic Words?

Al-Qurṭubi said, "There is a consensus that the Qur'ān does not contain any non-Arabic expressions. The scholars also agree that there are some non-Arabic names in the Qur'ān, such as Ibrāhīm (Abraham), Nūḥ (Noah) and Lūṭ. They disagree over whether there is anything in it that is exclusively not Arabic, whereas Al-Baqillānī and At-Ṭabarī rejected this notion, saying, 'What the Qur'ān contains of non-Arabic terms is shared between various languages.'"
The Tafsir of Sūrat Al-Fāṭiḥah
(Chapter 1)
Which was revealed in Makkah

The Meaning of Al-Fāṭiḥah and its Various Names

This Sūrah is called Al-Fāṭiḥah, that is, the Opener of the Book, the Sūrah with which prayers are begun. It is also called, Umm Al-Kitāb (the Mother of the Book), according to the majority of the scholars. In an authentic Ḥadīth recorded by At-Tirmidhi, who graded it Sahīh, Aḥu Hurayrah said that the Messenger of Allāh ﷺ said,

«Al-Ḥamdu lillāhi Rabbil-ʿĀlamīn is the Mother of the Qur’ān, the Mother of the Book, and the seven repeated Ayāt of the Glorious Qur’ān.»

It is also called Al-Ḥamd and Aṣ-Ṣalāh, because the Prophet ﷺ said that his Lord said,

«Qissmītul ḥusūla biyi wabiyyin ʿibdiyyi yusfin, fīḏā ʿalā yūfūd: ʿalā ḥusūla biyi, ʿalā ḥusūla biyi, ʿalā ḥusūla biyi, ʿalā ḥusūla biyi, ʿalā ḥusūla biyi, ʿalā ḥusūla biyi, ʿalā ḥusūla biyi.»
"The prayer (i.e., Al-Fatiha) is divided into two halves between Me and My servants.' When the servant says, 'All praise is due to Allah, the Lord of existence,' Allah says, 'My servant has praised Me.'" [1]

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

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

»رَوْمَا يَدْرِيكَ أَنْ تَقُلُّنَّ<

«How did you know that it is a Ruqyah?» [2]

Al-Fatiha was revealed in Makkah as Ibn 'Abbâs, Qatadah and Abu Al-'Aliyah stated. Allah said,

»وَلَمَّا نَزَّلَلَّ الْقُرْآنَ مِنْ آنِيَةِ الْمَكَّاَي<

(And indeed, We have bestowed upon you the seven Mathani) (seven repeatedly recited verses), (i.e. Surat Al-Fatiha) (15:87). [3] Allah knows best.

**How many Ayat does Al-Fatiha contain?**

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

**The Number of Words and Letters in Al-Fatiha**

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

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[3] That is, because this Ayah, which refers to Al-Fatiha, was itself revealed in Makkah.
The Reason it is called Umm Al-Kitāb

In the beginning of the Book of Tafsīr, in his Šahīh, Al-Bukhārī said; “It is called Umm Al-Kitāb, because the Qur’ān starts with it and because the prayer is started by reciting it.”[1] It was also said that it is called Umm Al-Kitāb, because it contains the meanings of the entire Qur’ān. Ibn Jarīr said, “The Arabs call every comprehensive matter that contains several specific areas an Umm. For instance, they call the skin that surrounds the brain, Umm Ar-Ra’s. They also call the flag that gathers the ranks of the army an Umm.” He also said, “Makkah was called Umm Al-Qurā, (the Mother of the Villages) because it is the grandest and the leader of all villages. It was also said that the earth was made starting from Makkah.”[2]

Further, Imām Aḥmad recorded that Abu Hurayrah narrated about Umm Al-Qur’ān that the Prophet ﷺ said,


"It is Umm Al-Qur’ān, the seven repeated (verses) and the Glorious Qur’ān."[3]

Also, Abu Ja’far, Muḥammad bin Jarīr Aṭ-Ṭabari recorded Abu Hurayrah saying that the Messenger of Allāh said about Al-Fāṭiḥah,


"It is Umm Al-Qur’ān, Al-Fāṭiḥah of the Book (the Opener of the Qur’ān) and the seven repeated (verses)."[4]

Virtues of Al-Fāṭiḥah

Imām Aḥmad bin Ḥanbal recorded in the Musnad that Abu Saʿīd bin Al-Mu’allā said, “I was praying when the Prophet ﷺ called me, so I did not answer him until I finished the prayer. I then went to him and he said, ‘What prevented you from coming?’ I said, ‘O Messenger of Allāh! I was praying.’ He said, ‘Didn’t Allāh say’,

"O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?"

He ﷺ then said,

"لأعلمنك أعظم سنة في القرآن فذل أنخرج من المسجد"

"I will teach you the greatest Sūrah in the Qur’ān before you leave the Masjid." He held my hand and when he was about to leave the Masjid, I said, 'O Messenger of Allāh! You said: I will teach you the greatest Sūrah in the Qur’ān.' He said, «Yes.»

«الحمد لله رب العالمين»

«Al-Ḥamdu lillāhi Rabbil-ʿĀlamīn»

«تَّعَمّ الْقُرْآنُ الْمُكْتَبُ وَالْقُرْآنُ العَظِيمُ الْالْدِّي أُوتِينَهُ»

"It is the seven repeated (verses) and the Glorious Qur’ān that I was given."[1]


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

«أَسْتَجِبْنَا لِلَّذِينَ كَانُوا يَجْرِحُونَ الإِنْفُقَاتَ وَكَانُوا يَقْزَمُونَ»

«Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?»

He said, 'Yes, O Messenger of Allāh! I will not do it again.' the Prophet ﷺ said,

Would you like me to teach you a Sūrah the likes of which nothing has been revealed in the Tawrāh, the Injīl, the Zabūr (Psalms) or the Furqān (the Qur’ān)?

He said, 'Yes, O Messenger of Allāh!' The Messenger of Allāh ﷺ said, 'I hope that I will not leave through this door until you have learned it.' He (Ka'b) said, The Messenger of Allāh held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Messenger of Allāh! What is the Sūrah that you have promised to teach me?' He said, 'What do you read in the prayer.' Ubayy said, 'So I recited Umm Al-Qur'ān to him.' He ﷺ said,

اللّٰهُ يُنَبِّئُ يَدِيُهُ مَا أَنْزَلَ اللّٰهُ فِي التّوْرَاةِ وَ لَا فِي الْإِنْجِيْلِ وَ لَا فِي الْزَّبْعُرِ وَ لَا فِي

the furqān ِمَثْلَهَا إِنَّهَا ِالْسَّنَّةُ ِالْعَظِيمَةُ

By Him in Whose Hand is my soul! Allāh has never revealed in the Tawrāh, the Injīl, the Zabūr or the Furqān a Sūrah like it. It is the seven repeated verses that I was given.?

Also, At-Tirmidhī recorded this Ḥadīth and in his narration, the Prophet ﷺ said,

إِنَّهَا مِنْ ِالْسَّنَّةِ ِالْعَظِيمَةِ وَ ِتْلَوُّهُ ِالْإِنْجِيْلِ ِالْعَظِيمُ ِالَّذِي َأَغْضِبَهُ

It is the seven repeated verses and the Glorious Qur’ān that I was given. At-Tirmidhī then commented that this Ḥadīth is Hasan Ṣahīh.[1]

There is a similar Ḥadīth on this subject narrated from Anas bin Mālik.[2] Further, 'Abdullāh, the son of Imām Aḥmad, recorded this Ḥadīth from Abu Hurayrah from Ubayy bin Ka'b, and he mentioned a longer but similar wording for the above Ḥadīth.[3] In addition, At-Tirmidhī and An-Nasāʾī recorded this Ḥadīth from Abu Hurayrah from Ubayy bin Ka'b who said that the Messenger of Allāh ﷺ said,

"Allāh has never revealed in the Tawrāh or the Injil anything similar to Umm Al-Qur'ān. It is the seven repeated verses and it is divided into two halves between Allāh and His servant."

This is the wording reported by An-Nasā‘ī. At-Tirmidhi said that this Ḥadīth is Ḥasan Gharīb.\(^{[1]}\)

Also, Imām Aḥmad recorded that Ibn Jābir said, “I went to the Messenger of Allāh ﷺ after he had poured water (for purification) and said, ‘Peace be unto you, O Messenger of Allāh!’ He did not answer me. So I said again, ‘Peace be unto you, O Messenger of Allāh!’ Again, he did not answer me, so I said again, ‘Peace be unto you, O Messenger of Allāh!’ Still he did not answer me. The Messenger of Allāh ﷺ went while I was following him, until he arrived at his residence. I went to the Masjīd and sat there sad and depressed. The Messenger of Allāh ﷺ came out after he performed his purification and said, ‘Peace and Allāh’s mercy be unto you, peace and Allāh’s mercy be unto you, peace and Allāh’s mercy be unto you.’ He then said, ‘O ’Abdullāh bin Jābir! Should I inform you of the best Sūrah in the Qur’ān?’ I said, ‘Yes, O Messenger of Allāh!’ He said, ‘Read, ‘All praise be to Allāh, the Lord of the existence,’ until you finish it.”\(^{[2]}\)

This Ḥadīth has a good chain of narrators.

Some scholars relied on this Ḥadīth as evidence that some Ayāt and Sūrahṣ have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur’ān, Al-Bukhārī recorded that Abu Sa‘īd Al-Khudri said, “Once, we were on a journey when a female servant came and said, The leader of this area has been poisoned and our people are away. Is there a healer among you?’ Then a man whose healing expertise did not interest us stood for her, he read a Ruqyah for him, and he was healed. The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him, ‘You know of a (new) Ruqyah, or did you do this before?’ He said, ‘I only used Umm Al-Kitāb as Ruqyah.’ We

\(^{[1]}\) Tuḥfat Al-Aḥwādhi 8:553 and An-Nasā‘ī in Al-Kubrā 1:318.

\(^{[2]}\) Aḥmad 4:177 and Al-Muwatta 1:84.
said, 'Do not do anything further until we ask the Messenger of Allah.' When we went back to Al-Madinah we mentioned what had happened to the Prophet ﷺ. The Prophet ﷺ said,

"Who told him that it is a Ruqyah? Divide (the sheep) and reserve a share for me."[1]

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

Al-Fatiḥah and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

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

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

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

If he says,

«All praise and thanks be to Allāh, the Lord of existence.»

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

«The Most Gracious, the Most Merciful.»

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

«The Owner of the Day of Recompense.»

Allāh says, 'My servant has glorified Me,' or 'My servant has related all matters to Me.' When he says,

«You (alone) we worship, and You (alone) we ask for help.»

Allāh says, 'This is between Me and My servant, and My servant shall acquire what he sought.' When he says,

«Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray»,

Allāh says, 'This is for My servant, and My servant shall acquire what he asked for.'

These are the words of An-Nasāʾī, while both Muslim and An-Nasāʾī collected the following wording, "A half of it is for Me and a half for My servant, and My servant shall acquire what
he asked for.\footnote{1}

**Explaining this Ḥadīth**

The last Ḥadīth used the word [Ṣalāh] ‘prayer’ in reference to reciting the Qurʾān, (Al-Фātihah in this case) just as Allāh said in another Āyah,

\[وَلَا تَشْمَكِرُوا سَلَاكِهِ ؛ وَلَا تَخْمِلِ يَدَّكُهَا وَأَتِمْهَا بِمَآ ذَلَّكَ سَيْلَا\]

(And offer your Ṣalāh (prayer) neither aloud nor in a low voice, but follow a way between.)

meaning, with your recitation of the Qurʾān, as the Ṣahīh related from Ibn 'Abbās.\footnote{2} Also, in the last Ḥadīth, Allāh said, “I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for.” Allāh next explained the division that involves reciting Al-Фātihah, demonstrating the importance of reciting the Qurʾān during the prayer, which is one of the prayer’s greatest pillars. Hence, the word ‘prayer’ was used here although only a part of it was actually being referred to, that is, reciting the Qurʾān. Similarly, the word ‘recite’ was used where prayer is meant, as demonstrated by Allāh’s statement,

\[وَفَثَرُوا أَلْفَيْحَرَ ۖ إِنَّ فَثَرُوا أَلْفَيْحَرَ كَانَ مُشْهَدًا\]

(And recite the Qurʾān in the early dawn. Verily, the recitation of the Qurʾān in the early dawn is ever witnessed.) in reference to the Fajr prayer. The Two Ṣahīhs recorded that the angels of the night and the day attend this prayer.\footnote{3}

**Reciting Al-Фātihah is required in Every Rak‘ah of the Prayer**

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

\footnotetext[1]{Muslim 1:296, and An-Nasā’i in Al-Kubrā 5:11,12.}
\footnotetext[2]{Fath Al-Bārī 8:257}
\footnotetext[3]{Fath Al-Bārī 8:251 and Muslim 1:439.}
Whoever performs any prayer in which he did not recite Umm Al-Qur‘ān, his prayer is incomplete.\(^1\)

Also, the Two Ṣaḥīḥs recorded that ‘Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

\[لا صلاة لهم لما يقرأ فيهما النزهة.\]

There is no prayer for whoever does not recite the Opening of the Book.\(^2\)

Also, the Ṣaḥīḥs of Ibn Khuzaymah and Ibn Ḥibbān recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

\[لا تجزؤ صلاة لا يقرأ فيها قرآن.\]

The prayer during which Umm Al-Qur‘ān is not recited is invalid.\(^3\)

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

The Tafsīr of Isti‘ādhab (seeking Refuge)

Allāh said,

\[فَاسَمِنْ بَأَبَاهُ إِنِّكَ سَيِّئٌ عَلِيَّ.\]

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

\[أَدْفِعْ يَأْبَاهُ إِنَّكَ أَنْتَ الْفَتَّاهُ عَمّ بَلَدَمَا يَصِفْوُونَ وَلَقَلْ نَعْوَهُ يَأَوْهُ أَلَّا يَغْضُرُونَ.\]

\[Repel evil with that which is better. We are Best-Acquainted

\(^1\) Ahmad 2:250.
\(^2\) Fath Al-Bāri 2:276 and Muslim 1:295.
\(^3\) Ibn Khuzaymah 1:248, and Ibn Ḥibbān 3:139.
with things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shaytáén (devils). And I seek refuge with You, My Lord! lest they should come near me." (23:96-98) and,

"{If} you believe in {what} is revealed to me and {also} believe in what is revealed to you, and {if} you are {true} believers, {then} {there is} no {shadows} {between} you. And {if} you should {be} truthful {to} one another, {then} {better} {is} your course {with} Allah. {And} you obtained {from} me the best {of} guidance."

Repel (an evil) with one which is better, then verily he with whom there was enmity between you, (will become) as though he was a close friend. But none is granted it except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shaytáén tries to turn you away (O Muhammad áî) (from doing good), then seek refuge in Allah. Verily, He is the Hearing, the Knowing. (41:34-36)

These are the only three Áyáts that carry this meaning. Allah commanded that we be lenient human enemy, so that his soft nature might make him an ally and a supporter. He also commanded that we seek refuge from the satanic enemy, because the devil does not relent in his enmity if we treat him with kindness and leniency. The devil only seeks the destruction of the Son of Adam due to the vicious enmity and hatred he has always had towards man’s father, Adam. Allah said,

"O Children of Adam! Let not Shaytáén deceive you, as he got your parents [Adam and Hawá’ (Eve)] out of Paradise.

(Surely, Shaytáén is an enemy to you, so take (treat) him as an enemy. He only invites his Hzéb (followers) that they may become the dwellers of the blazing Fire).

(35:6)"
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 Zālimūn (polytheists, and wrongdoers, etc) (18:50).

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

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

Also, Allāh said,

«And you [want to] recite the Qurʾān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one). Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Satan), and those who join partners with Him.» (16:98-100).

Seeking Refuge before reciting the Qurʾān

Allāh said,

«So when you [want to] recite the Qurʾān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one).»

meaning, before you recite the Qurʾān. Similarly, Allāh said,

«When you intend to offer As-Ṣalāh (the prayer), wash your faces and your hands (forearms)» (5:6)

meaning, before you stand in prayer, as evident by the Hadīths that we mentioned. Imām Ahmad recorded that Abu Saʿīd Al-Khudri said, “When the Messenger of Allāh would
stand up in prayer at night, he would start his prayer with the Takbîr (saying “Allâhu Akbar”; Allâh is Greater) and would then supplicate,

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

He would then say thrice,

‘There is no deity worthy of worship except Allâh.’

He would then say,

‘I seek refuge with Allâh, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.’"

The four collectors of the Sunan recorded this Hadîth, which At-Tirmidhi considered the most famous Hadîth on this subject.\[1\]

Abu Dâwud and Ibn Mâjah recorded that Jubayr bin Mu'tîm said that his father said, “When the Messenger of Allâh started the prayer, he said,

‘Allâh is the Greater, truly the Greatest (thrice); all praise is due to Allâh always (thrice); and all praise is due to Allâh day and night (thrice). O Allâh! I seek refuge with You from the cursed Satan, from his Hamz, Na'âkh and Naftś.’"

‘Amr said, “The Hamz means asphyxiation, the Na'âkh means arrogance, and the Naftś means poetry.”\[2\] Also, Ibn Mâjah recorded that ‘Ali bin Al-Mundhir said that Ibn Fu'adîl narrated that ‘Aţâ’ bin As-Sâ’îb said that Abu ‘Abdur-Râhîm


\[2\] Abu Dâwud 1:486 and Ibn Mâjah 1:265.
As-Sulami said that Ibn Mas‘ūd said that the Prophet ﷺ said,

"O Allah! I seek refuge with You from the cursed devil, from his Hamz, Nafkh and Naft."

He said, “The Hamz means death, the Nafkh means arrogance, and the Naft means poetry.”

Seeking Refuge with Allah when One is Angry

In his Musnad, Al-Ḥāfiẓ Abu Ya‘lā Aḥmad bin ‘Ali bin Al-Muthannā Al-Mawṣili reported that Ubayy bin Ka‘b said, “Two men disputed with each other in the presence of the Messenger of Allah ﷺ and the nose of one of them became swollen because of extreme anger. The Messenger of Allah ﷺ said,

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

An-Nasā’ī also recorded this Ḥadith in his book, Al-Yaum wal-Laylah.

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

"I know of a statement which if he said it, will make what he feels disappear, ‘I seek refuge with Allah from the cursed Satan.’"

They said to the man, ‘Do you not hear what the Messenger of Allah is saying?’ He said, ‘I am not insane.’” Also, Muslim, Abu Dāwūd and An-Nasā’ī recorded this Ḥadith.

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

**Is the Isti‘ādah (seeking Refuge) required?**

The majority of the scholars state that reciting the Isti‘ādah (in the prayer and when reciting the Qur‘ān) is recommended and not required, and therefore, not reciting it does not constitute a sin. However, Ar-Rāzi recorded that ‘Aṭā’ bin Abi Rabāh said that the Isti‘ādah is required in the prayer and when one reads the Qur‘ān. In support of ‘Aṭā’s statement, Ar-Rāzi relied upon the apparent meaning of the Āyah,

«قُضِيْتُكُنَّ النَّاسُ يَقِلُونَ:ُ مَا نُنْتَكُرُونَ بِهِمْ سَيْقَةٌ.»

«Then seek refuge.»

He said that the Āyah contains a command that requires implementation. Also, the Prophet ﷺ always said the Isti‘ādah. In addition, the Isti‘ādah wards off the evil of Satan, which is neccessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, “I seek refuge with Allāh from the cursed devil.” Then this will suffice.

**Virtues of the Isti‘ādah**

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

«إِنَّيْ عَبَّارُ لَيْسَ لَيْتَ عِلَّمَهُمْ سَيْقَةٌ وَكَانَ يَرِيُّونَ وَسَيْكَةً»

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

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

What does Isti‘ādhah mean?

Istī‘ādhah means, “I seek refuge with Allāh from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from.” Indeed, only Allāh is able to prevent the evil of Satan from touching the son of Ādām. This is why Allāh allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allāh required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil. This meaning is reiterated in only three Āyāt in the Qurān. Allāh said in Sūrat Al-A‘rāf,

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

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

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

Allāh also said in Sūrat Al-Mu‘minūn,
Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayātīn (devils). And I seek refuge with You, My Lord! lest they should come near me." (23:96-98).}

Further, Allāh said in Sūrat As-Sajdah,

رزُوْ لَ لَنْ مُّتَحِتَّةً وَ لَنْ أَنْقِتَةً أَذْقَعْ يَالِّهِ هُوَ أَكْسَنُ إِذَا أَذَّنَ يَسْتَغْلِفُ وَ يَنْتَجُهُ عَمَّامًا
ولاَ حَيَّرَتٌ بِهِ وَ بَلْ هُوَ أَلِينُ السَّيْرُ إِلَّا الْأَلِينُ صَبَّرْتُهُ وَ بَلْ قَنَعْتُهُ إِلَّا دُرَّ حَزَنُ عَضْمِيْهِ وَ رَأَيْتُهُ نَفْسَهُ فَالْغَيْبَ يَسْتَجِيبُ بِاللَّهِ بِرِبِّي وَ هُوَ الْكَبِيرُ الْكَبِيرُ.

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

Why the Devil is called Shayātīn

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

وَكَذَكَّةُ خَطِّيْتُ يُبِينَ عَمَّامًا كَذَكَّةً إِلَّآ إِنّي وَلِيُّ وَلِيُّ يُوْجِي بَعْضُهُمْ إِلَّا بَعْضًا وَرُحْمَةُ الْوَلَّدِ
«And so We have appointed for every Prophet enemies—Shayāṭīn (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)» (6:112).

In addition, the Musnad by Imām Ahmad records that Abu Dharr said that the Messenger of Allāh ﷺ said,

«ُۚا أَبَا ذُرُّ نُعْوَدُ بِاللَّهِ مِنْ شَيَاتِينَ الْإِنْسِ وَالْجِنَّ»

«O Abu Dharr! Seek refuge with Allāh from the devils of mankind and the Jinns.»

Abu Dharr said, “I asked him ﷺ, ‘Are there human devils?’ He said, ‘Yes.’”[1] Furthermore, it is recorded in Sahīh Muslim that Abu Dharr said that the Messenger of Allāh ﷺ said,

«یَفْلِعُ الصَّلَاةُ الْمَرَاةَ وَالجُّمَارَ وَالْكَلْبُ الأَشْوَرُ»

“The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a Sutrah, i.e. a barrier).”

Abu Dharr said, “I said, ‘What is the difference between the black dog and the red or yellow dog?’ He said,

«الْكَلْبُ الْأَشْوَرُ شَيْطَانٌ»

“The black dog is a devil.””[2]

Also, Ibn Jarīr At-Ṭabārī recorded that ‘Umar bin Al-Khaṭṭāb once rode a Berthawn (huge camel) which started to proceed arrogantly. ‘Umar kept striking the animal, but the animal kept walking in an arrogant manner. ‘Umar dismounted the animal and said, “By Allāh! You have carried me on a Shayṭān. I did not come down from it until after I had felt something strange in my heart.” This Ḥadīth has an authentic chain of narrators.[3]

The Meaning of Ar-Rajīm

Ar-Rajīm means, being expelled from all types of righteousness. Allāh said,

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

Allāh also said,

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

Further, Allāh said,

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

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

**Bismillāh is the First Āyah of Al-Fātihah**

The Companions started the Book of Allāh with Bismillāh:

1. In the Name of Allāh, the Most Gracious, the Most Merciful.

The scholars also agree that Bismillāh is a part of an Āyah
in Sūrat An-Naml (chapter 27). They disagree over whether it is a separate Āyah before every Sūrah, or if it is an Āyah, or a part of an Āyah, included in every Sūrah where the Bismillāh appears in its beginning. Ad-Dāraquṭnī also recorded a Ḥadīth from Abu Hurayrah from the Prophet ﷺ that supports this Ḥadīth by Ibn Khuzaymah. Also, similar statements were attributed to ‘Ali, Ibn ‘Abbās and others.[1]

The opinion that Bismillāh is an Āyah of every Sūrah, except Al-Barā’ah (chapter 9), was attributed to (the Companions) Ibn ‘Abbās, Ibn ‘Umar, Ibn Az-Zubayr, Abu Hurayrah and ‘Ali. This opinion was also attributed to the Tābi‘īn: ‘Aṭā’, Ţāwūs, Sa‘īd bin Jubayr, Makhūl and Az-Zuhri. This is also the view of ‘Abdullāh bin Al-Mubārak, Ash-Shāfi‘ī, Āḥmad bin Ḥanbal, (in one report from him) Iṣḥāq bin Rāhwayh and Abu ‘Ubayd Al-Qāsim bin Salām. On the other hand, Mālik, Abu Ḥanīfah and their followers said that Bismillāh is not an Āyah in Al-ṣāihuṭīh or any other Sūrah. Dāwūd said that it is a separate Āyah in the beginning of every Sūrah, not part of the Sūrah itself, and this opinion was also attributed to Āḥmad bin Ḥanbal.

**Basmalah aloud in the Prayer**

As for Basmalah aloud during the prayer, those who did not agree that it is a part of Al-ṣāihuṭīh, state that the Basmalah should not be aloud. The scholars who stated that Bismillāh is a part of every Sūrah (except chapter 9) had different opinions; some of them, such as Ash-Shāfi‘ī, said that one should recite Bismillāh with Al-ṣāihuṭīh aloud. This is also the opinion of many among the Companions, the Tābi‘īn and the Imāms of Muslims from the Salaf and the later generations. For instance, this is the opinion of Abu Hurayrah, Ibn ‘Umar, Ibn ‘Abbās, Mu‘āwiyyah, ‘Umar and ‘Ali - according to Ibn ‘Abdul-Barr and Al-Bayhaqi. Also, the Four Khalifahs - as Al-Khaṭīb reported - were said to have held this view although the report from them is contradicted. The Tābi‘īn scholars who gave this Tafsīr include Sa‘īd bin Jubayr, Tākrimah, Abu Qilābah, Az-Zuhri, ‘Ali bin Al-Ḥasan, his son Muḥammad, Sa‘īd bin Al-Musayyib, ‘Aṭā’, Ţāwūs, Mujahid, Sālim, Muḥammad bin Ka'b


The proof that these scholars relied on is that, since Bismillāh is a part of Al- Ṣādiq, it should be recited aloud like the rest of Al-Ṣādiq. Also, An-Nasā‘ī recorded in his Sunan, Ibn Ḥibbān and Ibn Khuzaymah in their Ṣaḥīḥs and Al-Ḥākim in the Mustadrak, that Abu Hurayrah once performed the prayer and recited Bismillāh aloud. After he finished the prayer, he said, “Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allāh ﷺ.” Ad-Dāraquṭnī, Al-Khaṭīb and Al-Bayhaqī graded this Ḥadīth Ṣaḥīḥ[1]. Furthermore, in Ṣaḥīḥ Al-Bukhārī it is recorded that Anas bin Mālik was asked about the recitation of the Prophet ﷺ. He said, “His recitation was unhurried.” He then demonstrated that and recited, while lengthening the recitation of Bismillāh Ar-Rahmān Ar-Rahīm.[2] Also, in the Musnad of Imām Aḥmad, the Sunan of Abu Dāwūd, the Ṣaḥīḥ of Ibn Ḥibbān and the Mustadrak of Al-Ḥākim - it is recorded that Umm Salamah said, “The Messenger of Allāh used to distinguish each Āyah during his recitation,

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

Ad-Dāraquṭnī graded the chain of narration for this Ḥadīth


Furthermore, Imām Abu ‘Abdullāh Ash-Shāfi‘ī and Al-Ḥākim in his Mustadrak, recorded that Muʿāwiyyah led the prayer in Al-Madīnah and did not recite the Bismillāh. The Muhājirin who were present at that prayer criticized that. When Muʿāwiyyah led the following prayer, he recited the Bismillāh aloud.[2]

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

Other scholars stated that the Bismillāh should not be recited aloud in the prayer, and this is the established practice of the Four Khalifahs, as well as ‘Abdullāh bin Mughaffal and several scholars among the Tābi‘īn and later generations. It is also the Madhhab (view) of Abu Ḥanīfah, Ath-Thawri and Aḥmad bin Hanbal.

Imām Mālik stated that the Bismillāh is not recited aloud or silently. This group based their view upon what Imām Muslim recorded that ‘A’ishah said that the Messenger of Allāh ﷺ used to start the prayer by reciting the Tākbīr (Allāhu Akbar; Allāh is Greater) and then recite,

\[
\text{الْحَسَنِيَّةَ يَا رَبَّ الْعَلِيمِينَ}
\]

\text{All praise and thanks be to Allāh, the Lord of all that exists.} 
(Ibn Abi Ḥātim 1:12).

Also, the Two Sahīhs recorded that Anas bin Mālik said, “I prayed behind the Prophet ﷺ, Abu Bakr, ‘Umar and ‘Uthmān and they used to start their prayer with,

\[
\text{الْحَسَنِيَّةَ يَا رَبَّ الْعَلِيمِينَ}
\]

\text{All praise and thanks be to Allāh, the Lord of all that exists.} 
Muslim added, “And they did not mention,

\[
	ext{بِسْمِ ﷺ أَبُو الْكَبُّرِ أَلْبَسِمَةَ}
\]

\text{In the Name of Allāh, the Most Gracious, the Most Merciful} \]


whether in the beginning or the end of the recitation.\textsuperscript{[1]} Similar is recorded in the \textit{Sunan} books from ‘Abdullāh bin Mughaffal, may Allāh be pleased with him.\textsuperscript{[2]}

These are the opinions held by the respected Imāms, and their statements are similar in that they agree that the prayer of those who recite \textit{Al-Fātiḥah} aloud or in secret is correct. All the favor is from Allāh.

\textbf{The Virtue of \textit{Al-Fātiḥah}}

Imām Ahmad recorded in his \textit{Musnad}, that a person who was riding behind the Prophet \textsuperscript{ﷺ} said, “The Prophet’s animal tripped, so I said, ‘Cursed Shayṭān.’ The Prophet \textsuperscript{ﷺ} said,

\begin{quote}
لَا تُقُولُ: تَمُّنُ الشَّيَاطِينَ، إِنَّكَ إِذَا قُلْتُ: تَمُّنُ الشَّيَاطِينَ، تَعَاضَمُ وَقَالَ: يَفْوَتُ مَثَلُ الذَّبَابٍ.

do not say: cursed Shayṭān, for if you say these words, Satan becomes arrogant and says, ‘With my strength I made him fall.’ When you say, ‘Bismillāh,’ Satan will become as small as a fly.\textsuperscript{[3]}
\end{quote}

Further, An-Nasā’ī recorded in his book \textit{Al-Yawm wal-Laylah}, and also Ibn Marduwyah in his \textit{Tafsīr} that Usāmah bin ‘Umayr said, “I was riding behind the Prophet...” and he mentioned the rest of the above \textit{Hadīth}. The Prophet \textsuperscript{ﷺ} said in this narration,

\begin{quote}
لَا تُقُولُ: مَكَّدَةً، فَإِنَّكَ تَعَاضَمُ حَتَّى يَكُونَ كَالْبَيْبَةُ، وَلَكِنْ قُلْ: بِسْمِ اللَّهِ، فَإِنَّكَ بَضْرٌ حَتَّى يَكُونَ كَالْذَّبَابِةُ.

do not say these words, because then Satan becomes larger; as
\end{quote}

\textsuperscript{[1]} Fath Al-Bāri 2:265, and Muslim 1:299. We should state that Al-Ḥāfīz Ibn Ḥajar Al-Asqalānī said in his book \textit{Bulūgh Al-Marām}, “Aḥmad, An-Nasā’ī and Ibn Khuzaymah recorded this wording (for the \textit{Hadīth} above): They did not recite (بِسْمِ اللَّهِ، فَإِنَّكَ بَضْرَ) \textit{In the Name of Allāh, the Most Gracious, the Most Merciful} aloud.’ In another narration by Ibn Khuzaymah, They used to recite it silently.’ This is the meaning intended (by the \textit{Hadīth} recorded by Muslim).”

\textsuperscript{[2]} At-Tirmidhi no. 244.

\textsuperscript{[3]} Aḥmad 5:59.
large as a house. Rather, say, 'Bismillâh,' because Satan then becomes as small as a fly. 

This is the blessing of reciting Bismillâh.

**Basmalah is recommended before performing any Deed**

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

The Basmalah is also recommended before one enters the place where he wants to relieve himself, there is a Ḥadîth concerning this practice. Further, Basmalah is recommended at the beginning of ablution, for Imâm Aḥmad and the Sunan compilers recorded that Abu Hurayrah, Sa'd bin Zayd and Abu Sa'id narrated from the Prophet ﷺ:

"Wâ jîzû ilmin Rûm bî dhârk arshin Allâh 'alîahina."

"There is no valid ablution for he who did not mention Allâh’s Name in it."

This Ḥadîth is Ḥasan (good). Also, the Basmalah is recommended before eating, for Muslim recorded in his Sahîh that the Messenger of Allâh ﷺ said to 'Umar bin Abi Salamah while he was a child under his care,

"Qâl bîshmin Allâh wa kâlar bismihiwa wa kâlar mina yilik."

"Say Bismillâh, eat with your right hand and eat from whatever is next to you."

Some of the scholars stated that Basmalah before eating is obligatory. Basmalah before having sexual intercourse is also recommended. The Two Sahîhs recorded that Ibn 'Abbâs said that the Messenger of Allâh ﷺ said,

"Wâ zdhumna Idhâr Darar min 'Anna Yâ'lmîh Allah qâl: bishmin Allâh lilmun jumilna ash-Shâtan wajibî lilmun maaza 'arfnatana, fa'Allah in yâdhar bintumahum wâlîdî lâm yüşrubu lshâtan 'anâ huwallahu 'alâ 'in."
If anyone of you before having sexual relations with his wife says, 'In the Name of Allah. O Allah! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm that child.»

The Meaning of “Allāh”

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

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

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

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

«O you who believe! Exclaim to your Lord, behold, your Lord is Most Forgiving, Most Merciful» (Qur’ān, 7:170).

1 Fath Al-Bāri 9:136, Muslim 2:1058.
Say (O Muhammad ﷺ:) "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." (17:110)

Also, the Two Sahīhs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

"Allāh has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise."[1]

These Names were mentioned in a Ḥadīth recorded by At-Tirmidhī[2] and Ibn Mājah, and there are several differences between these two narrations.

The Meaning of Ar-Rahmān Ar-Rahīm - the Most Gracious, the Most Merciful

Ar-Rahmān and Ar-Rahīm are two names derived from Ar-Raḥmah (the mercy), but Raḥmān has more meanings that pertain to mercy than Ar-Rahīm. There is a statement by Ibn Jarīr that indicates that there is a consensus on this meaning. Further, Al-Qurṭubi said, "The proof that these names are derived (from Ar-Raḥmah), is what At-Tirmidhī recorded - and graded Sahīh from 'Abdur-Raḥmān bin 'Awf that he heard the Messenger of Allāh ﷺ say,

فَأَلَّا إِنَّ اللَّهَ تَعَالَى: أَنَا الْرَّحْمَٰنَ خَلَفْتُ الرَّحْمَ وَصَفَقْتُ لَهَا اسْمَٰمًا مِنْ اسْمِي، فَمَنْ وَضَلَّهَا وَضَلَّتْهُ وَمَنْ فَطَّعَهَا فَطَعَهُهُ،

"Allāh the Exalted said, "I Am Ar-Raḥmān. I created the Raham (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him."[3]

He then said, "This is a text that indicates the derivation." He then said, "The Arabs denied the name Ar-Raḥmān, because of their ignorance about Allāh and His attributes."

Al-Qurṭubi said, "It was said that both Ar-Raḥmān and Ar-Raḥīm have the same meaning, such as the words Nadmān

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and *Nadīm*, as Abu ‘Ubayd has stated. Abu ‘Ali Al-Fārisi said, ‘Ar-Raḥmān, which is exclusively for Allāh, is a name that encompasses every type of mercy that Allāh has. Ar-Raḥīm is what effects the believers, for Allāh said,

«وَسَكَانُ إِلَيْهِ الْمُؤْمِنِينَ رَحِيمًا»

(And He is ever Raḥīm (merciful) to the believers.) (33:43)

Also, Ibn ‘Abbās said - about Ar-Raḥmān and Ar-Raḥīm, They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy).” [1]

Ibn Jarīr said; As-Surri bin Yaḥyā At-Tamīmi narrated to me that ʿUthmān bin Zufar related that Al-ʿAẓrami said about Ar-Raḥmān and Ar-Raḥīm, “He is Ar-Raḥmān with all creation and Ar-Raḥīm with the believers.” [2] Hence. Allāh’s statements,

«فَلَمْ يَفْسَدُ عَلَى الْمُنَاطِقِ الْأَصِيلَةَ»

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

«وَرَفَضَ عَلَى الْفِرَجِ أَسْتَوَى»

(Ar-Raḥmān (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His majesty). (20:5)

Allāh thus mentioned the *Istawā* - rising over the Throne along with His Name Ar-Raḥmān, to indicate that His mercy encompasses all of His creation. Allāh also said,

«وَسَكَانُ إِلَيْهِ الْمُؤْمِنِينَ رَحِيمًا»

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

«وَحَمِّنَ الْذُّنٰبَةَ وَالْأُخْرَىَ وَرَجِيمُهُمَا»

(The Raḥmān and the Raḥīm of this life and the Hereafter)

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

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

«وَسَلِّمْ مِنْ أَصِلَّةٍ إِلَى أَصِلَّةٍ إِلَى اللَّهِ مَلَكَةَ يُمَيِّنُونَهَا»

«And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: “Did We ever appoint aIlah (gods) to be worshipped besides Ar-Rahman (Most Gracious, Allah)?”» (43:45).

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

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

«فَقَلْ إِنَّ آدمًا أَوْ إِنَّ آدمًا إِلَّا مَنْ أَنْزَلَهُ اللَّهُ مَلَكَةً مَلِيئَةً الْأَسْلَامُ»

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

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

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

«إِنَّ سَبِيلَ طَرْفُكَ يَوْمَ تُصْطَبُوْنَ رَحْمَةً مَّعَ عَزْيَةٍ وَقُلْتُمْ حَيْثُ مَا عَبَسْتُمْ يُبْصِرْكُمْ بَالْمُبْتِينِ رَوْفَ أٍرَحْمَةً»

«Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided) for the believers (he ﷺ is) kind (full of pity), and Rahim
(merciful) (9:128).

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

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

In conclusion, there are several of Allāh’s Names that are used as names for others besides Allāh. Further, some of Allāh’s Names are exclusive for Allāh alone, such as Allāh, Ar-Raḥmān, Al-Khāliq (the Creator), Ar-Rāziq (the Sustainer), and so forth.

Hence, Allāh started the Tasmiyah (meaning, ‘In the Name of Allāh, Most Gracious Most Merciful’) with His Name, Allāh, and described Himself as Ar-Raḥmān, (Most Gracious) which is softer and more general than Ar-Raḥîm. The most honorable Names are mentioned first, just as Allāh did here.

A Ḥadîth narrated by Umm Salamah stated that the recitation of the Messenger of Allāh ﷺ was slow and clear, letter by letter,

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

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

«2. Al-Ḥamd be to Allāh, the Lord of all that exists.»

The Meaning of Al-Ḥamd

Abu Ja‘far bin Jarîr said, “The meaning of
"Al-Ḥamdu Lillāh" (all praise and thanks be to Allāh) is: all thanks are due purely to Allāh, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allāh's innumerable favors and bounties, that only He knows the amount of. Allāh's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allāh also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allāh for these favors from beginning to end."[1]

Further, Ibn Jarīr commented on the Āyah,

«Al-Ḥamdu Lillāh», that it means, "A praise that Allāh praised Himself with, indicating to His servants that they too should praise Him, as if Allāh had said, 'Say: All thanks and praise is due to Allāh.' It was said that the statement,

«Al-Ḥamdu Lillāh», entails praising Allāh by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, 'All thanks are due to Allāh,' he will be thanking Him for His favors and bounties."[2]

The Difference between Praise and Thanks

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

The Statements of the Salaf about Al-Ḥamd

Ḥāfṣ mentioned that 'Umar said to 'Ali, "We know Lā ilaha illallāh, Subḥān Allāh and Allāhu Akbar. What about Al-Ḥamdu Lillāh?" 'Ali said, "A statement that Allāh liked for

Himself, was pleased with for Himself and He likes that it be repeated."[1] Also, Ibn ‘Abbās said, “Al-Ḥamdū Lillāh is the statement of appreciation. When the servant says Al-Ḥamdū Lillāh, Allāh says, ‘My servant has praised Me.” Ibn Abī Ḥātim recorded this Ḥadīth.[2]

The Virtues of Al-Ḥamd

Imām Ahmad bin Ḥanbal recorded that Al-Aswad bin Sari' said, “I said, ‘O Messenger of Allāh! Should I recite to you words of praise for My Lord, the Exalted, that I have collected?’ He said,

«أَنَا إِنِّي رَبِّي يُجِبُّ الْحَمْدَ

"Verily, your Lord likes Al-Ḥamd."

An-Nasā‘ī also recorded this Ḥadīth.[3] Furthermore, Abu ʿĪsā At-Tirmidhi, An-Nasā‘ī and Ibn Mājah recorded that Mūsā bin Ibrāhīm bin Kathīr related that Ṭalḥah bin Khirāsh said that Jābir bin ‘Abdullāh said that the Messenger of Allāh Ḥefs said,

«أَفْسَلِ الدُّكَرِ لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْسَلِ الدَّعَاءِ الْحَمْدُ لَهُ،

"The best Dhikr (remembering Allāh) is Lā ilaha illallāh and the best supplication is Al-Ḥamdū Lillāh."

At-Tirmidhi said that this Ḥadīth is Hasan Gharīb. [4] Also, Ibn Mājah recorded that Anas bin Mālik said that the Messenger of Allāh Ḥefs said,

«تَنْحِيمَ اللَّهِ عَلَى عِبَادِهِنَّ فَقَالَ: الْحَمْدُ لَهُ، إِلَّا كَانَ الَّذِي أَعْطَى أَفْسَلَ وَمَا

"No servant is blessed by Allāh and says,‘Al-Ḥamdū Lillāh’, except that what he was given is better than that which he has himself acquired."[5]

Further, in his Sunan, Ibn Mājah recorded that Ibn ‘Umar

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said that the Messenger of Allāh ﷺ said,

"إنَّ عِنْدَا مِنِّي عِبَادِي اللَّهِ قَالَ: ِّبَى رَبُّ لِلَّهِ رَبُّكُمُ ِّكَمَا يَنْبِيِّبُ لِجَلَّالِهِ وَفُضْلِهِ وَعَظْمِ سُلَاطِنِهِ. فَمَعَضَّتْ بِالْمَلَائِكَةِ قُلْتُ يَدُبَّري ِّكَفْيَ تَكْتَبَاهَا فَصَعَّدَ إِلَى الْلَّهِ قَالَ: ِّبَى رَبَّنَا إنَّ عِنْدَا قَالُ مَقَالَةً لَا تُذْرَى كَفْيَ تَكْتَبَاهَا، قَالَ الْلَّهُ وَهُوَ أَعْلَمُ ِّبَى قَالَ عَبْدُهُ مَا ذَا قَالَ عَبْدُي قَالَ: ِّبَى رَبُّ إِنَّهُ قَالَ: لِلَّهِ رَبُّكُمُ ِّكَمَا يَنْبِيِّبُ لِجَلَّالِهِ وَفُضْلِهِ وَعَظْمِ سُلَاطِنِهِ. فَقَالَ الْلَّهُ لَهُمَا: ابْتَحَبَا كَمَا قَالَ عَبْدُي، حَتَّى يَلْقَايَا ِّفَأَجْزَرَهُمَا بِهِ."}

"A servant of Allāh once said, 'O Allāh! Yours is the Ḥamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' The two angels were confused as to how to write these words. They ascended to Allāh and said, 'O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.' Allāh said while having more knowledge in what His servant has said, 'What did My servant say?' They said, 'He said, 'O Allāh! Yours is the Ḥamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' Allāh said to them, 'Write it as My servant has said it, until he meets Me and then I shall reward him for it.'"[1]

Al before Ḥamd encompasses all Types of Thanks and Appreciation for Allāh

The letters Alif and Lām before the word Ḥamd serve to encompass all types of thanks and appreciation for Allāh, the Exalted. A Ḥadīth stated,

"اللَّهُمَّ لَكَ الْحَمْدُ كَلِّهَا، وَلَكَ الْكَلِمُ كَلِّهَا، وَبِسْمِ الْحَمْدِ الْأَمْرُ كَلِّهَا.

"O Allāh! All of Al-Ḥamd is due to You, You own all the ownership, all types of good are in Your Hand and all affairs belong to You."[2]

The Meaning of \textit{Ar-Rabb}, the Lord

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

The Meaning of \textit{Al-‘Alamin}

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

\begin{verbatim}
ربِّ الْقُلُوبِ
\end{verbatim}

\textit{The Lord of the \textit{‘Alamin} says:} “Every type of creation is an \textit{‘Alam}.” Az-Zajjāj also said, “\textit{‘Alam} encompasses everything that Allah created, in this life and in the Hereafter.” Al-Qurṭubi commented, “This is the correct meaning, that the \textit{‘Alam} encompasses everything that Allah created in both worlds. Similarly, Allah said,

\begin{verbatim}
قَالَ لَهُ الْقَرْنِيَّ: قَالَ رَبِّ لَسْتُ وَلَدًا وَلَا كُنْتُ مَوْتٗيّ أَنِّي كَانُمُّ تَولَّمُونِ
\end{verbatim}

\textit{Fir‘awn (Pharaoh) said: “And what is the Lord of the \textit{‘Alamin}?” Mūsā (Moses) said: “The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty”} (26:23-24).

Why is the Creation called \textit{‘Alam}?

\textit{‘Alam} is derived from \textit{Alāmah}, that is because it is a sign testifying to the existence of its Creator and to His Oneness.”\textsuperscript{[1]}

\textsuperscript{[1]} Al-Qurṭubi 1:139.
(3. *Ar-Rahmān* (the Most Gracious), *Ar-Rahīm* (the Most Merciful)). Allāh said next,

*Ar-Rahmān* (the Most Gracious), *Ar-Rahīm* (the Most Merciful)

We explained these Names in the *Basmalah*. Al-Qurtubi said, “Allāh has described Himself by ‘*Ar-Rahmān*, *Ar-Rahīm’ after saying ‘the Lord of the Ālāmīn’, so His statement here includes a warning, and then an encouragement. Similarly, Allāh said,

*Declare (O Muhammad ﷺ) 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)[1]

Allāh said,

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

Hence, *Rabb* contains a warning while *Ar-Rahmān* *Ar-Rahīm* encourages. Further, Muslim recorded in his *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

ََّلَوْ يَلْعَبُ اللَّهُ َّمَا يَبْنِئُ َّمَا يَبْنِئُ َّمَا ْيَتَّبِعُ َّمَا ْيَتَّبِعُ َّمَا ْبَنُّ َّمَا يَبْنِئُ َّمَا ْقَتَّلَ َّمَا يَبْنِئُ َّمَا ْقَتَّلَ

*If the believer knew what punishment Allāh has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allāh has, none will lose hope of earning His earning.*[2]

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

**Indicating Sovereignty on the Day of Judgment**

Allāh mentioned His sovereignty of the Day of Resurrection,

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

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

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

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

Ad-Daḥḥāk said that Ibn ‘Abbās commented, “Allah says, ‘On that Day, no one owns anything that they used to own in the world.’”

The Meaning of Yawm Ad-Dīn

Ibn ‘Abbās said, “Yawm Ad-Dīn is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allah will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons.”[1] In addition, several other Companions, Tābi‘īn and scholars of the Salaf, said similarly, for this meaning is apparent and clear from the Ayah.

Allāh is Al-Mālik (King or Owner)

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

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

Also, the Two Sahîhs recorded Abu Hurayrah saying that the Prophet ﷺ said,

أَخْنَعَ اسْمُ عِنْدَنَا اللَّهُ رَجُلٌ نَسَمِيْ بِنَامِلَةِ الْأَمَالِكَ وَلَا مَالِكَ إِلَّا اللَّهُ

The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.\[1\]

Also the Two Sahîhs recorded that the Messenger of Allah ﷺ said,

 nefîṣu l-lâh l-ardz wa-tâwîlî l-shânâh bîbîhi l-nâmî bi l-fâlî bâyâ; anî l-mâlik, anîn mîlîk l-ardz; anîn al-jîbaârûn? anîn al-mâktûrûn?

(On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant?\[2\]

Also, in the the Glorious Qur'ân;


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

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


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

\(99\) As there was a king behind them\(18:79\), and,

\(100\) Jâmîl fî ikhâm l-ainâwa wa-bâsâlîk mâlikât.

\[1\] Fath Al-Bârî 1:604 and Muslim 3:1688.

\[2\] Fath Al-Bârî 13:404 and Muslim 4:2148.
The Meaning of Ad-Dīn

Ad-Dīn means the reckoning, the reward or punishment. Similarly, Allāh said,

«On that Day Allāh will pay them the (Dīnahum) recompense (of their deeds) in full» (24:25), and,

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

«The wise person is he who reckons himself and works for (his life) after death.»[2]

meaning, he holds himself accountable. Also, ‘Umar said, “Hold yourself accountable before you are held accountable, weigh yourselves before you are weighed, and be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

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

The Linguistic and Religious Meaning of ‘Ibādah

Linguistically, ‘Ibādah means subdued. For instance, a road

is described as *Mu’abbadah*, meaning, ‘paved’. In religious terminology, *’Ibādah* implies the utmost love, humility and fear.

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

“You...”, means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of the Salaf said, *Al-Fātiḥah* is the secret of the Qur’ān, while these words are the secret of *Al-Fātiḥah*,

«إِبَاكَ نَعْبَدُ وَإِبَاكَ نَسْمَعُنُّ»

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

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

«قَائِدُ الْحَمْرَانِ وَقُسْطَلِ عَلَيْهِ وَمَا رَبِّكَ بِمَكْفَأٍ عَن يَمِينِ مُسْلِمونَ»

(11:123),

«قَلْ هُوَ الْرَّحْمَنُ مَلِيْكُ الْمَلَائِكَةِ وَقَلْ لِلّهِ الَّذِي لَا إِلَهَ بَعْدَهُ وَلَنْ نَعْبَدَ مِنْ دُونِهِ شَيْئًا»

(67:29),

«*(He alone is) the Lord of the east and the west; Lā ilāha illā Huwa (none has the right to be worshipped but He). So take Him alone as Wakil (Disposer of your affairs)*», (73:9), and,

«إِبَاكَ نَعْبَدُ وَإِبَاكَ نَسْمَعُنُّ»

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

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

«إِبَأَلَّا نُشِيدُ وَإِبَأَلَّا نَسْتَعِينَ»

«You we worship, and You we ask for help from».

**Al-Fātīḥah indicates the Necessity of praising Allāh. It is required in every Prayer.**

The beginning of *Sūrat Al-Fātīḥah* contains Allāh’s praise for Himself by His most beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites Al-Fātīḥah, if he is able. The Two Sahīhs recorded that ʿUbādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«لا صلاة لم يقرأا بفاتحة الكتاب»

«There is no valid prayer for whoever does not recite Al-Fātīḥah of the Book.»[1]

Also, it is recorded in *Ṣaḥīḥ Muslim* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,


«Allāh said, ‘I divided the prayer into two halves between Myself and My servant, one half is for Me and one half for My servant. My servant shall have what he asks for.’ When the servant says,

«الحسند إلَّهِ رَبِّ الْعَلْمِينَ»

«All praise and thanks be to Allāh, the Lord of all that exists.»,

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

«الرحمن الرحمٌيٌّ»

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

«مالك يوم القيَمٍ»

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

«إِنَّكَ نَعْبُدُ وَإِنَّا نَسْبِينَ»

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

«أُهِدْنَا الْصِّرَاطَ الْمُسبِطَمَ»

Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray, Allāh says, 'This is for My servant, and My servant shall have what he asked.'\(^1\)

**Tawḥīd Al-Ulūhiyyah**

Ad-Ḍāḥḥāk narrated that Ibn ‘Abbās said,

«إِبَأَكَ نَعْبُدُ»

'You we worship' means, "It is You whom we single out, Whom we fear and Whom we hope in, You alone, our Lord, and none else.

**Tawḥīd Ar-Rubūbiyyah**

«وَإِبَأَكَ نَسْبِينَ»

'And You we ask for help from', to obey you and in all of our affairs."\(^2\) Further, Qatādah said that the Āyah,

«إِبَأَكَ نَعْبُدُ وَإِبَأَكَ نَسْبِينَ»

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\(^1\) Muslim 1:297.

\(^2\) Ibn Abī Ḥātim 1:19.
"You we worship, and You we ask for help from" “Contains Allâh’s command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs.”[1] Allâh mentioned,

\[\text{إِنَّا نَسْبُهُ}\]

"You we worship" before,

\[\text{وَإِنَّا نَسْبُهُ}\]

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

Allâh called His Prophet ﷺ an ‘Abd

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

\[\text{لَقَدْ رَوَى الْفَلَقُ أَنَّهُ عَلَى عَبْدِ الْكُتبِ}\]

"All praise and thanks be to Allâh, Who has sent down to His servant (Muḥammad ﷺ) the Book (the Qur’ân)" (18:1),

\[\text{وَأَنَّمَا قَامَ عَبْدُ أَنفُو يَدْعُوهُ}\]

"And when the servant of Allâh (Muḥammad ﷺ) stood up invoking Him (his Lord – Allâh in prayer)", (72:19) and,

\[\text{سُبْحَانَ الْلَّهِ أَنْبَأَنَّهُ يَسَّبِئُونَ}]

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

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

Allâh also recommended that His Prophet ﷺ resort to acts of worship during times when he felt distressed because of the

disbelievers who defied and denied him. Allāh said,

وَلَانَّ أَنْعَمَ اللَّهُ بِبَيْنِيَّ وَبَيْنَمَا تُبَيَّنُونَ ۛ فَشَيْبِيَّ يَسِيرُ رَكَّةً وَكَانَ يَرَى الْمَجِيبِينَ ۛ وَأَعْفَدَ

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

**Why Praise was mentioned First**

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

«قِضِّفَهَا لِي وَضِفْفَهَا لِعَبْدِي، وَلَعْبِدِي مَا سَأَلَت»

«One half for Myself and one half for My servant, and My servant shall have what he asked.»

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

أَهْدِنَا الصُّرْطَ الْمُسْتَقِيمَ

Guide us to the straight path.

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

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

وَبِإِنَّا أُرِئتُ إِلَىً مِنْ خَبَرٍ فَقِيرٍ

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

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

لَا إِلَهَ إِلَّا أَنتَ أَنتُ أَسْتَحْنَكَ إِلَى حَسَنَتِ بَنِينَ الْقَلَفاءينَ

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

Further, one may praise Him without mentioning what he needs.

**The Meaning of Guidance mentioned in the Sūrah**

The guidance mentioned in the Sūrah implies being directed and guided to success. Allāh said,

«أهدنا الصراط المستقيم.»

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

«يرادفان أن يعذبهم.»

«And shown him the two ways (good and evil)?» (90:10), means, ‘We explained to him the paths of good and evil.’ Also, Allāh said,

«أجدبه وصدّه إن شزَّلْ نَتْبَغِهِم.»

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

«ثُمَّ كُلِّمَهُ فِي صِرَاطٍ مُّتَّقِينِ.»

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

«وَإِذْ نُبَيِّنُ لَهُمَا إِنِ الشَّرَّ مُتَّقَيْنِ.»

«And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path» (42:52), and,

«تَفَسَّدَتْ يَوْمَ الْيَمِينِ مَدْنَا إِلَيْهِمَا.»

«All praise and thanks be to Allāh, Who has guided us to this» (7:43),

meaning, guided us and directed us and qualified us for this end - Paradise.

**The Meaning of Aṣ-Ṣirāṭ Al-Mustaqīm, the Straight Path.**

As for the meaning of Aṣ-Ṣirāṭ Al-Mustaqīm, Imām Abu Ja‘far
At-Ṭabari said, “The Ummah agreed that Șirâṭ Al-Mustaqîm, is the clear path without branches, according to the language of the Arabs. For instance, Jarîr bin ʿAţiyah Al-Khaṭâfî said in a poem, ‘The Leader of the faithful is on a path that will remain straight even though the other paths are crooked.’ At-Ṭabari also stated that, ‘There are many evidences to this fact.’ At-Ṭabari then proceeded, ‘The Arabs use the term, Șirâṭ in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked. The straight path mentioned in the Qur’ân refers to Islâm.’

Imâm Aḥmad recorded in his Musnad that An-Nawwâs bin Sam'ân said that the Prophet ﷺ said,

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

The Faithful ask for and abide by Guidance

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

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

"Ya'άμīn in-ka maa mu'ssara yañūn, wa-las-salīlim in-ka mas'ūl 'alā rasūlim. wa-lsalāt Allāh 'alī.

"O you who believe! Believe in Allāh, and His Messenger (Muhammad ﷺ), and the Book (the Qur’ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)" (4:16).

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

"La aḥīf l-ṣamā'īna bīdī' in-ka ẓā'īna waqīf lā in-ka ẓā'īna rasmīna. _INS. Akātib al-awbāb.

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

"Ahdūnā 'l-ṣirātāt al-ṣamī'īmān.

"Guide us to the straight way" means, “Make us firm on the path of guidance and do not allow us to deviate from it.”
7. The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray.

We mentioned the Hadith in which the servant proclaims,

Guide us to the straight way and Allah says, “This is for My servant, and My servant shall acquire what he asks for.” Allah’s statement.

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

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

Allah’s statement,

Not (the way) of those who earned Your anger, nor of those who went astray

meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allah and His Messengers. They are the people who adhere to Allah’s commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allah is angry with, whose intentions are corrupt, who know the truth, yet deviate from it. Also, help us avoid the path of those
who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path. Allâh asserted that the two paths He described here are both misguided when He repeated the negation ‘not’. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why ‘anger’ descended upon the Jews, while being described as ‘led astray’ is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources. This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allâh said about the Jews,

\[\text{Those (Jews) who incurred the curse of Allâh and His wrath}\]
\[(5:60).\]

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

\[\text{Who went astray before and who misled many, and strayed (themselves) from the right path}\]
\[(5:77).\]

There are several Hadîths and reports from the Salaf on this subject. Imam Aḥmad recorded that ‘Adi bin Ḥātim said, “The horsemen of the Messenger of Allâh ﷺ seized my paternal aunt and some other people. When they brought them to the Messenger of Allâh ﷺ, they were made to stand in line before him. My aunt said, ‘O Messenger of Allâh! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allâh grant you His favor.’ He said, ‘Who is your supporter?’ She said, ‘Adi bin Ḥātim.’ He said, The one who ran away from Allâh and His Messenger?’ She said, ‘So, the Prophet ﷺ freed me.’ When the
Prophet ﷺ came back, there was a man next to him, I think that he was ‘Ali, who said to her, ‘Ask him for a means of transportation.’ She asked the Prophet ﷺ, and he ordered that she be given an animal.” ‘Adi then said, “Later on, she came to me and said, ‘He (Muhammad ﷺ) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him and he granted him his favor, and so-and-so came to him and he granted him his favor.’ So I went to the Prophet ﷺ and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar. He said, ‘O ‘Adil! What made you run away, so that Lā ilaha illallāh is not proclaimed? Is there a deity worthy of worship except Allah? What made you run away, so that Allāhu Akbar (Allah is the Greater) is not proclaimed? Is there anything Greater than Allah?’ I proclaimed my Islam and I saw his face radiate with pleasure and he said:

إِنَّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَ إِنَّ الْقَانِينَ المُضارِئِ.

Those who have earned the anger are the Jews and those who are led astray are the Christians.”

This Hadith was also collected by At-Tirmidhi who said that it is Hasan Gharib.\footnote{Ahmad 4:378, and Tuhfat Al-Ahwadhi 8:289.}

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

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

The Bounties are because of Allah, not the Deviations

Allāh said,

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

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

"Have you (O Muḥammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allāh (i.e.
Also, Allah relates the misguidance of those who indulged in it, although they were justly misguided according to Allah's appointed destiny. For instance, Allah said,

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

and,

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

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

«إذا رأيت الذين يتبعون ما نسبأ بين فأولئك الذين صلى الله علَّهم»

«When you see those who follow what is not so clear in it (the Qur‘an), then they are those whom Allah has mentioned (refer to 3:7). Hence, avoid them.»[1]

The Prophet ﷺ was referring to Allah’s statement,

«فأولا الذين في دلوبهم ذهب فتتبعون ما كتبه بين فأولئك الذين صلى الله علَّهم»

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

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

not contain any discrepancies or contradictions, because it is a revelation from the Most Wise, Worthy of all praise.

**Saying Āmīn**

It is recommended to say Āmīn after finishing the recitation of Al-Fātiḥah. Āmīn means, “O Allāh! Accept our invocation.” The evidence that saying Āmīn is recommended is contained in what Imāms Aḥmad, Abu Dāwūd and At-Tirmidhi recorded, that Wā’il bin Ḥujr said, “I heard the Messenger of Allāh ﷺ recite,

\\[عَبِّرَ النَّمَضُوبَ عَلَيْهِمْ وَلَا الْمُسْلِمِينَ\\]

“Not (that) of those who earned Your anger, nor of those who went astray”, and he said ‘Āmīn’ extending it with his voice.”\[^{1}\]

Abū Dāwūd’s narration added, “Raising his voice with it.” At-Tirmidhi then commented that this Ḥadīth is Ḥasan and was also narrated from ‘Ali and Ibn Masʻūd\[^{2}\]. Also, Abu Hurayrah narrated that whenever the Messenger of Allāh ﷺ would recite,

\\[عَبِّرَ النَّمَضُوبَ عَلَيْهِمْ وَلَا الْمُسْلِمِينَ\\]

“Not (the way) of those who earned Your anger, nor of those who went astray”, He would say Āmīn until those who were behind him in the first line could hear him.\[^{3}\]

Abū Dāwūd and Ibn Mājah recorded this Ḥadīth with the addition, “Then the Masjid would shake because of (those behind the Prophet ﷺ) reciting Āmīn.”\[^{4}\] Also, Ad-Dāraquṭnī recorded this Ḥadīth and commented that it is Ḥasan. Further, Bilāl narrated that he said, “O Messenger of Allāh! Do not finish saying Āmīn before I can join you.”\[^{5}\] This was recorded by Abu Dāwūd.\[^{6}\]

In addition, Abu Naṣr Al-Qushayri narrated that Al-Ḥasan and Ja`far Aṣ-Ṣādiq stressed the ‘m’ in Āmīn.

\[^{2}\] Tuhfat Al-Aḥwadhi 2:67.
\[^{3}\] Abu Dāwūd 1:575.
\[^{4}\] Abu Dāwūd 1:575, Ibn Mājah 1:279.
\[^{5}\] Ad-Dāraquṭnī 1:335
\[^{6}\] Abu Dāwūd 1:576.
Saying Āmīn is recommended for those who are not praying (when reciting Al-Fātīḥah) and is strongly recommended for those who are praying, whether alone or behind the Imām. The Two Sahīhs recorded that the Messenger of Allah ﷺ said,

«إِذًا أَمَّنِ الْإِمَامَ فَأَطْلُبُواُ، فَإِنِّهُ مِنْ وَاقِفِ تَأَبِیْبَةُ تَأَبِیْبِيّ السَّلَاتِيّةُ غَيْرِهِ مَا تَقْدِمُ مِنْ ذَٰلِكَ»

«When the Imām says, ‘Āmīn’, then say, ‘Āmīn’, because whoever says, Āmīn with the angels, his previous sins will be forgiven.»

Muslim recorded that the Messenger of Allah ﷺ said,

إِذًا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: أَمَّنِ، وَالسَّلَاتِيّةُ، فَأَطْلُبُواُ، فَإِذَا أَینَّا اِلْقَرْنُ، غَيْرِهِ مَا تَقْدِمُ مِنْ ذَٰلِكَ»

«If anyone of you says in the prayer, ‘Āmīn’, and the angels in heaven say, ‘Āmīn’, in unison, his previous sins will be forgiven.»

It was said that the Ḥadīth talks about both the angels and the Muslims saying Āmīn at the same time. The Ḥadīth also refers to when the Āmīns said by the angels and the Muslims are equally sincere (thus bringing about forgiveness). Further, it is recorded in Sahīh Muslim that Abu Mūsā related to the Prophet ﷺ that he said,

إِذًا قَالَ - يَعْقِبُ الْإِمَامَ -: وَلا الصَّلَاتِيّةُ، فَأَطْلُبُواُ: أَمَّنِ، يَا بِجَيْلِكُمْ اللَّهُ»

«When the Imām says, ‘Walad-dāllīn’, say, ‘Āmīn’ and Allah will answer your invocation.»

In addition, At-Tirmidhi said that ‘Āmīn’ means, “Do not disappoint our hope”, while the majority of scholars said that it means. “Answer our invocation.”

Also, in his Musnad, Imām Ahmad recorded that Ā‘īshah said that when the Jews were mentioned to him, the Messenger of Allah ﷺ said,

«إِنْ تَفْعَلُواُ عَلَى مَهِيَّةٍ كَمَا يُعَذَّبُونَا عَلَى الْجَمِيعَةِ أَلَّي مَعَانَا اللَّهُ، وَقَدْ أَتَىٰ عَنْهَا وَعَلَى الْجَمِيعَةِ أَلَّي مَعَانَا اللَّهُ»

In the commentary: Ā‘īshah.

They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it, and for the Qiblah which we were guided to, while they were led astray from it, and for our saying 'Āmin' behind the Imām.\footnote{1}

Also, Ibn Mājah recorded this Ḥadīth with the wording,

\[\text{"And the Jews would envy you more than for what you say: Salām and Amin."
\]

\footnote{1}{Ahmad 6:134}
\footnote{2}{Ibn Mājah 2:278.}
Tafsir of Surat Al-Baqarah
(Chapter 2)
Which was revealed in Al-Madinah

The Virtues of Surat Al-Baqarah

In Musnad Ahmad, Saḥīḥ Muslim, At-Tirmidhi and An-Nasā’i, it is recorded that Abu Hurayrah said that the Prophet ﷺ said,

"Do not turn your houses into graves. Verily, Shayṭān does not enter the house where Surat Al-Baqarah is recited." At-Tirmidhi said, “Hasan Saḥīḥ.”[1]

Also, ‘Abdullāh bin Mas‘ūd said, “Shayṭān flees from the house where Surat Al-Baqarah is heard.” This Ḥadīth was collected by An-Nasā’i in Al-Yaum wal-Laylah,[2] and Al-Ḥākim recorded it in his Mustadrak, and then said that its chain of narration is authentic, although the

Two Ṣaḥīḥs did not collect it. In his Musnad, Ad-Dārimi recorded that Ibn Masʿūd said, "Shayṭān departs the house where Sūrat Al-Baqarah is being recited, and as he leaves, he passes gas." Ad-Dārimi also recorded that Ash-Shaʿbī said that ‘Abdullāh bin Masʿūd said, "Whoever recites ten Ayāt from Sūrat Al-Baqarah in a night, then Shayṭān will not enter his house that night. (These ten Ayāt are) four from the beginning, Ayāt Al-Kursī (255), the following two Ayāt (256-257) and the last three Ayāt." In another narration, Ibn Masʿūd said, "Then Shayṭān will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these Ayāt were to be recited over a senile person, they would wake him up."[2]

Further, Sahl bin Saʿd said that the Messenger of Allāh ﷺ said,

"إِنَّ يَكُلُّ شَيْءٍ سُنَّتَنَا، وَإِنَّ سُنَّتَ الْقُرْآنَ الْبَقِيرَةِ، وَإِنَّ مِنْ قَرْأَا فِي بِيْتِهَا لَمْ يَدْخَلْهَا الشَّيْطَانُ ثَلَاثَ أَيَّامٍ، وَمِنْ قَرْأَا فِي بِيْتِهَا لَمْ يَدْخَلْهَا الشَّيْطَانُ ثَلَاثَ أَيَّامٍ.

"Everything has a hump (or, high peek), and Al-Baqarah is the high peek of the Qurʾān. Whoever recites Al-Baqarah at night in his house, then Shayṭān will not enter that house for three nights. Whoever recites it during a day in his house, then Shayṭān will not enter that house for three days."

This Ḥadīth was collected by Abu Al-Qāsim Aṭ-Ṭabarānī, Abu Ḥātim Ibn Ḥibbān in his Ṣaḥīḥ and Ibn Marduwyah.[3]

Aṭ-Ṭirmidhi, An-Nasāʾī and Ibn Mājah recorded that Abu Hurayrah said, "The Messenger of Allāh sent an expedition force comprising of many men and asked each about what they memorized of the Qurʾān. The Prophet ﷺ came to one of the youngest men among them and asked him, 'What have you memorized (of the Qurʾān) young man?' He said, 'I memorized such and such Sūrahs and also Al-Baqarah.' The Prophet ﷺ said, 'You memorized Sūrat Al-Baqarah?' He said, 'Yes.' The Prophet ﷺ said, 'Then you are their commander.' One of the noted men (or chiefs) commented, 'By Allāh! I did not learn Sūrat Al-Baqarah, for fear that I would not be able to

implement it. The Messenger of Allah ﷺ said,

«تعملوا القرآن واقتنعوا، فإن مثل القرآن لمن تعلمه فقرأ وقام به جزاء
مغشوش مسكنا يفوح فيه عين مكان، ومتكل من تعلمه نبرد ونحو في جوفه كمتكل
جزاء أوكي على مسكي.»

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

This is the wording collected by At-Tirmidhi, who said that this Ḥadīth is Ḥasan. In another narration, At-Tirmidhi recorded this same Ḥadīth in a Mursal manner, so Allah knows best.¹

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

"They were the angels, they came close hearing your voice (reciting Sūrat Al-Baqarah), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes."\[11\]

This is the narration reported by Imām Abu Ubayd Al-Qāsim bin Salām in his book Faddā'il Al-Qur'ān.

**Virtues of Sūrat Al-Baqarah and Sūrat Āl ʿImrān**

Imām Ahmad said that Abu Nuʿaym narrated to them that Bishr bin Muhājir said that ʿAbdullāh bin Būraydah narrated to him from his father, “I was sitting with the Prophet ﷺ and I heard him say,

«تعلموا سورة البقرة فإن أخذتم وتركتها خسرتم ولا تنسكنينها النبلة»

«Learn Sūrat Al-Baqarah, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.»

He ﷺ kept silent for a while and then said,

«تعلموا سورة البقرة وآل عمران فإن إعلنا الزهراء، يطيلان ضاحجهم يوم البيت كأنهم غماثان أو غياثان أو فرقان من ظهر صواب، وإن القرآن يلف ضاحجه يوم البيت حين ينشن عنده فقه كالرجل الشاب فقوله: هل تعرفوني؟ يقول: ما أعرفك. يقل: أنا ضاحج القرآن الذي أطمنتني في الهواجج وأشهد ليك وإن كل ذا جار من وراء تجاربي، وإنك اليوم من وراء كل جارية فعند الملك بيبيه والخيل بحالة ووضع على رأسه ناجي الوقار، وكمك والذة خلقه لا تقوم لهما أهل الدنيا، يقولان: لما كسبت هذا؟ يقال: أخذ وليس ما القرآن لم يقال: انورا واصم في ذرجة الحقيقة وغريبًا، فله في صمود ما دام يقرأ هذا كان ذو نزيلة»

«Learn Sūrat Al-Baqarah and Āl ʿImrān because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds. The Qur’ān will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur’ān will ask him, ‘Do you know me?’ The man will say, ‘I do not know you.’ The Qur’ān will say, ‘I am your

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\[11\] Fath Al-Bārī 8:680
companion, the Qur’ān, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.’ Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head. His parents will also be granted two garments that the people of this life could never afford. They will say, ‘Why were we granted these garments?’ It will be said, ‘Because your son was carrying the Qur’ān.’ It will be said (to the reader of the Qur’ān), ‘Read and ascend through the levels of Paradise.’ He will go on ascending as long as he recites, whether reciting slowly or quickly.»

Ibn Mājah also recorded part of this Ḥadīth from Bishr bin Al-Muhājir, and this chain of narrators is Ḥasan, according to the criteria of Imām Muslim.

A part of this Ḥadīth is also supported by other Ḥadīths. For instance, Imām Aḥmad recorded that Abu Umāmah Al-Bāhili said that he heard the Messenger of Allāh ﷺ say,

«إِنَّ أَقْرَأْتُ الْقُرْآنَ إِلَّا لِأَنِّي زُوِّجْتُ الْقِيَامَةَ أَقْرَأْتُ الْقُرْآنَ، لَكُلِّ لَهُمْ نُفَاعٌ، إِنَّهُمَا بَيْنَكُمْ وَالْقِيَامَةَ كَأَنَّهُما عَمَّانَانَانِ، أَوْ كَأَنَّهُمَا عَيْنَانِ أَوْ كَأَنَّهُمَا وَفْقَانِ مِنْ طَيِّبِي ضُفَافٍ، ثُمَّ حَاجَانِ عَنْ أَفْلَحِي مَّنْ يُؤْمِنُ الْقِيَامَةً.

«Read the Qur’ān, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Āl ‘Imrān, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.»

The Prophet ﷺ then said,

«إِنَّ أَقْرَأْتُ الْقُرْآنَ إِلَّا أَنْ أَعْفَوُ عَنْكُمْ لَكُلِّ مَا أَنْبَثَتْ رُكَاَتُكُمْ وَيَخُنُّكُمْ الْهَوَى وَلَا تَشْتَفِيفَا الْبُطُولَةً

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

[1] Aḥmad 5:352
Also, Imam Muslim narrated this Hadith in the Book of Prayer\[^1\]

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

«On the Day of Resurrection the Qur'an and its people who used to implement it will be brought forth, preceded by Sūrat Al-Baqarah and Āl Īmān.»

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

«They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.»\[^2\]

It was also recorded in Sahih Muslim\[^3\] and At-Tirmidhi narrated this Hadith, which he rendered Ḥasan Gharib.\[^4\]

**Sūrat Al-Baqarah was revealed in Al-Madinah**

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

>(And be afraid of the Day when you shall be brought back to Allah.) (2:281)

was the last Ayah to be revealed from the Qur'an. Also, the Ayāt about usury were among the last Ayāt to be revealed. Khalid bin Maidān used to call Al-Baqarah the Fustat (tent) of

[^1]: Muslim 1:553
[^2]: Ahmād 4:183
[^3]: Muslim 1:554.
[^4]: Tuḥfat Al-Ḥawādhi 8:191
the Qur'an. Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of Al-Baqarah's Ayāt is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allāh knows best.

Ibn Jurayj narrated that 'Aṭā' said that Ibn 'Abbās said, "Sūrat Al-Baqarah was revealed in Al-Madīnah."[1] Also, Khaṣīf said from Mujāhid that 'Abbūlāh bin Az-Zubayr said; "Sūrat Al-Baqarah was revealed in Al-Madīnah."[2] Several Imāms and scholars of Tafsīr issued similar statements, and there is no difference of opinion over this as we have stated.

The Two Ṣaḥīḥs recorded that Ibn Mas'ūd kept the Ka'bah on his left side and Minā on his right side and threw seven pebbles (at the Jamraḥ) and said, "The one to whom Sūrat Al-Baqarah was revealed (i.e. the Prophet ﷺ) performed Rāmī (the Ḥajj rite of throwing pebbles) similarly." The Two Ṣaḥīḥs recorded this Ḥadīth.[3]

Further, Ibn Marduwuyah reported a Ḥadīth of Shu'bah from 'Aqīl bin Ṭalḥah from 'Utbah bin Marthad; "The Prophet ﷺ saw that his Companions were not in the first lines and he said,

وَأَسْحَابُ شَورَةَ الْقُرْآنِ

"O Companions of Sūrat Al-Baqarah." I Think that this incident occurred during the battle of Ḥunayn when the Companions retreated. Then, the Prophet ﷺ commanded Al-'Abbās (his uncle) to yell out,

فَا أَسْحَابُ النَّجَرَةِ

"O Companions of the tree!" meaning the Companions who participated in the pledge of Ar-Ridwān (under the tree). In another narration, Al-'Abbās cried, "O Companions of Sūrat Al-Baqarah!" encouraging them to come back, so they returned from every direction. Also, during the battle of Al-Yamāmah, against the army of Musaylimah the Liar, the Companions

[2] Ibid.
first retreated because of the huge number of soldiers in Musaylimah’s army. The Muhājirūn and the Anṣār called out for each other, saying: “O people of Sūrat Al-Baqarah!” Allāh then gave them victory over their enemy, may Allāh be pleased with all of the companions of all the Messengers of Allāh.\[1\]

\[
\text{بسم الله الرحمن الرحيم}
\]

\<section>\text{In the Name of Allāh, the Most Gracious, the Most Merciful}\section>

\section>\text{1. Alif Lām Mīm}\section>

The Discussion of the Individual Letters

The individual letters in the beginning of some Sūrahs are among those things whose knowledge Allāh has kept only for Himself. This was reported from Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali and Ibn Mas‘ūd. It was said that these letters are the names of some of the Sūrahs. It was also said that they are the beginnings that Allāh chose to start the Sūrahs of the Qur‘ān with. Khaṣīf stated that Mujāhid said, “The beginnings of the Sūrahs, such as Qaf, Šad, Ṭa Sīn Mīm and Alif Lām Rā, are just some letters of the alphabet.” Some linguists also stated that they are letters of the alphabet and that Allāh simply did not cite the entire alphabet of twenty-eight letters. For instance, they said, one might say, “My son recites Alif, Ba, Ta, Tha… ” he means the entire alphabet although he stops before mentioning the rest of it. This opinion was mentioned by Ibn Jarīr.\[2\]

The Letters at the Beginning of Sūrahs

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Sūrahs is fourteen: Alif, Lām, Mīm, Šad, Rā, Kāf, Hā, Yā, ‘Ayn, Ṭa, Sīn, Ha, Qaf, Nūn.

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

Moreover, the scholars said, “There is no doubt that Allāh did not reveal these letters for jest and play.” Some ignorant

\[1\] Al-Majma‘ 6:180.

\[2\] At-Tābarī 1:208.
people said that some of the Qur'ān does not mean anything, (meaning, such as these letters) thus committing a major mistake. On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet ﷺ that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim,

أَنَا أَمْلِي لِلَّهِ مَا كَانَ مِنَ الْقُرْآنِ

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

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

These Letters testify to the Miraculous Qur'ān

The wisdom behind mentioning these letters in the beginning of the Sūrahs, regardless of the exact meanings of these letters, is that they testify to the miracle of the Qur'ān. Indeed, the servants are unable to produce something like the Qur'ān, although it is comprised of the same letters with which they speak to each other. This opinion was mentioned by Ar-Rāzi in his Tafsīr who related it to Al-Mubarrid and several other scholars. Al-Qurtubi also related this opinion to Al-Farrā' and Qūṭrub. Az-Zamakhshari agreed with this opinion in his book, Al-Kashshāf. In addition, the Imām and scholar Abu Al-‘Abbas Ibn Taymiyyah and our Shaykh Al-Ḥāfiz Abu Al-Ḥajjāj Al-Mizzi agreed with this opinion. Al-Mizzi told me that it is also the opinion of Shaykh Al-Islām Ibn Taymiyyah.

Az-Zamakhshari said that these letters, "Were not all mentioned once in the beginning of the Qur'ān. Rather, they were repeated so that the challenge (against the creation) is more daring. Similarly, several stories were mentioned repeatedly in the Qur'ān, and also the challenge was repeated in various areas (i.e., to produce something like the Qur'ān). Sometimes, one letter at a time was mentioned, such as Ṣad, Nūn and Qāf. Sometimes two letters were mentioned, such as
"Hā Mīm" (44:1) Sometimes, three letters were mentioned, such as,

\[\text{Alif Łam Mīm (2:1)}\]

and four letters, such as,

\[\text{Alif Łam Mīm Ra (13:1), and}\]

\[\text{Alif Łam Mīm Sad (7:1).}\]

Sometimes, five letters were mentioned, such as,

\[\text{Kaf Ha Yā ʿAyn Sad (19:1), and;}\]

\[\text{Ha Mīm. ʿAyn Sin Qaf (42:1-2).}\]

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

Every Sūrah that begins with these letters demonstrates the Qur'ān’s miracle and magnificence, and this fact is known by those well-versed in such matters. The count of these Sūrah(s) is twenty-nine. For instance, Allāh said,

\[\text{Alif Łam Mīm. This is the Book (the Qur'ān), wherein there is no doubt (2:1-2),}\]

\[\text{Alif Łam Mīm. Allāh! Lā illāhā illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyyūum (the Ever Living, the One Who sustains and protects all that exists). It is He Who has sent down the Book (the Qur'ān) to you (Muḥammad) with truth, confirming what came before it. (3:1-3), and,}\]

\[\text{Alif Łam Mīm Sad. (This is the) Book (the Qur'ān) sent down}\]
unto you (O Muḥammad ﷺ), so let not your breast be narrow therefrom (7:1-2).

Also, Allah said,

«Alif Lām Ra. (This is) a Book which We have revealed unto you (O Muḥammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into the light (of belief in the Oneness of Allāh and Islāmic Monotheism) by their Lord’s leave (14:1),

«Alif Lām Mīm. The revelation of the Book (this Qur’ān) in which there is no doubt, is from the Lord of the ‘Ālamīn (mankind, Jinn and all that exists)! (32:1-2),

«Ha Mīm. A revelation from (Allāh) the Most Gracious, the Most Merciful (41:1-2), and,

«Ha Mīm. ‘Āin Sīn Qāf. Likewise Allāh, the Almighty, the Wise sends revelation to you (O Muḥammad ﷺ) as (He sent revelation to) those before you. (42:1-3).

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

«2. That is Book in which there is no Rayb, guidance for the Muttaqīn».

There is no Doubt in the Qur’ān

The Book, is the Qur’ān, and Rayb means doubt. As-Suddī said that Abu Mālik and Abu Sālīḥ narrated from Ibn ‘Abbās, and Murrah Al-Hamadānī narrated from Ibn Mas‘ūd and several other Companions of the Messenger of Allāh ﷺ that,

«In which there is no Rayb», means about which there is no
doubt.\[1\] Abu Ad-Dardā‘, Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr, Abu Mālik, Nāfi‘ ‘Aṭā‘, Abu Al-‘Āliyah, Ar-Rabi‘ bin Anas, Muqātil bin Ḥayyān, As-Suddī, Qatādah and Ismā‘īl bin Abi Khālid said similarly. In addition, Ibn Abī Ḥātim said, “I do not know of any disagreement over this explanation.”\[2\] The meaning of this is that the Book, the Qur‘ān, is without a doubt revealed from Allāh. Similarly, Allāh said in Sūrat As-Sajdah,

\[\text{Alif Lām Mīm}.\]

The revelation of the Book (this Qur‘ān) in which there is no doubt, is from the Lord of all that exists\[3\] (32:1-2).

Some scholars stated that this Āyah - 2:2 - contains a prohibition meaning, “Do not doubt the Qur‘ān.” Furthermore, some of the reciters of the Qur‘ān pause upon reading,

\[\text{there is no doubt}\]

and they then continue;

\[\text{in which there is guidance for the Muttaqīn (the pious and righteous persons)}.\]

However, it is better to pause at,

\[\text{in which there is no doubt}\]

because in this case,

\[\text{guidance}\]

becomes an attribute of the Qur‘ān and carries a better meaning than,

\[\text{in which there is guidance}\].

Guidance is granted to Those Who have Taqwā

Hidāyah - correct guidance - is only granted to those who have Taqwā - fear of Allāh. Allāh said,

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\[1\] At-Ṭabari 1:228.

\[2\] Ibn Abī Ḥātim 1:31.
Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)» (41:44), and,

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

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

«Ya 'alimul 'aswāqī: 'aadul aswāqī: mā 'adadda lill-mustūmiyīn wāla yūjīr al-īshārātīn ala al-adhān»

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

Ibn 'Abbās and Ibn Mas'ūd and other Companions of the Messenger of Allāh ﷺ said,

«Hudā lill-mustūmiyīn»

«guidance for the Muttāqīn (the pious and righteous persons)», means, a light for those who have Taqwā.

The Meaning of Al-Muttaqīn

Ibn 'Abbās said about,
guidance for the Muttaqīn} that it means, “They are the believers who avoid Shirk with Allāh and who work in His obedience.” Ibn ‘Abbās also said that Al-Muttaqīn means, “Those who fear Allāh’s punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allāh’s mercy by believing in what He revealed.” Further, Qatādah said that,

{Al-Muttaqīn}, are those whom Allāh has described in His statement;

{Who believe in the Ghayb and perform the Ṣalāh} (2:3),

and the following Ayāt. Ibn Jarīr stated that the Āyah (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view. Also, At-Tirmidhi and Ibn Mājah narrated that ‘Aṭiyyah As-Sa‘dī said that the Messenger of Allāh ﷺ said,

لا يتَّلَّغ العبد أن يكون من المُتَقِين حَتَّى يَذْعَم مالاً بأسه، قد خَذَرَ مَا يَبَّأَس

“The servant will not acquire the status of the Muttaqīn until he abandons what is harmless out of fear of falling into that which is harmful.”[1] At-Tirmidhi then said “Hasan Gharib.”

There are Two Types of Hidāyah (Guidance)

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

{إِنَّكَ لَتَهْدُى مِنْ أَهْلِ الْكِتَابِ}

{Verily, you (O Muḥammad ﷺ) guide not whom you like} (28:56),

{أَيُّهَا الَّذِينَ آمَنُوا مَن كَانَ مَعَكُمْ}

{Not upon you (Muḥammad ﷺ) is their guidance} (2:272),

\(\text{Whomsoever Allah sends astray, none can guide him}\) (7:186), and,
\(\text{He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right path)}\) (18:17).

Hudâ also means to explain the truth, give direction and lead to it. Allâh, the Exalted, said,
\(\text{And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the straight path (i.e. Allâh’s religion of Islâmic Monotheism)}\) (42:52),
\(\text{You are only a warner, and to every people there is a guide}\) (13:7), and,
\(\text{And as for Thamûd, We showed and made clear to them the path of truth (Islâmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance}\) (41:17).

testifying to this meaning. Also, Allâh said,
\(\text{And shown him the two ways (good and evil).}\) (90:10)

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

**Meaning of Taqwâ**

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

\[
\text{Those Who have faith in the Ghayb.}
\]

**The Meaning of Īmān**

Abu Ja'far Ar-Rāzi said that Al-‘Alā' bin Al-Musayyib bin Rāfī' narrated from Abu Ishāq that Abu Al-Ahwaṣ said that ‘Abdullāh said, “Īmān is to trust.” [1] Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said,

\[
\text{who have faith}
\]

means they trust. [2] Also, Ma'mar said that Az-Zuhri said, “Īmān is the deeds.” [3] In addition, Abu Ja'far Ar-Rāzi said that Ar-Rabī' bin Anas said that, ‘They have faith’, means, they fear (Allāh). [4]

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

Linguistically, in the absolute sense, Īmān merely means trust, and it is used to mean that sometimes in the Qur'ān, for instance, Allāh the Exalted said,

\[
\text{He trusts (yu'minu) in Allāh, and trusts (yu'minu) in the believers.} (9:61)
\]

Prophet Yūsuf's brothers said to their father,
But you will never believe us even when we speak the truth»
(12:17).

Further, the word İmān is sometimes mentioned along with deeds, such as Allāh said,

«إِنَّ الَّذينَ يَفْتَرُونَ لِأَنفُضَ الْأَشْهَادِ»

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

However, when İmān is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue.¹¹ We should state here that İmān increases and decreases.

There are many narrations and Hadiths on this subject, and we discussed them in the beginning of our explanation of Şaḥīḥ Al-Bukhārī, all favors are from Allāh. Some scholars explained that İmān means Khashyāh (fear of Allāh). For instance, Allāh said;

«إِنَّ الَّذينَ يَخْشَوُنَ رَبَّهُمْ وَالْأَشْهَادِ»

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

«نَهْنَّئْنَوْاَنَّ الْحَيَابَ وَالْجَبَّاءَ وَطَمَّمُواَ الْعَيْنَ»

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

Fear is the core of İmān and knowledge, just as Allāh the Exalted said,

«إِنَّا يَعْفَضُنَّ اللَّهُ مِنَ عَبْدِهِ الْمُتَّقِينَ»

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

The Meaning of Al-Ghayb

As for the meaning of Ghayb here, the Salaf have different explanations of it, all of which are correct, indicating the same

¹¹ See the Tafsīr of Ibn Abi Ḥātim 1:35
general meaning. For instance, Abu Ja'far Ar-Rāzi quoted Ar-Rabi' bin Anas, reporting from Abu Al-ʿĀliyah about Allāh’s statement,

«(Those who) have faith in the Ghayb», "They believe in Allāh, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the Ghayb." Qatādah bin Di‘āmah said similarly.\[1]\n
Sa‘īd bin Manṣūr reported from ‘Abdur-Raḥmān bin Yazīd who said, "We were sitting with ‘Abdullāh bin Mas‘ūd when we mentioned the Companions of the Prophet ﷺ and their deeds being superior to our deeds. ‘Abdullāh said, ‘The matter of Muḥammad ﷺ was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in Al-Ghayb.’” He then recited,

«Alif Lām Mim. This is the Book, wherein there is no doubt, a guidance for the Muttaqīn. Those who believe in the Ghayb», until,

«<the successful>.”\[2]\n
Ibn Abī Ḥātim, Ibn Marduwyah and Al-Ḥākim, in his Mustadrak,\[3]\nrecorded this Hadīth. Al-Ḥākim commented that this Hadīth is authentic and that the Two Shaykhs - Al-Bukhārī and Muslim - did not collect it, although it meets their criteria.

Aḥmad recorded a Hadīth with similar meaning from Ibn Muḥayrīz who said: I said to Abu Jumā‘ah, “Narrate a Hadīth for us that you heard from the Messenger of Allāh.” He said, “Yes. I will narrate a good Hadīth for you. Once we had lunch with the Messenger of Allāh ﷺ. Abu ‘Ubaydah, who was with us, said, ‘O Messenger of Allāh! Are people better than us? We embraced Islām with you and performed Jihād with you.’ He ﷺ

\[1\] At-Ṭabari 1:236.
\[2\] Sa‘īd bin Manṣūr 2:544.
\[3\] Ibn Abī Ḥātim 1:34 and Al-Ḥākim 2:260.
said,

"Yes, those who will come after you, who will believe in me although they did not see me."\(^{1}\)

This Ḥadīth has another route collected by Abu Bakr bin Marduwyah in his Tafsīr, from Śālih bin Jubayr who said: ‘Abu Jumu‘ah Al-Anṣārī, the Companion of the Messenger of Allāh ﷺ, came to Bayt Al-Maqdis (Jerusalem) to perform the prayer. Rajā’ bin Ḥayyah was with us, so when Abu Jumu‘ah finished, we went out to greet him. When he was about to leave, he said, “You have a gift and a right. I will narrate a Ḥadīth for you that I heard from the Messenger of Allāh.” We said, “Do so, and may Allāh grant you mercy.” He said, “We were with the Messenger of Allāh, ten people including Mu‘ādh bin Jabal. We said, “O Messenger of Allāh! Are there people who will acquire greater rewards than us? We believed in Allāh and followed you.’ He ﷺ said,

ما يمنعكم من ذلك رسلك الله بين أظهركم طيبكم باللهي من السماء، بل قوم بعذركم بأتيهم كتاب من بين لوحين يؤمرون به ويعملون بما فيه، أولئك أعظم منكم أجرًا مرتين

“What prevents you from doing so, while the Messenger of Allāh is among you, bringing you the revelation from heaven? There are people who will come after you and who will be given a book between two covers (the Qur’ān), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.”\(^{2}\)

وَيَقِمُ الْصَّلَاةَ وَسُلِّمْ رَزْقُكُمْ بِغَيْرِ كِرَاحٍ

“And perform Ṣalāh, and spend out of what we have provided for them”

**Meaning of Iqāmat Aṣ-Ṣalāh**

Ibn ‘Abbās said that,

\(^{1}\) Aḥmad 4:106.

\(^{2}\) Ibn ‘Asākir 6:368.
And perform the Ṣalāh, means, “Perform the prayer with all of the obligations that accompany it.” [1] Ad-Dāḥkhāk said that Ibn ‘Abbās said, “Iqāmat Aṣ-Ṣalāh means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer.” [2] Qatādah said, “Iqāmat Aṣ-Ṣalāh means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer.” [3] Muqāṭil bin Hayyān said Iqāmat Aṣ-Ṣalāh means “To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur’ān, Tashahhud and blessings for the Prophet ﷺ. This is Iqāmat Aṣ-Ṣalāh.” [4]

The Meaning of “Spending” in this Āyah

‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said,

And spend out of what We have provided for them means, “The Zakāḥ due on their wealth.” [5] As-Suddi said that Abu Mālik and Abu Śāliḥ narrated from Ibn ‘Abbās, as well as Murrah from Ibn Mas‘ūd and other Companions of the Messenger of Allāh ﷺ, that,

And spend out of what We have provided for them means, “A man’s spending on his family. This was before the obligation of Zakāḥ was revealed.” [6] Juwaybīr narrated from Ad-Dāḥkhāk, “General spending (in charity) was a means of drawing nearer to Allāh, according to one’s discretion and capability. Until the obligation of charity was revealed in the seven Ayāṭ of Sūrat Barā’ah (chapter 9), were revealed. These abrogated the previous case.” [7]

[2] Ibid.
[4] Ibid.
[6] Ibid.
[7] Ibid.
In many instances, Allāh mentioned prayer and spending wealth together. Prayer is a right of Allāh as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him. Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allāh's saying,

«وَسَّطَ رُزْقِهِمْ نِصْبًا»

«And spend out of what we have provided for them». The Two Sahīhs recorded that Ibn 'Umar said that the Messenger of Allāh ṣ said,

«مَقْطُولَةُ الإِسْلاَمِ عَلَى خَمْسٍ: شَهَادَةُ أَنَّ لا إِلَهَ إِلَّا اَللَّهَ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامَ الصَّلَاةَ وَضَرْبَةَ الزَّكَاةَ وَصُمُوْمُ رَمَضَانَ وَخُطْبَةُ الْيَتِمِّ»

«Islām is built upon five (pillars): Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh, fasting Ramadān and Ḥajj to the House.»[1]

There are many other Ḥadīths on this subject.

The Meaning of Ṣalāh

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

«وَاللَّهُ يُؤْمِنُونَ بِمَا أَنَّ اللَّهَ أَنْبَأَكُمُ الْيَتِمَّ وَمَا أَنَّ اللَّهَ أَنْبَأَكُمُ مِنْ فَرِيقٍ وَبِالْكَرْعَةِ وَبِالْحَجِّ وَبِالْبَيْتِ»

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

Ibn 'Abbās said that,

[1] Ṣaḥīḥ Al-Bāri 1:64 and Muslim 1:45.
(And who have faith in what is revealed to you and in what was revealed before you.) means, “They believe in what Allâh sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord.”[1]

(And in the Hereafter they are certain) that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the the Scale that weighs the deeds (the Mîzân).[2] The Hereafter is so named because it comes after this earthly life.

Attributes of the Believers

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

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

Mujâhid once stated, “Four Ayât at the beginning of Sûrat Al-Baqarah describe the believers, two describe the disbelievers, and thirteen describe the hypocrites.”[3] The four Ayât mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are Jinns or humans. All of these attributes complement each other and require the existence of the other attributes. For instance, it is not possible that one believes in the Unseen, performs the prayer and gives Zakâh without believing in what the Messenger of Allâh ﷺ and the previous Messengers were sent with. The same with certainty in the Hereafter, this is not correct without that, for Allâh has commanded the believers,

[1] At-Tâbarî 1:244.
<O you who believe! Believe in Allâh, and His Messenger, and the Book (the Qur’ân) which He has revealed to the Messenger, and the Book which He sent own to those before (him)> (4:136),

وَلا تَفْرَثُوا كُلَّ مَا كَانَ كَفَرَ مِنْهُمْ إِلَّا أَنْ يَقْتُلُوا بَيْنَهُمْ وَبَنَاءً مَّانِعًا إِلَى الْقَلِيلِ

أَوْ إِلَيْهِما وَأَرْبَعَاءٌ إِلَى الْأَكْبَرَ مِنْهُمْ وَإِلَى الْقَلِيلِ.

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

وَكَبَّرُوا الْقُلُوبُ أَنْ كُنْتُمْ كَأَيْنَّى مَعَنَا مَدْنَوَنًا إِلَّا مَعَمَّكُمْ

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

وَقَلْ يَا أَيُّهَا الْكَانَّ بَصِيرًا عَلَى رَحْمَتَنَا حَتَّى نَصْبِيَ الْإِلَهَانَى وَالإِنْفِجَارَ وَإِنَّا أَوْلَى إِلَيْكُمْ بِذِكْرِنَا

<i Say (O Muhammâd ﷺ): “O People of the Book (Jews and Christians)! You have nothing until you act according to the Tawrâh (Torah), the Injil (Gospel), and what has (now) been revealed to you from your Lord (the Qur’ân).”> (5:68).

Also, Allâh the Exalted described the believers;

خَلَفَ الْمُؤْمِنِينَ بَيْنَ أَيُّهُمْ إِلَيْهِنَّ رَأْيًا وَالمُؤْمِنَاتِ كَلِملَكَوْنَا مَا خَلَفَ وَمَلَكَوْنَا كُلَّهَا وَرَسَلَنَا لَهَا.

<i The Messenger (Muhammâd ﷺ) believes in what has been revealed to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) “We make no distinction between any of His Messengers”> (2:285), and,

وَأَلْلَّهُ كَانَ مَآتِعًا يَأْتَيْنَوْنَ وَرَسِيلًا وَأَلْلَّهُ فَيُؤْمَنُ بِبَيْنَكُمْ أَمَامَهُمْ

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

وَوَأَلْلَّهُ فَيُؤْمَنُ بِبَيْنَكُمْ أَمَامَهُمْ
This is a sample of the Ayāt that indicate that the true believers all believe in Allāh, His Messengers and His Books.

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

«إِذَا حَدَّثَكُمْ أُحِلَّ الْكِتَابُ فَلا تُكَذِّبُوهُمْ وَلَا تَصَدَّعُوهُمْ وَلِكَنْ فُورِّلْوا أَمَّنَى بِالْذِّي أَنْزَلْنَاهُ إِلَيْكُمُ»

«When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, 'We believe in what was revealed to us and what was revealed to you.'»[1]

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

«أَوَّلَ اِنْخَرَجْنَ عَلَى هَدًى مِّنْ نَبِيّٖ وَأَوَّلَ اِنْخَرَجْنَ مِّنْ الْمُلَاهِمِ»

«5. They are on guidance from their Lord, and they are the successful.»

Guidance and Success are awarded to the Believers

Allāh said,

«أَوْلِيَاءُكَ»

«They are» refers to those who believe in the Unseen, establish the prayer, spend from what Allāh has granted them, believe in what Allāh has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing

good deeds and avoiding the prohibitions. Allāh then said,

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

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

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

Allāh said,

(Verily, those who disbelieve) meaning, covered the truth and hid it. Since Allāh has written that they would do so, it does not matter if you (O Muḥammad ﷺ) warn them or not, they would still have disbelieved in what you were sent with. Similarly, Allāh said,
"Truly, those against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

About the rebellious People of the Book, Allah said,

وَلَيْنَ أَنْبَتَّ أَلْبِينَ أُرُوا الْكِتَابَ يَكْسِبُونَ مَا يَذْهَبُونَ فِي نَزْلَاتِنَا

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

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

فَلَيْنَآ إِلَيْهِ اللَّهُ وَرَبُّكُمْ الْمَلِيْكُوْفُ الْكَبَّارُ

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

إِنَّا أَتْنَا بِذَٰلِكَ نُذِيرًا وَاللَّهُ عَلَى كُلِّ مَنْ مَضِىٓ وَمَضِىٓ

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

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said about Allah’s statement,

إِنَّ الْرِّحْيَةَ كَفَرُوا سَوَّاهَا عَلَيْهِ مَنْ أَنْدَّرَهُمْ أَمْ لَمْ تَنْذِرُوهُمْ لَا يَؤْمِنُونَ

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

"That the Messenger of Allah ﷺ was eager for all the people to believe and follow the guidance he was sent with. Allah informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allah has decreed to do so in the first
7. Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

**Meaning of Khatama**

As-Suddi said that,

Talking about Khatama Allahu means, “Allah has sealed.” Qatada said that this Ayah means, “Shaytaan controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand.” Ibn Jurayj said that Mujahid said,

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

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[3] Ibid.
[6] Ibid.
said, ‘Then, the heart will be sealed.’ Mujâhid also said that this is the description of the Rān (refer to 83:14).\[1\]

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

\begin{equation}
\text{فَمَلَّثَ الْقُلُوبِ نَبِيَّاً عَلَىٰ دِينِكُثْرِيَّةً}
\end{equation}

(Nay, Allâh has set a seal upon their hearts because of their disbelief) (4:155).\[2\]

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

بِيَّا مَلَّتَ الْقُلُوبِ نَبِيَّاً عَلَىٰ دِينِكُثْرِيَّةً

"O You Who changes the hearts, make our hearts firm on Your religion."\[3\]

He also mentioned the Hadîth by Hudhayfah recorded in the Sahîh, in which the Messenger of Allâh ﷺ said,

\begin{equation}
\text{فَغَرَّضُ الْإِنْفُجَارُ عَلَىٰ الْقُلُوبِ كَامِلَ الْحَيَابِ عَودًا فَأَقِمُّ لَّبِّ أَشْرِيبُبَا نَبِيَّا فِي نَكَّتَةٍ}
\end{equation}

(The Fitan (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the Fitan, then a black dot will be engraved on it. Any heart that rejects the Fitan, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the barren rock; no Fitnah shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil.)\[4\]

Ibn Jarîr said, “The truth regarding this subject is what the

\[1\] At-Tabari 1:258.
\[2\] Al-Qurtubi 1:187.
\[3\] Muslim 1:128.
authentic Hadith from the Messenger of Allah ﷺ stated. Abu Hurayrah narrated that the Messenger of Allah ﷺ said,

«إِنَّ الْمُؤْمِنِينَ إِذَا أَخَذَتْ ذَنَبُهُ ثُمَّ كَانَ تُكَبَّرُ صَدْرَاهُ، فَإِنَّ تَابَ وَضَرَّعَ وَاسْتَغْفَرَ فَمَنْ قَالَ قَلِهَا وَإِنَّ رَآى زَادَتْ حَتَّى ٱلْغَلْبَةُ فَذَٰلِكَ الْزَّانُ ٱلذِّي قَالَ ٱللَّهُ ﻦَعَّالِمَ إِنَّ خَلَقَنَّهُ عَلَى ٱلْقُلُوبِ ثُمَّ كَانَ ٱلْقُلُوبُ تَكُونُونَ لَّكُمْ بَيَّناً»

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

«نَعَلَضُّوَّةً فَإِنَّهُمَا كَانَا يَكْسِبُونَ» (83:14).

At-Tirmidhi, An-Nasā’i and Ibn Mājah recorded this Hadith, and At-Tirmidhi said that it is Ḥasan Ṣaḥiḥ.\[1\]

The Meaning of Ghishāwah

Reciting the Ayah,

«وَقَالَ أَسْتَوْى ٱلْقُرْءَانِ ٱلسَّمِيعِ»

«And on their eyes there is a Ghishāwah (covering)» is accurate, for the stamp is placed on the heart and the hearing while the Ghishāwah, the covering, is appropriately placed on the eyes. In his Tafsir, As-Suddi said that Ibn ‘Abbās and Ibn Mas‘ūd said about Allah’s statement,

«وَقَالَ أَسْتَوْى ٱلْقُرْءَانِ ٱلسَّمِيعِ»

«Allah has set a seal on their hearts and on their hearing», “So that they neither understand nor hear. Allah also said that He placed a covering on their sight, meaning eyes, and so,

they do not see."[1]

**The Hypocrites**

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

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

**Meaning of Nifāq**

Nifāq means to show conformity - or agreement - and to conceal evil. Nifāq has several types: Nifāq in the creed that causes its people to reside in Hell for eternity, and Nifāq in deed, which is one of the major sins, as we will explain soon, Allāh willing. Ibn Jurayj said of the hypocrite that, "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."[2]

**The Beginning of Hypocrisy**

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no

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hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allāh迁移到Al-Madīnah, where the Ānṣār from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islāmic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madīnah, Banu Qaynuqā‘-allies of Al-Khazraj, Banu An-Naḍīr and Banu Qurayṣah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islām. However, only a few Jews embraced Islām, such as ‘Abdullāh bin Salām. During the early stage in Al-Madīnah, there weren’t any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allāh迁移到 conducted peace treaties with the Jews and several other Arab tribes around Al-Madīnah. Soon after, the battle of Badr occurred and Allāh gave victory to Islām and its people. ‘Abdullāh bin Ubayy bin Salūl was a leader in Al-Madīnah. He was Al-Khazraj’s chief, and during the period of Jahiliyyah he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madīnah, and many in Al-Madīnah embraced Islām. Ibn Salūl’s heart was filled with hatred against Islām and its people. When the battle of Badr took place, he said, “Allāh’s religion has become apparent.” So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book. It was then that hypocrisy began in Al-Madīnah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allāh). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allāh’s reward in the Hereafter.

The Tafsīr of Āyah 2:8
Muḥammad bin Isḥāq narrated that Ibn ‘Abbās said that,

آمَنُوا كَأَنَّهُمْ مَا سَمِعُوا إِلَّا اللَّهُ وَعَلَّمُوا أَيْمَانَهُم مَا كَانُوا يَنْخُذُونَ إِلَّا مَنْ شَاءَ اللَّهُ وَهُمْ يَتَّهِمُونَ ُكُفَرُونَ

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

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

وَمِنْ أَهْلِ الْكُفَّارِ مِنْ يَقُولُ مَاتَنَا بَيْنَنَا يَا نَارٌ وَيَلِبَ بُلْبُلَ الْأَخْرُ وَنَا مَهْيِئِينَ

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

إِذَا جَاءَكُمُ الْكُفَّارُ فَكُلُّ أَجْزَاءَهُمْ كَلِلًا لَّهُمْ فَأَسْتَفْنِذُ إِلَّا رَسُولُ اللَّهِ وَأَلْبَانُ نَفْسِنَا إِلَّا إِنَّ رَسُولَ اللَّهِ يَكْبُرُ}

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

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

وَلَتَشْهَدُ إِنَّ الْمُتَّفَقِينَ لَكُمْ

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

وَنَا مَهْيِئِينَ

“while in fact they believe not.”

Allah said,

بَيْنِي وَبَيْنِيَ مَاتَنَا

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

"If they render false what We have granted them, and conceal from the truth, then many of them are men who are blind." (58:18).

Hence, Allâh refuted their way by saying,

"Whoever swears in the name of Allâh, and does not believe in Allâh, and does not believe in His messengers, and does not consider lawful what He has declared unlawful, and does not refrain from what He has forbidden, He is one who swears in the name of Allâh to lie." (4:142).

Also, Ibn Abî Ḥâtim narrated that Ibn Jurayj commented on Allâh’s statement,

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

"Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them,"

“The hypocrites pronounce, 'There is no deity worthy of worship except Allâh' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief.”[1] Sa’îd said that Qatâdah said,

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

“This is the description of a hypocrite. He is devious, he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows.”

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

The Meaning of ‘Disease’ in this Ayah

As-Suddi narrated from Abu Malik and (also) from Abu Şalih, from Ibn Abbâs, and (also) Murrah Al-Hamdâni from Ibn Mas’ûd and other Companions that this Ayah,

“In their hearts is a disease” means, ‘doubt’, and,

“And Allah has increased their disease” also means ‘doubt’.[2] Mujâhid, Ikrîmah, Al-Hasan Al-Bâṣrî, Abu Al-'Âliyâh, Ar-Rabî' bin Anas and Qatâdah also said similarly. [3] ‘Abdur-Raḥmân bin Zayd bin Aslam commented on,

“In their hearts is a disease”, “A disease in the religion, not a physical disease. They are the hypocrites and the disease is the

doubt that they brought to Islām.

«And Allāh has increased their disease» meaning, increased them in shameful behavior.\[1\] He also recited,

«وَانْزَلْنَاهُمْ فَرِّصًا فَرِّصًا وَأَنزَلْنَاهُمْ فِي قُلُوبِهِمْ مِنْ فَرِصٍ وَأَنزَلْنَاهُمْ إِلَى رِجْسِهِمْ»

«As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace.» (9:124-125)

and commented, “Evil to their evil and deviation to their deviation.” This statement by ʿAbdur-Raḥmān is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated. Similarly, Allāh said,

«وَأَنْزَلْنَا رَآءِدًا رَآءِدًا غَيْبًا وَانْزَلْنَاهُمْ فِي غَيْبٍ»

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

Allāh said next,

«بَيْنَا كَانُوا يَكْذِبُونَ»

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

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

As for the other hypocrites, Allāh said about them,

«وَمَنْ حِيَّزَ مِنْ الْأَخْمَصِ الَّذِينَ مَسَى وَمِنْ أَهْلِ الْبَيْتِ مَرَضُوا عَلَى الْإِنْفَاقِ لَا يُعْلَمُ»

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

﴿أَيُّنْ رَبُّكُمُ الْمُسْلِمُونَ وَالْمُرْجَفُونَ فِي فَلَوْبِهِمْ طَرْفُهُمْ وَالْمُرْجَفُونَ فِي الفَلَوْبِهِمْ لَفْرَتُهُمْ يِبْنِ بْنِهِمْ ﴾

﴿إِنَّ الْمُكَاذِبَةَ لَيْبَالُ إِلَّا فَلِيَالَّا ﴾ مَنْ تَمْلَئُهَا أَيْنَما تَقَدَّسُوا أَيْنَما وَفُيَّنَكَنَّ يَتَسَيَّبُونَ

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

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

﴿وَإِذَّنَ لَنَا لِلْفَرْقَةِ قَالُوا نَفَسَهُمْ رَتَّبُوا نَفَسَهُمْ ﴾

﴿أُهِدُوهُمْ إِلَّا فَلِيَالَّا ﴾

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

The most notorious hypocrite at that time was ‘Abdullāh bin Ubayy bin Salūl; Zayd bin Arqam - the Companion - gave truthful testimony to that effect. In addition, ‘Umar bin Al-Khaṭṭāb once mentioned the matter of Ibn Salūl to the Prophet ﷺ, who said,

إِنِّي أُثْرِرُ أَنْ يَتَحْتَدَّ الْأَرَابُ أَنْ مُحَمَّدًا يُقَلِّلْ أَشْحَابَهُ

I would not like the Arabs to say to each other that Muhammad ﷺ is killing his Companions.¹¹

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

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¹¹ Al-Bukhārī 4905, Muslim 2584.
In another narration, the Prophet said,

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

11. And when it is said to them: “Do not make mischief on the earth,” they say: “We are only peacemakers.”

12. Verily, they are the ones who make mischief, but they perceive not.

Meaning of Mischief

In his Tafsīr, As-Suddī said that Ibn ‘Abbās and Ibn Mas‘ūd commented,

“And when it is said to them: “Do not make mischief on the earth,” they say: “We are only peacemakers.”

“They are the hypocrites. As for,

“Do not make mischief on the earth”, that is disbelief and acts of disobedience.”

Abu Ja’far said that Ar-Rabi‘ bin Anas said that Abu Al-‘Āliyah said that Allāh’s statement,

“And when it is said to them: “Do not make mischief on the earth,”, means, “Do not commit acts of disobedience on the earth. Their mischief is disobeying Allāh, because whoever

disobeys Allāh on the earth, or commands that Allāh be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allāh).”¹⁰ Ar-Rabī’ bin Anas and Qatādah said similarly.²

Types of Mischief that the Hypocrites commit

Ibn Jarīr said, “The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allāh made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allāh’s loyal friends, and support those who deny Allāh, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth.”³

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

«وَلَاتَأْتُوا بِمَهْيَا مَهْيَاً ۗ إِلَّا نَعْمَلاَهُ ۖ ثُمَّ كُنُ فِي الأرْضِ وَقُسُومًا»

«And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief.» (8:73),

In this way Allāh severed the loyalty between the believers and the disbelievers. Similarly, Allāh said,

«كُلُّ الَّذِينَ مَنَأَوْا نَجِذَبْنَهُمْ مِن دُونِ الْمُؤِمِنِينَ ۖ أُوْيِدُوا أَنَّ أَحْجَمُوا يَدُوَّ»

«O you who believe! Do not take disbelievers as Awliya’ (protectors or helpers or friends) instead of believers. Do you

¹⁰ Ibn Abī Ḥātim 1:50.
² Ibn Abī Ḥātim 1:51.
³ Aṭ-Ṭabari 1:289
wish to offer Allāh a manifest proof against yourselves? (4:144).

Allāh then said,

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

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

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

«And when it is said to them: “Do not make mischief on the earth,” they say: “We are only peacemakers.”» meaning, “We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties.” Similarly, Muḥammad bin Ishāq reported that Ibn ‘Abbās said,

«And when it is said to them: “Do not make mischief on the earth,” they say: “We are only peacemakers.”» means, “We seek to make amends between the believers and the People of the Book.”[1] Allāh said,

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

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

Allāh said that if the hypocrites are told,

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

"Shall we believe as the fools have believed?" they meant (may Allāh curse the hypocrites) the Companions of the Messenger of Allāh ﷺ. This is the same Tafsīr given by Abu Al-‘Āliyah and As-Suddi in his Tafsīr, with a chain of narration to Ibn ‘Abbās, Ibn Mas‘ūd and other Companions.\[1] This is also the Tafsīr of Ar-Rabi’ bin Anas and ‘Abdur-Raḥmān bin Zayd bin Aslam.\[2] The hypocrites said, "Us and them having the same status, following the same path, while they are fools?!' The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allāh used the term foolish to include children, when He said,

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

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

\[1\] At-Ṭabari 1:293.
\[2\] At-Ṭabari 1:294.
Verily, they are the fools. Allāh thus affirmed that the hypocrites are indeed the fools, yet,

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

14. And when they meet those who believe, they say: “We believe,” but when they are alone with their Shayātīn (devils), they say: “Truly, we are with you; verily, we were but mocking.”

15. Allāh mocks at them and leaves them increasing in their deviation to wander blindly.

The Hypocrites’ Cunning and Deceit

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

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

Human and Jinn Devils

Ibn Jarīr said, “The devils of every creation are the mischievous among them. There are both human devils and Jinn devils. Allāh said,
And so We have appointed for every Prophet enemies—Shayātīn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception) (6:112).

The Meaning of ‘Mocking’

Allāh said,

\[\text{ قالوا إتا مَكَّمُونَ} \]

They say: "Truly, we are with you". Muḥammad bin Ishaq reported that Ibn ‘Abbās said that the Āyah means, "We are with you,

\[\text{إِنَّا نَعَمَّضَ نَسْتَهْبَأونَرْ} \]

Verily, we were but mocking, meaning, we only mock people (the believers) and deceive them."[1] Ad-Ḍahrāk said that Ibn ‘Abbās said that the Āyah,

\[\text{إِنَّا نَعَمَّضَ نَسْتَهْبَأونَرْ} \]

Verily, we were but mocking, means, "We (meaning the hypocrites) were mocking the Companions of Muḥammad."[2] Also, Ar-Rabi‘ bin Anas and Qatādah said similarly.[3] Allāh’s statement,

\[\text{اللَّهُ يُضَرِّعُهُمْ فِي الْقُرْآنِ يُكَرِّهُهُمْ بِهِ} \]

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

\[\text{يَوْمَ يُنَادِيُونَ الْكَفَّارَ وَالْمُنْفَسَطَ الْمُبْطَغَةَ فَأَنْفَسُكُمُ الْآخِرَةُ الْقَبِيلَةُ الْخَيْرَةُ} \]

On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a

[2] Ibid.
[3] Ibid.
light!” So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. (57:13), and,

ederland ḍayrī lā hurtarmītum la faṣla ighrīhūm ighrīhūm la faṣla ighrīhūm ighrīhūm

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

He then said, “This, and its like, is Allāh’s mockery of the hypocrites and the people of Shirk.”

The Hypocrites suffering for their Plots

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

«Qawmi āmānī wa lūnūta ʿalaykum laykum wa la ḍiyū ʿalaykum»

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

«Qaṣī fī jūmarta ʿalaykum tadhīrī ʿalaykum»

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

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

Meaning of ‘Leaves them increasing in their deviation to wander blindly’

Allāh said,
Allah mocks at them and leaves them increasing in their deviation to wander blindly. As-Suddi reported that Ibn 'Abbás, Ibn Mas'úd and several other Companions of the Messenger of Allah ﷺ said that,

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

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

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

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

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

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

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

<in their deviation to wander>, “In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allâh has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation.”[1]

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

In his Tafsîr, As-Suddi reported that Ibn ‘Abbâs and Ibn Mas‘ûd commented on;

“These are they who have purchased error with guidance” saying it means, “They pursued misguidance and abandoned guidance.” Mujâhid said, “They believed and then disbelieved,” while Qatâdah said, “They preferred deviation to guidance.” Qatâdah’s statement is similar in meaning to Allâh’s statement about Thamûd,

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

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

“These are they who have purchased error with guidance,” meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allâh described,
The Ayah also includes those who preferred deviation over guidance. The hypocrites fall into several categories. This is why Allah said,

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

«So their commerce was profitless. And they were not guided», "By Allah! I have seen them leaving guidance for deviation, leaving the Jamā‘ah (the community of the believers) for the sects, leaving safety for fear, and the Sunnah for innovation."[1] Ibn Abi Ḥātim also reported other similar statements.[2]
17. Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allāh removed their light and left them in darkness. (So) they could not see.

18. They are deaf, dumb, and blind, so they return not (to the right path).

The Example of the Hypocrites

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

Allāh’s statement,

﴿ذَهَبَ اللَّهُ نِعْرَاهُ﴾

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

﴿وَوَزَرَّاهُمْ إِلَى الْظَّلَلِ﴾

“And left them in darkness”, that is their doubts, disbelief and hypocrisy.

﴿لَا تَسِيرُونَ﴾

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

﴿مَمۡثَ﴾

“(deaf)” and thus cannot hear the guidance,
(dumb) and cannot utter the words that might benefit them,

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

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

19. Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers.

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.

Another Parable of the Hypocrites

This is another parable which Allāh gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are,

Like a Ṣayyib, meaning, "The rain", as Ibn Mas'ūd, Ibn 'Abbās, and several other Companions have confirmed\(^1\) as well as

\(^{[1]}\) Aṭ-Ṭabari 1:334.
Abu Al-‘Āliyah, Mujāhid, Sa‘īd bin Jubayr, ‘Aṭā’, Al-Ḥasan Al-Baṣrī, Qatādah, ‘Atiyah Al-‘Awfī, ‘Aṭā’ Al-Khurāsānī, As-Suddī and Ar-Rabī’ bin Anas.\[1\] Aḍ-Ḍaḥḥāk said “It is the clouds.”\[2\] However, the most accepted opinion is that it means the rain that comes down during,

\[\text{قد يقع فيهم ص reserves meaning, here, the doubts, disbelief and hypocrisy.}\]

\[\text{البرق\textsuperscript{1}  that shocks the hearts with fear. The hypocrites are usually full of fear and anxiety, just as Allāh described them,}\]

\[\text{بُيِّنُونَ كُلٌّ سَيْحَةٌ عَلَٰٰهُم}\]

\[\text{They think that every cry is against them} (63:4), and,}\]

\[\text{وَهُمْ يَتَذَكَّرُونَ بِاللَّهِ لِيُحْلِبُهُمْ وَمَا هُمْ يَبْكَٰٰرُونَ وَلَكُمْ فَتْرَةً وَاللَّهُ بِمَا يَعْمَلُونَ مَلِكُكُمُ أجُزَّاكمُ أَوْ مَنْ تَرَّسِبُونَ أَوْ مَنْ دَخَلَتْ آيَةٌ إِلَيْهِ وَاللَّهُ بِمَا يَعْمَلُونَ مَلِكُكُمُ أجُزَّاكمُ أَوْ مَنْ تَرَّسِبُونَ}\]

\[\text{They swear by Allāh that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush} (9:56-57).\]

\[\text{البرق\textsuperscript{1} is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites,}\]

\[\text{بِيَتِلْكَ هِيَمَّةٌ في حَيَاءٍ يُضيِّقُ رُؤْيَةَهُمْ وَاللَّهُ بِمَا يَعْمَلُونَ}\]

\[\text{They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers\textsuperscript{2}, meaning, their cautiousness does not benefit them because they are bound by Allāh’s all-encompassing will and decision. Similarly, Allāh said,}\]

\[\text{فَهُمْ أَتَنْفِقُونَ سَيَّهِينَ للهِ كَفَرُوا في تَكْفِيرٍ وَلَوْ نَزَّلَ عَلَيْهِمْ}\]

\[\text{\textsuperscript{1} Ibn Abī Ḥātim 1:66.}\]

\[\text{\textsuperscript{2} Ibn Abī Ḥātim 1:67.}\]
"Has the story reached you of two hosts. Of Fir'awn (Pharaoh) and Thamúd? Nay! The disbelievers (persisted) in denying. And Allâh encompasses them from behind!" (85:17-20).

Allâh then said,


The lightning almost snatches away their sight, meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith. Also, 'Ali bin Abi Talhah reported that Ibn 'Abbâs commented on the Ayah,


The lightning almost snatches away their sight, "The Qur'ân mentioned almost all of the secrets of the hypocrites."[1] 'Ali bin Abi Talhah also narrated that Ibn 'Abbâs said,


Whenever it flashes for them, they walk therein, “Whenever the hypocrites acquire a share in the victories of Islam, they are content with this share. Whenever Islam suffers a calamity, they are ready to revert to disbelief.”[2] Similarly, Allâh said,


And among mankind is he who worships Allâh on the edge: If good befalls him, he is content with that." (22:11). Also, Muḥammad bin Ishâq reported that Ibn ‘Abbâs said,


Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still", "They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion."[3] This was also said by Abu Al-'Âliyah, Al-Hasan Al-Bašrî, Qatâdah, Ar-Rabî' bin Anas and As-Suddi, who narrated it from the Companions, and it is the most

[2] Ibid.
obvious and most correct view, and Allah knows best.\footnote{Ibn Abi Ḥātim 1:75.}

Consequently, on the Day of Judgment, the believers will be

\begin{equation}
\text{On the Day when the hypocrites – men and women – will say to the believers: “Wait for us! Let us get something from your light!” It will be said to them; “Go back to you rear! Then seek a light!”} \tag{57:13}
\end{equation}

Allah described the believers,

\begin{equation}
\text{On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise)} \tag{57:12}, and,
\end{equation}

\begin{equation}
\text{The Day that Allah will not disgrace the Prophet (Muhammad \textit{saw}) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: “Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the \textit{Sirāṭ} (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things”} \tag{66:8}.
\end{equation}

Ibn Abi Ḥātim narrated that `Abdullāh bin Mas‘ūd
commented on,

"Their Light will run forward before them", "They will pass on the Sirāt, according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times."\(^1\) Ibn Abī Ḥātim also reported that Ibn 'Abbās said, "Every person among the people of Tawḥīd (Islamic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel anxious. Hence, they will supplicate,

"Our Lord! Keep perfect our Light for us."\(^2\) Aḍ-Ḍaḥḥāk bin Muzāḥim said, "On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the Sirāt, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate,

"Our Lord! Keep perfect our Light for us."

**Types of Believers and Types of Disbelievers**

Consequently, there are several types of people. There are the believers whom the first four Ayāt (2:2-5) in Sūrat Al-Baqarah describe. There are the disbelievers who were described in the next two Ayāt. And there are two categories of hypocrites: the complete hypocrites who were mentioned in the parable of the fire, and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

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\(^1\) At-Ṭabari 23:3179.

\(^2\) Al-Ḥākim 2:495.
This is similar to the parables that were given in Sūrat An-Nūr (chapter 24). Like the example of the believer and the faith that Allāh put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allāh willing.

Allāh gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance. Allāh said,

«وَأَلْقَيْنَاهُمْ فِي جَاهِلِيَّةٍ وَإِدَاعَةٍ مَّفْرَدَةً مَّفْرَدَةً قَضَيْنَاهُمْ مَّفْرَدَةً مَّفْرَدَةً إِذَا جَاءَتُهُمْ لَا يَجِدُوا صِيَارًا»

«As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing» (24:39).

Allāh then gave the example of ignorant disbelievers, simple in their ignorance. He said;

«أَوْ كَفُلْتُكُمْ فِي بَحرٍ لَّمْ يَظِلْهَا سُحُولٌ مِّنْ فَوْقِهَا مَّنْ تُقَامُهُ مَّنْ فَوْقُهَا مَا كَانَ عِندَهُمْ مِّنْ عِلْمٍ إِذَا أَخَذَتْهُمْ لَا يَجِدُونَ أَيْضًا»

«Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light» (24:40).

Therefore, Allāh divided the camp of the disbelievers into two groups, advocates and followers. Allāh mentioned these two groups in the beginning of Sūrat Al-Ḥājj,

«وَأَنَّ النَّاسَ مِنْ يَجِيدُ الْقَلْبِ فِي اللَّهِ يَعْبُرُ عِلْمَ وَسَبِيلَ صِلَاحٍ سَبِيلٌ عَظِيمٌ»

«And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shayṭān (devil) (devoid of every kind of good)» (22:3), and,

«وَأَنَّ النَّاسَ مِنْ يَجِيدُ الْقَلْبِ فِي اللَّهِ يَعْبُرُ عِلْمًا وَلَا حَقًا وَلَا كَسَبًا زَيْلًا»

«And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh)» (22:8).

Furthermore, Allāh has divided the group of the believers in
the beginning of Sūrat Al-Wāqiʿah (56) and at the end. He also divided them in Sūrat Al-Insān (76) into two groups, the Sābiqūn (those who preceded), they are the "near ones" (Mugāribūn) and Aṣḥāb Al-Yāmin (the companions of the right), and they are righteous (Abrār).

In summary, these Ayāt divide the believers into two categories, the near ones and righteous. Also, the disbelievers are of two types, advocates and followers. In addition, the hypocrites are divided into two types, pure hypocrites and those who have some hypocrisy in them. The Two Sahīhs record that ‘Abdullāh bin ‘Amr said that the Prophet ﷺ said,

"Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he is entrusted, he breaches the trust."

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this Hadīth stipulates, or in the creed, as the Ayah (2:20) stipulates.

Types of Hearts

Imām Ahmad recorded Abu Saʿīd saying that the Messenger of Allāh ﷺ said

"The hearts are four (types): polished as shiny as the radiating
lamp, a sealed heart with a knot tied around its seal, a heart that is turned upside down and a wrapped heart. As for the polished heart, it is the heart of the believer and the lamp is the light of faith. The sealed heart is the heart of the disbeliever. The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it. As for the wrapped heart, it is a heart that contains belief and hypocrisy. The example of faith in this heart, is the example of the herb that is sustained by pure water. The example of hypocrisy in it, is the example of an ulcer that thrives on pus and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart. This Ḥadīth has a Jaʿṣid Ḥasan (good) chain of narration.[1]

Allāh said,

وَأَلَّا تَأَبَرَّ الَّذِي خَفَى مَا كَانَ عَلَى نَفْسِهِ "وَأَلَّا تَأَبَرَّ الَّذِي خَفَى مَا كَانَ عَلَى نَفْسِهِ"

«And if Allāh willed, He would have taken away their hearing and their sight. Certainly, Allāh has power over all things». Muḥammad bin Ishāq reported that Ibn ‘Abbās commented on Allāh’s statement,

وَأَلَّا تَأَبَرَّ الَّذِي خَفَى مَا كَانَ عَلَى نَفْسِهِ "وَأَلَّا تَأَبَرَّ الَّذِي خَفَى مَا كَانَ عَلَى نَفْسِهِ"

«And if Allāh willed, He would have taken away their hearing and their sight», “Because they abandoned the truth after they had knowledge in it.”

وَأَلَّا تَأَبَرَّ الَّذِي خَفَى مَا كَانَ عَلَى نَفْسِهِ "وَأَلَّا تَأَبَرَّ الَّذِي خَفَى مَا كَانَ عَلَى نَفْسِهِ"

«Certainly, Allāh has power over all things». Ibn ‘Abbās said, “Allāh is able to punish or pardon His servants as He wills.”[2] Ibn Jarīr commented, “Allāh only described Himself with the ability to do everything in this Āyah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight.”[3]

Ibn Jarīr and several other scholars of Tafsīr stated that these two parables are about the same kind of hypocrite. So

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[2] Ibn Abī Ḥātim 1:76
the 'or' mentioned in,

أو كَفَّارٌ مِنَ الْكَافِرِينَ

«Or like a rainstorm from the sky» means 'and', just as the Ayah,

وَالَّذِينَ كَفَّارٌ نَرَأَ عَلَيْهِمْ كَفَّارٌ يَقِيمُونَ

«And obey neither a sitter nor a disbeliever among them». Therefore, 'or' in the Ayah includes the choice of using either example for the hypocrites. Also, Al-Qurashi said that 'or' means, "To show compatibility of the two choices, just as when one says, 'Sit with Al-Hasan or Ibn Sîrîn.' According to the view of Az-Zamakhshari, 'so it means each of these persons is the same as the other, so you may sit with either one of them.' The meaning of 'or' thus becomes 'either.' Allâh gave these two examples of the hypocrites, because they both perfectly describe them."

I (Ibn Kathîr) say, these descriptions are related to the type of hypocrite, because there is a difference between them as we stated. For instance, Allâh mentioned these types in Sûrat Barâ’ah (chapter 9) when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds. So the two examples mentioned here describe two types of hypocrites whose characteristics are similar. For instance, Allâh gave two examples in Sûrat An-Nûr, one for the advocates of disbelief and one for the followers of disbelief, He said,

وَقَالُوا أَنَظُرُوا أَنَظُرُوا كُذِّبَتْ وَقَبِعَتْ

«As for those who disbelieved, their deeds are like a mirage in a desert» (24:39), until,

أَزَ كَأَلْسَأَتُ فِي بَعْرٍ أَلَحَٰنَ

«Or (the state of a disbeliever) is like the darkness in a vast deep sea» (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allâh knows best.
21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may acquire Taqwā.

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped).

**Tawḥīd Al-Ulūhiyyah**

Allāh next mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist. He also surrounded them with blessings, both hidden and apparent. He made the earth a resting place for them, just like the bed, stable with the firm mountains.

*And the sky as a canopy* meaning, ‘a ceiling’. Similarly, Allāh said in another ʿĀyah,

*And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds)* (21:32).

*And sends down for you water (rain) from the sky* meaning, through the clouds, when they need the rain. Hence, Allāh caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle. Allāh reiterated this bounty in various parts of the Qur’ān.

There is another ʿĀyah that is similar to this ʿĀyah (2:22), that is, Allāh’s statement,

*It is He Who has made for you the earth as a dwelling place*
and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists (40:64).

The meaning that is reiterated here is that Allāh is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him. This is why Allāh said next,

«مَا تَجَلَّلَهُمَا يَدًا وَهُوَ خَلَقُهُمَا
(Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped)) (2:22).

The Two Ṣaḥīḥs record that Ibn Mas‘ūd said, “I said to the Messenger of Allāh ﷺ, ‘Which evil deed is the worst with Allāh?’ He said,

ذَٰلِكَ الْمَيْلُ ٰلَّا تَنْجِعُهُ مِنْ نَكَبَّةٍ

“To take an equal with Allāh, while He alone created you.”[1]

Also, Mu‘ādh narrated the Prophet’s statement,

أَنْتُوْيُ ما حَقَّ اللَّهُ عَلَى عِبَادِهِ؟ أَنْ يُسْتَبْدَأ وَلَا يُشْرَكَ عَلَيْهِ

“Do you know Allāh’s right on His servants? They must worship Him alone and refrain from associating anything with Him in worship.”[2] Another Ḥadīth states,

لَا يُصْلُبُ أَحَدَكُمْ مَا شَاءَ اللَّهُ وَمَا شَاءَ فَلَانُ، وَلَكِنَّ لَيْظً: مَا شَاءَ اللَّهُ مَا شَاءَ فَلَانُ

“None of you should say, ‘What Allāh and so-and-so person wills. Rather, let him say, ‘What Allāh wills, and then what so-and-so person wills.’”[3]

A Ḥadīth with the same Meaning

Imām Āḥmad narrated that Al-Ḥārith Al-Ashʿari said that the Prophet of Allāh ﷺ said,

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Allāh commanded Yahyā bin Zakariyā to implement five commands and to order the Children of Israel to implement them, but Yahyā was slow in carrying out these commands. 'Īsā said to Yahyā, ‘You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.' Yahyā said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahyā bin Zakariyā called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid. He sat on the balcony, thanked Allāh and praised him and then said, ‘Allāh ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allāh alone and
not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allâh created you and sustains you. Therefore, worship Him alone and do not associate anything with Him. I also command you to pray, for Allâh directs His Face towards His servant’s face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro. I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allâh than the scent of musk. I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, ‘Can I pay a ransom for myself?’ He kept ransoming himself with small and large amounts until he liberated himself. I also command you to always remember Allâh. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allâh, he will be resorting to the best refuge from Satan.

Al-Ĥârîth then narrated that the Messenger of Allâh ﷺ said,

وَأَنَا آمَّرْتُ بِخَصِيصِ اللّٰهِ أَمْرَيْنِ بِهِنَّ: َفِي سَبِيلِ اللّٰهِ، فَإِنَّمَا غَيْرُ مِنَ َفِي سَبِيلِ اللّٰهِ، يُصْلِي وَيَضُرِّعُ اللّٰهُ مِنْ غَيْرِهِ مَلَكَةَ. إِلَّا أَنْ يَقُولُ سَلَّمَ رَسُولُ اللّٰهِ ﷺ وَأَنَّهُ مُسْلِمَ، وَأَنَّهُ ضَعُفَ، إِنَّ رَسُولَ اللّٰهِ ﷺ لَيْ يَقُولُ سَلَّمَ رَسُولُ اللّٰهِ ﷺ وَأَنَّهُ مُسْلِمَ. فَأَذَاعُوا الْمُسْلِمِينَ بِضَعُفَهُمْ، عَلَى مَا صَلَّاهُمُ اللّٰهُ وَقَدَّرَهُمُ اللّٰهُ مَلَكَةَ. مُسْلِمَ، فَأَذَاعُوا الْمُسْلِمِينَ

And I order you with five commandments that Allâh has ordered me. Stick to the Jâma’âh (community of the faithful), listen and obey (your leaders) and perform Hijrah (migration) and Jihâd for the sake of Allâh. Whoever abandons the Jâma’âh, even the distance of a hand span, will have removed the tie of Islâm from his neck, unless he returns. Whoever uses the
slogans of Jahiliyah (the pre-Islamic period of ignorance) he will be among those kneeling in Jahannam (Hellfire)." They said, "O Messenger of Allah! Even if he prays and fasts?" He said, "Even if he prays, fasts and claims to be Muslim. So call the Muslims with their names that Allah has called them: 'The Muslims, the believing servants of Allah.'"

This is a Hasan Hadith, and it contains the statement, "Allah has created and sustains you, so worship Him and do not associate anything with Him in worship." This statement is relevant in the Ayat (2:21-22) we are discussing here and supports singling Allah in worship, without partners.

**Signs of Allah's Existence**

Several scholars of Tafsir, like Ar-Razi and others, used these Ayat as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator. Once a bedouin was asked about the evidence to Allah’s existence, he responded, "All praise is due to Allah! The camel’s dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists?"

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allah’s statement,

\[
\text{العَرْشُ وَالْآبَابُ وَالْأَنْفُسُ نَفَسَ أَنفُسَهُمْ كَذِلِكَ إِنَّا نَحْضُرُ إِنَّمَا يَنَادِيُّ اللهُ مَلَائِكَةَ وَمَنْ عَبَرَ مِنِّي}
\]


«And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and Ad-Dawāb (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allāh» (35:27-28).

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allāh has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allāh, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance. There are numerous Ayāt in the Qur’ān on this subject.

وَأَزَانُ صَنَّامٌ فِي رَضِيَ مِنَ الْجَمِيعِ أَنَّا عَلَىٰ عَبْدٍ كَانَا يَتّلِوُنَّ مِنْ يَدَائِلِهِ رَأَنُوا شِهَادَتَهُمْ مِنْ دُونِ أَلِيمَ إِنَّ كَثِيرًا كَفَّارٌ إِنَّمَا تَتَّلِوُنَّ وَلَنْ نَكُونَ نَفَعًا إِلَّا كَفَّارًا أَكَثَّرُ أَنْفَعًا الذَّكَرُ الْخَلْقِ وَقُرُوبُهَا الْبَالِغُهَا

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur’ān) to Our servant (Muhammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

The Message of Messenger of Allāh ﷺ is True

Allāh begins to prove the truth of prophethood after He stated that there is no deity worthy of worship except Him. Allāh said to the disbelievers,

وَأَزَانُ صَنَّامٌ فِي رَضِيَ مِنَ الْجَمِيعِ أَنَّا عَلَىٰ عَبْدٍ

«And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur’ān) to
Our servant’s meaning, Muḥammad ﷺ,

«فأتأوا يُباَرِرُونَ»

«then produce a Sūrah (chapter)» meaning, similar to what he brought to you. Hence, if you claim that what he was sent with did not come from Allāh, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allāh. However, you will not be able to succeed in this quest. Ibn ‘Abbās said that,

«شَهِيداً كَمْ»

«your witnesses» means “Aids.”[1] Also, As-Suddi reported that Abu Mālik said the Āyah means, “Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you.”[2] Also, Mujāhid said that,

«وَادْعُوا شَهِيداً كَمْ»

«and call your witnesses» means, “People, meaning, wise and eloquent men who will provide the testimony that you seek.”[3]

The Challenge

Allāh challenged the disbelievers in various parts of the Qur’ān. For instance, Allāh said in Sūrat Al-Qaṣaṣ (28:49),

«فَلَوْلَا يَكِبَّرْنَ بِنَّيٍّ يَدَىٰ أَنْ لَمْ يَبِشَّرُهُ بِمَا كُتِبَ لَهُ فَأَتْنَاهُ مِنْ سَمِیْعٍ»

«Say (to them, O Muḥammad ﷺ): “Then bring a Book from Allāh, which is a better guide than these two (the Tawrāh (Torah) and the Qur’ān), that I may follow it, if you are truthful”»[16]. Also, Allāh said in Sūrat Al-İsrā’ (17:88),

«فَلَوْلَا أَتَحْجَمُوا إِلَىٰ آدَمٍ وَالجِنّ حَتَّىٰ أَنْ يَبْتَغَا بِيَدٍ إِنَّ هَذَا اللَّهُ الَّذِي لَنْ يَأْتَىٰ بِهِ إِلَّا نِسْبًا مِّنِّي»

«Say: “If mankind and the Jinn were together to produce the like of this Qur’ān, they could not produce the like thereof, even

if they helped one another.’” Allāh said in Sūrat Hūd (11:13),

"أَمْ يَقُولُونَ الْقُرْآنَ ُلَّهُ ۛ فَأُولَٰئُ ۛ يُصَدِّقُونَ مَّفْيُومًا وَأُذِنُّوا مِّنْ أَسْتَفْلَحَ مِنْ ذِٰلِكَ الْأَنْبَثَ ۛ إِنَّ كُلُّهُمْ صَدِيفِينَ"

"Or they say, ‘He (Prophet Muḥammad ﷺ) forged it (the Qur’ān).’ Say: ‘Bring you then ten forged Sūrah (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!’”, and in Sūrat Yūnus (10:37-38),

"وَمَا كَانَ هَذَا الْقُرْآنَ أَن يُفْرَغَ مِنْ دُونِ اللَّهِ وَلَكِنْ نَصْبِيَّ اللَّهُ بِنَبِيِّهِ وَتَفْصِيلُ الْكِتَابِ ۛ أَمْ يَقُولُونَ الْقُرْآنَ ُلَّهُ ۛ فَأُولَٰئُ ۛ يُصَدِّقُونَ مَّفْيُومًا وَأُذِنُّوا مِّنْ أَسْتَفْلَحَ مِنْ ذِٰلِكَ الْأَنْبَثَ ۛ إِنَّ كُلُّهُمْ صَدِيفِينَ"

"And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Ta’wūråh, and the Injīl), and a full explanation of the Book (i.e. Laws decreed for mankind) – wherein there is no doubt – from the Lord of all that exists."

"Or do they say: ‘He (Muḥammad ﷺ) has forged it?’ Say: ‘Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!’”. All of these Ayāt were revealed in Makkah.

Allāh also challenged the disbelievers in the Ayāt that were revealed in Al-Madīnah. In this Ayāh, Allāh said,

"وَإِنَّ صَنُّصُمُ فِي رَبِّنَا"

"And if you (Arab pagans, Jews, and Christians) are in Rayb meaning, doubt."

"بِنِيَ أَمْوَلُنَا عَلَىٰ عَبْدٌ"

"Concerning that which We have sent down (i.e. the Qur’ān) to Our servant meaning, Muḥammad ﷺ."

"فَأُولَٰئُوٓ بِصَدِيفٌ مِّنْ ذِٰلِكَ الْآيَاتِ"

"then produce a Sūrah (chapter) the like thereof meaning, similar to the Qur’ān. This is the Tafsīr of Mujāhid, Qatādah, Ibn Jarīr At-Ṭabari, Az-Zamakhshari and Ar-Rāzi. Ar-Rāzi said that this
is the Tafsir of 'Umar, Ibn Mas‘ud, Ibn 'Abbās, Al-Ḥasan Al- Baṣrī and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allāh has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allāh said,

«Bring you then ten forged Sūrahs (chapters) like it» (11:13),

and,

«They could not produce the like thereof» (17:88).

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allāh challenged the Arab disbelievers both in Makkah and Al-Madīnah several times, especially since they had tremendous hatred and enmity for the Prophet ﷺ and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allāh said,

«But if you do it not, and you can never do it», indicating that they will never be able to answer the challenge. This is another miracle, in that, Allāh clearly stated without doubt that the Qur‘ān will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change. How can anyone be able to produce something like the Qur‘ān, when the Qur‘ān is the Word of Allāh Who created everything? How can the words of the created ever be similar to the Words of the Creator?

Examples of the Miracle of the Qur‘ān

Whoever reads through the Qur‘ān will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions. Allāh said,

«وَأَلْقِيَتْ الْقُرْآنَ ثُمَّ مُضَفِّعَتْ مِنْ نَارٍ حَكِيمٍ خَيْمٍ»
Alif Lām Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allāh), Who is Wise and well-acquainted (with all things) (11:1)

So the expressions in the Qur'ān are perfect and its meanings are explained. Further, every word and meaning in the Qur'ān is eloquent and cannot be surpassed. The Qur'ān also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'ān stated. Also, the Qur'ān commanded every type of righteousness and forbade every type of evil, just as Allāh stated,

وَنَزَّلَتْ كِتَابَكَ يَدَّ سَمَّيْعًا وَمَجِيدًا

(And the Word of your Lord has been fulfilled in truth and in justice) (6:115).

meaning, true in the stories it narrates and just in its Laws. The Qur'ān is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement, “The most eloquent speech is the one that contains the most lies!” Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet’s ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'ān, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'ān, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'ān does not become old when one repeats reciting it, nor do the scholars ever get bored with it. When the Qur'ān mentions the subject
of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts? When the Qur’ān promises, it opens the hearts and the ears, making them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent. For instance, on the subject of promises and encouragement, the Qur’ān said,


No person knows what is kept hidden for them of joy as a reward for what they used to do (32:17), and,

(There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever (43:71).

On the subject of warning and discouragement;

Do you then feel secure that He will not cause a side of the land to swallow you up (17:68), and,

Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My warning (67:16-17).

On the subject of threats, the Qur’ān said,

So We punished each (of them) for his sins (29:40). Also, on the subject of soft advice, the Qur’ān said,
Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them» (26:205-207).

There are many other examples of the eloquence, beauty, and benefits of the Qur'ān.

When the Qur'ān is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act. Ibn Mas'ūd and other scholars of the Salaf said, “When you hear what Allāh said in the Qur'ān, such as,

َيَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْهِمْ مِثَالًا مِنَ الْوَاحِدِينَ

O you who believe!», then listen with full attention, for it either contains a type of righteousness that Allāh is enjoining, or an evil that He is forbidding.” For instance, Allāh said,

ِلاَّ بِفَتَّحِ الْمَسْرَوْفِ وَبِبَعْثِهِمْ عَنِ الشَّجَاعَةِ وَجِنَّ أَلْهَيْنِ الْطَّيِّبَانِ وَبِبَعْثِهِمْ عَلَيْهِمْ الْخَبيثَ

*He (Muhammad ﷺ) commands them for Al-Ma'rūf (i.e. Islamic Monotheism and all that Islām has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful At-Tayyibāt(i.e. all good and lawful things), and prohibits them as unlawful Al-Khabā’ith (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them» (7:157).

When the Ayāt mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and safe refuge that Allāh prepared for His loyal friends, or torment and Hell for His enemies, these Ayāt contain glad tidings or warnings. The Ayāt then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allāh's straight path and just legislation, all the while riding the hearts of the evil of the cursed devil.
The Qur'an is the Greatest Miracle given to the Prophet

The Two Sahih record that Abu Hurayrah said that the Prophet ﷺ said,

«Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allah sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.»\(^{[1]}\)

This is the wording narrated by Muslim. The Prophet ﷺ stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'an that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allah knows best. The Prophet ﷺ was also aided with innumerable signs and indications that testify to the truth of his prophethood and what he was sent with, all thanks and praise is due to Allah.

Meaning of ‘Stones’

Allah said,

«وَأَنَا الْقَبْلَ عَلَى الْإِنْسَانِ مُبِينٌ لَّهُمْ أَيْدِٰتِ الكَفَّارَةِ»

«Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers» (2:24).

‘Fuel’ is wood, or similar substances, used to start and feed a fire. Similarly, Allah said,

«وَأَنَا الْقَبْلَ عَلَى الْإِنْسَانِ مُبِينٌ لَّهُمْ حَيَاةً حَيَاةً أِيْدِٰتِ السَّيَاتِ»

«And as for the Qasiitun (disbelievers who deviated from the right path), they shall be firewood for Hell» (72:15), and,

\(^{[1]}\) Fath Al-Bari 8:619 and Muslim 1:134.
Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely) you enter it. Had these (idols) been Allâh (gods), they would not have entered there (Hell), and all of them will abide therein. (21:98-99).

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allâh save us from this evil end. It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allâh, just as Allâh said,

\( 
\text{إِذَا كُنْتُمْ مِنْ دُونِ أَنفُسِنَ أَنتُمْ حَصَبُ جِهَاثَرَ} \)

Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (21:28).

Allâh’s statement,

\( 
\text{أَمْثَلُ النَّارِ} \)

(prepared for the disbelievers)

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves. There is no contradiction between these two views, because they are dependent upon each other. ‘Prepared’ means, it is ‘kept’ and will surely touch those who disbelieve in Allâh and His Messenger ﷺ. Ibn Ishâq narrated that Muḥammad said that ʿIkrimah or Saʿīd bin Jubayr said that Ibn ʿAbbâs said,

\( 
\text{أَمْثَلُ النَّارِ} \)

(prepared for the disbelievers),

“For those who embrace the disbelief that you (disbelievers) have embraced.”\[1\]

**Jahannam (Hellfire) exists now**

Many of the Imâms of the Sunnah used this Āyah to prove that the Fire exists now. This is because Allâh said,

\[1\] At-Ṭabari 1:383.
meaning, prepared and kept. There are many Ḥadīths on this subject. For instance, the Prophet ﷺ said,

"Paradise and the Fire had an argument..."[1]

Also, the Prophet ﷺ said,

"истаذاذت النَّار رَبِّيَّة فَقَالَ: رَبِّ أَكُلِ بَعْضِي بَعْضًا فَاذْمَنْ لَهَا بَيْضَسِنَّ: نُفُسُ في الْجَنَّةَ وَنُفُسُّ في الصَّبْرِ."[2]

"The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allāh allowed her two periods to exhale, one in winter and one in summer."

Also, there is a Hadīth recorded from Ibn Mas'ūd that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allāh ﷺ said,

"هَذَا حُجُرٌ أَلْقَاهَا رَبُّنَا مِنْ شَفَابِي جَهَنَّمَ مِنْذَ سُبْعَى سَنَةٍ، الْآنَ وَضَلَّ إِلَى فَغَرَةٍ."[3]

"This is a stone that was thrown from the top of Jahannam seventy years ago, but only now reached its bottom." This Hadīth is in Šahīḥ Muslim. [3]

There are many Hadīths that are Mutawātir (narrated by many different chains of narrations) on this subject, such as the Hadīths about the eclipse prayer, the night of Isrā’ etc. Allāh’s statements,

"قَلِيلُوْا يَشْوَّرُوْنَ مِنْ يَدُوْرِهِ."[4]

"Then produce a Sūrah (chapter) of the like thereof" (2:23), and,

"يُشْوَّرُوْنَ يَدُوْرَهُ."[5]

"A Sūrah (chapter) like it" (10:38) this includes the short and long Sūrahs of the Qur'ān. Therefore, the challenge to creation stands with regards to both the long and short Sūrahs, and

and said, “A similar Sūrah was also revealed to me.” ‘Amr asked, “What is it?” He said, “O Wabr, O Wabr (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin.” ‘Amr said, “By Allāh! You know that I know that you are lying.”

425. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in
resemblance (i.e. in the same form but different in taste) and they shall have therein Aẓwājum Muṭḥharatun (purified mates or wives), and they will abide therein forever.»

Rewards of Righteous Believers

After mentioning the torment that Allāh has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur′ān was called Mathāni, based on the correct opinion of the scholars. We will elaborate upon this subject later. Mathāni means to mention faith and then disbelief, or vice versa. Or, Allāh mentions the miserable and then the happy, or vice versa. As for mentioning similar things, it is called Tashabbuḥ, as we will come to know, Allāh willing. Allāh said,

«وَيُبْنِي إِلْدَيْرَةٌ مَّانِعْوا وَكَسْبُوا وَكِتَابٌ وَلَا تَنَادُوهُ قَدْرَى مِنْ تَعْمِيزِهَا الْأَمِينَرَ»

(And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)). Consequently, Allāh stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From Hadiths it is learned that the rivers of Paradise do not run in valleys, and that the banks of Al-Kawthar (the Prophet’s lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allāh to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Ḥātim reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أنْهَارُ الْجَنَّةِ تَتَقُرُّ تَمَّتَ بِذَلِلٍ أُوْ نَ تَتَقُرُّ جِبَالَ الْيَمِينِ»

(The rivers of Paradise spring from beneath hills, or mountains of musk).\[1]\n
He also reported from Masrūq that `Abdullāh said, “The rivers of Paradise spring from beneath mountains of musk.”\[2]

\[1\] Ibn Abi Ḥātim 1:87.
\[2\] Ibn Abi Ḥātim 1:88.
The similarity between the Fruits of Paradise

Allāh said next,

«سَكَنُوا رَوْفًا بِنَبْتَاهَا وَرَوْفًا قَالَاهَا هَذَا الْدَّوْرُ رُزُّقًا مِّنْ فَضْلِهِ»

«Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before”».

Ibn Abī Ḥātim reported that Yaḥyā bin Abī Kathīr said, “The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, ‘This is the same as what you have just brought us.’ The boys will say to them, ‘Eat, for the color is the same, but the taste is different. Hence Allāh’s statement,

«وَأَوْلَىٰ بِمَا نُضِجِّهَا»

(and they will be given things in resemblance).”[1] Abu Ja‘far Ar-Rāzī narrated that Ar-Rabī‘ bin Anas said that Abu Al-‘Āliyah said that,

«وَأَوْلَىٰ بِمَا نُضِجِّهَا»

(and they will be given things in resemblance) means, “They look like each other, but the taste is different.”[2] Also, Ikrimah said,

«وَأَوْلَىٰ بِمَا نُضِجِّهَا»

(and they will be given things in resemblance) “They are similar to the fruits of this life, but the fruits of Paradise taste better.”[3] Sufyān Ath-Thawri reported from Al-A‘mash, from Abu Thubyān, that Ibn ‘Abbās said, “Nothing in Paradise resembles anything in the life of this world, except in name.” In another narration, Ibn ‘Abbās said, “Only the names are similar between what is in this life and what is in Paradise.”[4]

[1] Ibn Abī Ḥātim 1:90
[2] Ibn Abī Ḥātim 1:90
The Wives of the People of Paradise are Pure

Allāh said,

«وَلَهُمُ فِيهَا أَزْوَاجٌ مَّلِئَةٌ»

«and they shall have therein Azwājum Muṭṭahharatun». Ibn Abī Tālḥah reported that Ibn ‘Abbās said, “Purified from filth and impurity.”[1] Also, Mujāhid said, “From menstruation, relieving the call of nature, urine, spit, semen and pregnancies.”[2] Also, Qatādah said, “Purified from impurity and sin.” In another narration, he said, “From menstruation and pregnancies.”[3]

Further, ‘Atā, Al-Ḥasan, Ad-Ḍaḥḥak, Abu Ṣalih, ‘Āṭiyah and As-Suddi were reported to have said similarly.[4]

Allāh’s statement,

«وَكُلُّ كُلٌّ خَلِّيِّنَ»

«and they will abide therein forever» meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases. We ask Allāh to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

«إِنَّ اللَّهَ لَا يُضَحِّيُّ أَن يَضَرَّبِبُ مَكَانًا نَّمَا بَعْرَسَتْهُ فَانَامًا مَّلِكَ أَنَا الْحَكُّ مِنْ رَبِّي وَأَنَا الْأَلْبَيْنَ صَحَّرَهَا فَغُلِّبُتْ مَا أَدَا أَنَا اللَّهُ بَيْنَ مَكَانَ مَلِكِي يَسِيلُ يَسِيلُ يَسِيلُ يَسِيلُ يَسِيلُ يَسِيلُ يَسِيلُ يَسِيلُ بَيْنَ مَكَانَ مَلِكِي وَنَظَّمَ مَا أَمَرَ اللَّهُ بِهِ بَيْنَ مَكَانِي وَنَظَّمَ مَا آتَى اللَّهُ بِهِ بَيْنَ مَكَانِي وأَنْتُوْنَى أُولَٰئِكَ هُمُ الْأَفْضُلُونَ»

426. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: “What did Allāh intend by this parable?” By it He misleads many, and many He guides thereby. And He misleads thereby only the Fāsiqūn (the rebellious, disobedient to

Allāh.

(27. Those who break Allāh’s covenant after ratifying it, and sever what Allāh has ordered to be joined and do mischief on earth, it is they who are the losers.)

In his Tafsīr, As-Suddi reported that Ibn ‘Abbās, Ibn Mas‘ūd, and some Companions said; “When Allāh gave these two examples of the hypocrites” meaning Allāh’s statements,

(Their likeness is as the likeness of one who kindled a fire), and,

(Or like a rainstorm from the sky), “The hypocrites said, ‘Allāh’s far more exalted than for Him to make such examples.’ So Allāh revealed these Ayāt (2:26-27) up to:

(Who are the losers)).[1] Sa‘īd said that Qatādah said, “Allāh does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allāh mentioned the flies and the spider in His Book, the people of misguidance said, ‘Why did Allāh mention these things.’ So Allāh revealed;

(Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it).”[2]

A Parable about the Life of This World

Abu Ja‘far Ar-Rāzī reported that Ar-Rabī’ bin Anas commented on this Āyah (2:26); “This is an example that Allāh has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allāh mentioned in the Qur‘ān: when

they acquire (and collect the delights of) the life of this world, Allah then takes them away.” Afterwards, he recited,

«So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing» (6:44) [1]

In this Ayah (2:26) Allah stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter.

Allah’s statement,

«Or so much more when it is bigger than it» Famâ fawqahâ means, something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures. Muslim narrated that Aishah said that the Messenger of Allah ﷺ said,

«No Muslim is harmed by a thorn, Famâ fawqahâ (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.» [2]

So Allah has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider. Allah said,

«Enter not upon Allah’s paths like those who have earned (killing) unless Allah’s courts are entered.»

«O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from

them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.» (22:73),

«The likeness of those who take (false deities as) Awwiliyā’ (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider’s house — if they but knew.» (29:41), and,

«See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. Allāh will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allāh alone and none else), and in the Hereafter. And Allāh will cause the Zālimūn (polytheists and wrongdoers) to go astray those and Allāh does what He wills.» (14:24-27). Allāh said,

«Allah puts forward the example of (two men — a believer and a disbeliever); a servant under the possession of another, he has no power of any sort» (16:75). He then said,

«I say to you: Lo! I am your master as Allāh my Lord has willed.» (16:75).

«Verily, Allāh makes manifest His guidance to whom He wills, and guides the straight path to those He wills.» (16:75).
And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice? (16:76). Also, Allâh said,

"He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you?" (30:28).

Mujâhid commented on Allâh’s statement,

"Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it."

“The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allâh guides the believers by these parables.”

In his Tafsîr, As-Suddî reported that Ibn ‘Abbâs, Ibn Mas‘ûd and other people among the Companions said,

"By it He misleads many", “Meaning the hypocrites. Allâh guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allâh mentioned for them which they know are true. This is how Allâh misleads them.”

"And He guides thereby meaning, with the parables,

"many from among the people of faith and conviction. Allâh

adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allah has mentioned. This is guidance that Allah grants them;

And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah), meaning, the hypocrites. The Arabs say that the date has Fasaqat, when it comes out of its skin, and they call the mouse a Fuwaysiqah, because it leaves its den to cause mischief. The Two Sahihis recorded 'Aishah saying that the Messenger of Allah said,

خمس في الجل والحرم: العراب والجذاد والغراب والطائر
والكلب الغفور.

Five animals are Fawasiq, and they must be killed during Ihram and otherwise: the crow, the kite, the scorpion, the mouse and the rabid dog.\[1\]

Fasiq, includes the disbeliever and the disobedient. However, the Fisq of the disbeliever is worse, and this is the type of Fasiq that the Ayah is describing here, because Allah described them as,

الذين ينسيون عهد الله وهم الكفirk

Those who break Allah’s covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

These are the characteristics of the disbelievers and they contradict the qualities of the believers. Similarly, Allah said in Suraat Ar-Ra’d,

\[1\] Fath Al-Bari 6:408 and Muslim 2:856.
Shall he then, who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed. Those who fulfill the covenant of Allāh and break not the Mithāq (bond, treaty, covenant). And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning.† (13:19-21)† until,

وَأَلَامُ بِنَعْمَتِ كَثِيرًا عَهْدَ أَنْ أَنْتُ مَنْ يُدْخِلُ عَبْدَيْنِهَا وَيُفْطَرُونَ مَا أَنْمَرَ أَنَّهُ يَبْعَدُ أَنْ يُؤْكَلُ وَيُفْسِدُونَ فِي الأَرْضِ أَلْهَكَ أَقْبَلْتُمْ مَنْ فِي الْقَرْيَةِ وَأَنْ كَثِيرًا

And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh’s mercy), and for them is the unhappy (evil) home (i.e. Hell).† (13:25)

The covenant that these deviant people broke is Allāh’s covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allāh’s Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the Āyah (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allāh took from them in the Tawrāh to follow Muḥammad ﷺ when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allāh’s covenant in this case occurred when the People of the Book rejected the Prophet ﷺ after they knew the truth about him, and they hid this truth from people, even though they swore to Allāh that they would do otherwise. Allāh informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the Āyah (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allāh took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions,
knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allāh’s Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allāh’s Prophets and Books, although they knew that they were the truth. This Tafsīr was reported from Muqātil bin Ḥayyān, and it is very good. It is also the view that Az-Zamakhshari held.

Allāh’s statement next,

{And sever what Allāh has ordered to be joined}

is in reference to keeping the relations with the relatives, as Qatādah asserted. This Āyah is similar to Allāh’s statement,

{Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?} (47:22)[1]

Ibn Jarir At-Ṭabari preferred this opinion. However, it has been said that the meaning of the Āyah (2:27) here is more general. Hence, everything that Allāh has commanded to nurture, and the people severed, is included in its meaning.

The Meaning of ‘Loss’

Muqātil bin Ḥayyān commented on Allāh’s statement,

{أَزْيَاعُ مَنَ الْكَبِيرَتُ} “It is they who are the losers”[2] Similarly, Allāh said,

{أَزْيَاعُ مَنَ اللَّهِ وَمَنَ الْجَهَرُ} “On them is the curse (i.e. they will be far away from Allāh’s mercy), and for them is the unhappy (evil) home (i.e. Hell)” (13:25).

Also, Ad-Daḥḥāk said that Ibn ‘Abbās said, “Every characteristic that Allāh describes those other than the people of Islām - such as being losers - then it refers to disbelief.

However, when they are attributed to the people of Islam, then these terms refer to sin.\textsuperscript{[1]} Ibn Jarir commented on Allah’s statement,

\begin{quote}
\textit{It is they who are the losers.}
\end{quote}

“Losers is plural for loser, this word refers to whoever decreased his own share of Allah’s mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allah has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allah’s mercy.”\textsuperscript{[2]}

28. How can you disbelieve in Allah seeing that you were dead and He gave you life? Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

\begin{quote}
\textit{How can you disbelieve in Allah?}
\end{quote}

How can anyone deny Allah’s existence or worship others with Him while;

\begin{quote}
\textit{You were dead and He gave you life} meaning, He brought them from the state of non-existence to life. Similarly, Allah said,
\end{quote}

\begin{quote}
\textit{أَمْ خَلَقْنَاهُ مِنْ غَيرِ شَيْءٍ؟َ أَمْ هُمَّ الْخَلَقُونَ بِلَا أَمْ خَلَقْنَا الْخَلَقَ وَالْأَرْضَ بِلَا}
\end{quote}

\textsuperscript{[1]} At-Tabari 1:417.

\textsuperscript{[2]} Ibid.
«Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief» (52:35-36) and,

«Has there not been over man a period of time, when he was not a thing worth mentioning?» (76:1).

There are many other Ayāt on this subject. Ibn Jarīr reported from ‘Aṭā that Ibn ‘Abbās said that,

«Seeing that you were dead and He gave you life» means, “You did not exist beforehand. You were nothing until Allāh created you; He will bring death to you and then bring you back to life during Resurrection.” Ibn ‘Abbās then said, “This is similar to Allāh’s statement;

«They will say: “Our Lord! You have made us to die twice and You have given us life twice.”» (40:11)[1]

«29. He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens and He is the Knower of everything.»

Evidence of Allāh's Ability

After Allāh mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth. Allāh said,

«He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens» meaning, He turned

towards the heaven,

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These Ayāt indicate that Allāh started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of Tafsīr reiterated, as we will come to know, Allāh willing. Allāh also said,

("Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle") (79:27-33).

It is said that “Then” in the Āyah (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn ʿAbbās by ʿAli bin Abī Ṭalḥah.\[1]\n
The Earth was created before Heaven

Mujāhid commented on Allāh’s statement,

("He it is Who created for you all that is on earth")

“Allāh created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allāh said,

("Then He Istawā ilā (turned towards) the heaven when it was smoke.") (41:11)

("And made them seven heavens") means, one above the other, while the ‘seven earths’ means, one below the other."\[2]\n
\[1\] At-Ṭabari 1:437.

\[2\] At-Ṭabari 1:436.
This Ayah testifies to the fact that the earth was created before heaven, as Allah has indicated in the Ayat in Surat As-Sajdah.

Spreading the Earth out after the Heavens were created

Sahih Al-Bukhari records that when Ibn 'Abbas was question about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.\(^\text{[1]}\) Several Tafsir scholars of old and recent times also said similarly, as we have elaborated on in the Tafsir of Surat An-Naziat (chapter 79). The result of that discussion is that the word Da'há (translated above as “spread”) is mentioned and explained in Allah’s statement,

«And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly.» (79:30-32)

Therefore, Da'há means that the earth’s treasures were brought to its surface after finishing the job of creating

\(^{[1]}\) Fath Al-Bari 8:417.
whatever will reside on earth and heaven. When the earth became Čaňa, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allâh knows best.

And (remember) when your Lord said to the angels:

Verily, I am going to place (mankind) generations after generations on earth. They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

Adam and His Children inhabited the Earth, Generation after Generation

Allâh reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allâh said,

And (remember) when your Lord said to the angels.

This Âyah means, "O Muḥammad! Mention to your people what Allâh said to the angels,

Verily, I am going to place a Khalîfah on earth.

Meaning people reproducing generation after generation, century after century, just as Allâh said,

And it is He Who has made you (Khala‘if) generations coming after generations, replacing each other on the earth (6:165),

And makes you (Khulāfâ’) inheritors of the earth (27:62),
And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (Yakhluğûn) on the earth.» (43:60) and,

«فَمَنِّي بِمَّآءً مُغْلَـقًةً»

«Then after them succeeded an (evil) generation (Khalfa)» (7:169).

It appears that Allah was not referring to Adam specifically as Khalifah, otherwise he would not have allowed the angels' statement,

«أَتَعْمَلُ فِيهَا مِن يُقْسِدُ فِيهَا وَيَنْفَعُكَ الْأَلْمَاةَ»

«Will You place therein those who will make mischief therein and shed blood».

The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allah stated that He would create man from clay. Or, the angels understood this fact from the word Khalifah, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurtubi said.

The statement the angels uttered was not a form of disputing with Allah's, nor out of envy for the Children of Adam, as some mistakenly thought. Allah has described them as those who do not precede Him in speaking, meaning that they do not ask Allah anything without His permission. When Allah informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatadah mentioned, they said,

«أَتَعْمَلُ فِيهَا مِن يُقْسِدُ فِيهَا وَيَنْفَعُكَ الْأَلْمَاةَ»

«Will You place therein those who will make mischief therein and shed blood?»

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood? [1] "If the wisdom behind this action is

that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures?"

Allāh said to the angels in answer to their inquiry,

«إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ»

«I know that which you do not know.»

meaning, “I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allāh and follow His Messengers.”

The Ṣaḥīḥ recorded that when the angels ascend to Allāh with the records of the servant’s deeds, Allāh asks them, while having better knowledge, “How did you leave My servants?” They will say, “We came to them while they were praying and left them while they were praying.”[1] This is because the angels work in shifts with mankind, and they change shifts during the Fajr and ‘Aṣr prayers. The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allāh ﷺ said,

«وَقَالَ ﷺ إِلَيْهِ قَبْلَ الْفَضْلِ وَقَبْلَ الْفَضْلِ قَبْلَ اللَّيْلِ»

“The deeds of the night are elevated to Allāh before the morning, and the deeds of the morning before the night falls.”[2]

Hence, the angels’ statement, “We came to them while they were praying and left them while they were praying,” explains Allāh’s statement,

«إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ»

«I know that which you do not know.»

It was said that the meaning of Allāh’s statement,

«إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ»

is, “I have a specific wisdom in creating them, which you do not have knowledge of.” It was also said that it is in answer to,

«I know that which you do not know.»

While we glorify You with praises and thanks and sanctify You,

after which Allâh said,

«I know that which you do not know.» Meaning, “I know that Iblîs is not as you are, although he is among you.” Others said,

أَقْتَمِلْ بَيْنِي وَبَيْنِهَا وَبَيْنِكِ الْوَلَاةِ وَقَنْتِي بَيْنِي وَبَيْنِ يَمِينِهَا وَبَيْنِ يَمِينِ الْوَلَاةِ (أَتَوَلَّى بَيْنِي وَبَيْنِهَا وَبَيْنِكِ الْوَلَاةِ وَقَنْتِي بَيْنِي وَبَيْنِ يَمِينِهَا وَبَيْنِ يَمِينِ الْوَلَاةِ)

“Will You place therein those who will make mischief therein and shed blood, – while we glorify you with praises and sanctify You.”

is their request that they should be allowed to inhabit the earth, instead of the Children of Ādām. So Allâh said to them,

«I know that which you do not know.» if your inhabiting the heavens is better, or worse for you.” Ar-Râzî as well as others said this. Allâh knows best.

The Obligation of appointing a Khalîfah and some related Issues

Al-Qurṭubi, as well as other scholars, said that this Āyâh (2:30) proves the obligation of appointing a Khalîfah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islâmîc penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imâm, and what is necessary in performing an obligation, is an obligation itself. We should state here that Imâmâh occurs by either naming a successor, as a group among Ahl As-Sunnah scholars said occurred - by the Prophet ﷺ - in the case of Abu Bakr, or hinting to a successor. Or, the current Khalîfah names a certain person as Khalîfah after him, as Abu Bakr did with Ţâmar. Or, the Khalîfah might leave the matter in the hands of
the Muslim consultative council, or a group of righteous men, just as 'Umar did. Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The Khalifah must be a responsible adult Muslim male, able to perform *ijtihād* (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics. He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Ḥāshim, or that he be immune from error, as the Rāṣīḍah (Shiites) falsely claim.

When the Khalifah becomes an immoral person (*Fāsiq*), should he be impeached? There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allāh ﷺ said,

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إِلاَّ أَنْ نَزَّلَكُمْ مِنَ الْغَنْمِ ۚ أَنتُمْ عَبْدُوهُمْ فَلْتَفْنَىْ أَمْرَكُمْ يَا تَابِعَوْنَاهُ
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«Unless you witness a clear Kufr regarding which you have clear proof from Allāh.»[1]

Does the Khalifah have the right to resign from his post? There is a difference on this issue. It is a fact that Al-Ḥasan bin ‘Ali removed himself from the position of Khalīfah and surrendered it to Mu‘āwiyyah. However, this occurred because of a necessity, and Al-Ḥasan was praised for this action.

It is not permissible to appoint two Imāms for the world or more at the same time. This is not allowed because the Messenger of Allāh ﷺ said,

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مِنْ جَاهِدِكُمْ وَأَمَرَكُمْ جِمِيعًا أَنْ يَرَى أَنْ يَفْرَغَ يَنْقُولُوْنَ فَأَفْتَقَلُواْ كَانَتُ مِنْ كَانَ
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«Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.»[2]

This is the view of the majority of scholars. Imām Al-Ḥaramayn stated that Abu Ishāq allowed the appointment of two or more Imāms when the various provinces are far away from each other. However, Imām Al-Ḥaramayn himself was indecisive about this view.

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31. And He taught Ādam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.”

32. They (angels) said: “Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise.”

33. He said: “O Ādam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”

The Virtue of Ādam over the Angels

Allāh stated the virtue of Ādam above the angels, because He taught Ādam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels’ knowledge about creating the Khalīfah when they asked about it. So Allāh informed the angels that He knows what they do not know, and then He mentioned this to show them Ādam’s superiority over them in knowledge. Allāh said,

“And He taught Ādam all the names (of everything).”

Ad-Ḍahḥāk said that Ibn ‘Abbās commented on the Āyah:

“And He taught Ādam all the names (of everything).

“Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species.”[1] Ibn Abī Ḥātim and Ibn

Jarir reported that 'Ashim bin Kulayb narrated from Sa'id bin Ma'bad that Ibn 'Abbás was questioned,

«And He taught Ādam all the names (of everything)»

"Did Allāh teach him the names of the plate and the pot?" He said, "Yes, and even the terms for breaking wind!"[1]

Allāh taught Ādam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn 'Abbās stated about the terms for passing gas.

In his Șahih, Al-Bukhārī explained this Ayah in the Book of Tafsīr with a report from Anas bin Mālik who said that the Messenger of Allāh ﷺ said,

The believers will gather on the Day of Resurrection and will say, 'We should seek a means of intercession with our Lord' They will go to Ādam and say, 'O Ādam! You are the father of

all mankind, Allah created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place?’ On that Adam will reply, ‘I cannot do what you have asked’. He will have remembered his error and will be embarrassed, saying, ‘Go to Nuh, for he is the first of Allah’s Messengers whom Allah sent to the people of the earth.’ They will go to Nuh and ask him. He will say, ‘I cannot do what you have asked.’ He will recall asking Allah what he was not to know, and will also be embarrassed. He will say, ‘Go to Khalil Ar-Rahman.’ They will go to Ibrahim and he will also say, ‘I cannot do what you have asked.’ He will say, ‘Go to Musa, a servant to whom Allah spoke directly and gave the Tawrah.’ Musa will say, ‘I cannot do what you have asked.’ He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, ‘Go to Isra, Allah’s servant and Messenger and His Word and a spirit of His.’[1] They will go to Isa and he will say, ‘I will not do what you asked. Go to Muhammad, a servant whose previous and latter errors were forgiven.’ They will come to me, and I will go to Allah and seek His permission and He will give me His permission. When I gaze at my Lord, I will prostrate myself and Allah will allow me to remain like that as much as He will. Then I will be addressed, ‘O Muhammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.’ I will raise my head and thank and praise Allah with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise. I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise. I will do that for a third and then a fourth time. I will say, ‘There are no more people left in Hell except those whom the Qur’an has incarcerated and have thus acquired eternity in Hell.’[2] This Hadith was collected by Muslim, An-

[1] Allah’s Word and spirit; the meaning here is that Allah created him with a word, "Be" and he was, and that he is a spirit from the spirits that Allah created, as Ibn Kathir discusses later.

Nasā’ī[1] and Ibn Mājah.

The reason why we mentioned this Ḥadīth here is the Prophet’s statement,

"Fīqātu’llāhī ‘Abbās b. R. al-‘Āshī: ‘Allāh created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything’."[2]

This part of the Hadīth testifies to the fact that Allāh taught ʿĀdīm the names of all creatures.

This is why Allāh said,

"Then He showed them to the angels" meaning, the objects or creations. ʿAbdur-Razzāq narrated that Maʿmar said that Qatādah said, “Allāh paraded the objects before the angels,

"And said, “Tell Me the names of these if you are truthful’”.[3]

Allāh’s statement means, “Tell Me the names of what I paraded before you, O angels who said,

“Will You place therein those who will make mischief therein and shed blood”.

You asked, ‘Are You appointing a Khalīfah from us or from other creations? We praise and glorify You.

Therefore, Allāh said, “If you say the truth, that if I appoint a non-angel Khalīfah on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the Khalīfahs you will obey Me, follow My command and

honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet.”

“They (angels) said: “Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise.”

Here the angels are praising Allah’s holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allah’s knowledge, except by His permission, nor could anyone know anything except what Allah teaches them. This is why they said,

“Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise”

meaning, Allah is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allah’s wisdom and justice in all matters is perfect.

Adam’s Virtue of Knowledge is demonstrated

Allah said,

“He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”

Zayd bin Aslam said, “You are Jibril, you are Mikail, you are Israfil, until he mentioned the name of the crow.”[1] Mujahid said that Allah’s statement,

"He said: "O 'Adham! Inform them of their names,"

"The name of the pigeon, the crow and everything."[1] Statements of a similar meaning were reported from Sa‘id bin Jubayr, Al-Hasan, and Qatādah.[2] When 'Adham’s virtue over the angels became apparent, as he mentioned the names that Allah taught him, Allah said to the angels,

"Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

This means, "Did I not state that I know the seen and unseen matters.” Similarly, Allah said,

"And if you (O Muhammadi) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden" (20:7).

Also, Allah said about the hoopoe, that it said to Sulaymān;

"Allah says: "I will expel the Hoopoe from you, to bring you the secret of the unseen in the heavens and the earth, and knows what you conceal and what you reveal. Allah, Lâ ila hâ illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!" (27:25-26).

They also have comments other than what we have said about the meaning of Allah’s statement,

"And I know what you reveal and what you have been concealing."
It is reported from Aḍ-Ḍahhāk that Ibn ‘Abbās said that,

«And I know what you reveal and what you have been concealing»

means, “I know the secrets, just as I know the apparent things, such as, what Iblīs concealed in his heart of arrogance and pride.”[1] Abu Ja’far Ar-Rāzi narrated that Ar-Rabī’ bin Anas said that,

«And I know what you reveal and what you have been concealing»

means, “The apparent part of what they said was: ‘Do you create in it that which would commit mischief and shed blood?’ The hidden meaning was: ‘We have more knowledge and honor than any creation our Lord would create.’ But they came to know that Allāh favored Ādam above them regarding knowledge and honor.”

34. And (remember) when We said to the angels: “Prostrate yourselves before Ādam.” And they prostrated except Iblīs (Shaytān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).

Honoring Ādam when the Angels prostrated before Him

This Āyah mentions the great honor that Allāh granted Ādam, and Allāh reminded Ādam’s offspring of this fact. Allāh commanded the angels to prostrate before Ādam, as this Āyah and many Hadīths testify, such as the Hadīth about the intercession that we discussed. There is a Hadīth about the supplication of Mūsā, “O my Lord! Show me Ādam who caused us and himself to be thrown out of Paradise.” When Mūsā met Ādam, he said to him, “Are you Ādam whom Allāh created with His Own Hands, blew life into and commanded the angels to prostrate before?"[2]

Iblīs was among Those ordered to prostrate before Ādam, although He was not an Angel

When Allāh commanded the angels to prostrate before Ādam, Iblīs was included in this command. Although Iblīs was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Ādam. Satan was criticized for defying that command, as we will explain with detail, Allāh willing, when we mention the Tafsīr of Allāh's statement,

﴾إِلاَّ إِبْلِيسُ كَانَ مِنَ الْجِنِّ فَعَسَّى عَنِ أمَرِ رَبِّهِ﴾

﴾Except Iblīs (Satan). He was one of the Jinn; he disobeyed the command of his Lord.﴿ (18:50)

Similarly, Muḥammad bin Ishāq reported that Ibn ‘Abbās said, “Before he undertook the path of sin, Iblīs was with the angels and was called ‘Āzāzīl.’ He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblīs was from a genus called Jinn.”[1]

The Prostration was before Ādam but the Obedience was to Allāh

Qatādah commented on Allāh’s statement,

﴿وَرَأَيْنَاهُ عَلَى الْكِرَمِ وَحَسِبْنَاهُ لَمْ يَسْتَجِبْ وَمَا يَنطِقُ إِلَّآ قَالَ نَسْأَلُ رَبِّنَا رَبَّي هَلْآ ؟﴾

﴿And (remember) when We said to the angels: “Prostrate yourselves before Ādam.”﴿

“The obedience was for Allāh and the prostration was before Ādam. Allāh honored Ādam and commanded the angels to prostrate before him.”[2] Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allāh’s statement,

﴿وَرَفَعَ أَمْوَاهُ عَلَى الْأَرْضِ وَخَضَعْنَاهُ لِمَنْ سَجَدَ وَقَالَ يَا بَلَيْلَةْ هَـذَا أَوَّلُ زَوْجٍ مِنْ دُونِهِ مَنْ قَبْلُ فَدَفَنْهُ رَبُّهُ فِي حَقّ﴾

And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: “O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!” (12:100)

The practice of prostrating was allowed for previous nations, but was repealed for ours. Mu‘ādh said to the Prophet ﷺ, “I visited Ash-Shām and found that they used to prostrate before their priests and scholars. You, O Messenger of Allāh, are more deserving of prostration.” The Prophet ﷺ said,

لا لو كنت أمرا نحن ان نستنجد ليبدؤن لأموت المرأة ان تستنجد لزوجها من عظم
خفف عنها

“No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.”[1]

Ar-Razi agreed with this view. Also, Qatādah said about Allāh’s statement,

فسمحنا إلا إلیس أن واتظم فتاه من المكية

“And they prostrated except Iblīs (Shayṭān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).”

“Iblīs, the enemy of Allāh, envied Ādām because Allāh honored Ādām. He said, ‘I was created from fire, and he was created from clay.’ Therefore, the first error ever committed was arrogance, for the enemy of Allāh was too arrogant to prostrate before Ādām.”[2] I - Ibn Kathīr - say, the following is recorded in the Sahih,

لا يدخل الجنة من كان في قلبه من حب الارواح من حب لبيب

“No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.”[3]

Iblīs had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allāh, and His mercy.

Ādam was honored again

Allāh honored Ādam by commanding the angels to prostrate before him, so they all complied except for Iblīs. Allāh then allowed Ādam to live and eat wherever and whatever he wished in Paradise. Al-Ḥāfiẓ Abu Bakr bin Mardūwyah reported Abu Dharr saying, "I said, 'O Messenger of Allāh! Was Ādam a Prophet?' He said,

"أَنَّمَّيْتُ بِنِعْمَتِ رَسُولٍ عَلِيٍّ، كُلُّ مَثَلٍ فَقَالَاتُ اللهُ ﷺ"

"Yes. He was a Prophet and a Messenger to whom Allāh spoke directly", meaning

"(O Ādam!) Dwell you and your wife in the Paradise."[1]

Ḥawwā’ was created before Ādam entered Paradise

The Āyah (2:35) indicates that Ḥawwā’ was created before Ādam entered Paradise, as Muhammad bin Ishāq stated. Ibn Ishāq said, "After Allāh finished criticizing Iblīs, and after teaching Ādam the names of everything, He said,

"كَانَنِيْنَيْ أَنْتُمُ مِنْ نَزْيَةٍ إِلَّآ أَنْتُمُ حَيّاً "

"O Ādam! Inform them of their names" until,

Verily, You are the Knower, the Wise.

Then Ādām fell asleep, as the People of the Book and other scholars such as Ibn ‘Abbās have stated, Allāh took one of Ādām’s left ribs and made flesh grow in its place, while Ādām was asleep and unaware. Allāh then created Ādām’s wife, Ḥāwwā’, from his rib and made her a woman, so that she could be a comfort for him. When Ādām woke up and saw Ḥāwwā’ next to him, it was claimed, he said, ‘My flesh and blood, my wife.’ Hence, Ādām reclined with Ḥāwwā’. When Allāh married Ādām to Ḥāwwā’ and gave him comfort, Allāh said to him directly,

"O Ādām! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zālimīn (wrongdoers).”[1]

**Allāh tests Ādām**

Allāh’s statement to Ādām,

"but come not near this tree"

is a test for Ādām. There are conflicting opinions over the nature of the tree mentioned here. Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity. Imām Abu Ja’far bin Jarīr said, “The correct opinion is that Allāh forbade Ādām and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allāh has not mentioned anything in the Qur’ān or the authentic Sunnah about the nature of this tree. It was

said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allāh knows best.”[1] This is similar to what Ar-Rāzi stated in his Tafsīr, and this is the correct opinion.

Allāh’s statement,

«Then the Shaytān made them slip therefrom»

either refers to Paradise, and in this case, it means that Shaytān led Ādam and Ḥawwā' away from it, as ‘Āṣim bin Abī An-Najūd recited it.[2] It is also possible that this Āyah refers to the forbidden tree. In this case, the Āyah would mean, as Al-Ḥasan and Qatādah stated, “He tripped them.”[3] In this case,

«Then the Shaytān made them slip therefrom»

means, “Because of the tree”, just as Allāh said,

«(51:9) (i.e. from Muḥammad and the Qur’ān) is he who is turned aside (by the decree and preordainment of Allāh)»

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason. This is why then Allāh said,

«And got them out from that in which they were»

meaning, the clothes, spacious dwelling and comfortable sustenance.

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We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

Adam was very Tall

Ibn Abi Ḥātim narrated that Ubayy bin Ka‘b said that the Messenger of Allāh ﷺ said,

"Allāh created Ādam tall, with thick hair, just as a date tree with full branches. When Ādam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Raḥmān called him, 'O Ādam! Are you running away from Me?' When Ādam heard the words of Ar-Raḥmān (Allāh), he said, 'No, O my Lord! But I am shy.'"[1]

Adam remained in Paradise for an Hour

Al-Ḥākim recorded that Ibn ‘Abbās said, "Ādam was allowed to reside in Paradise during the time period between the ‘Aṣr (Afternoon) prayer, until sunset." Al-Ḥākim then commented this is "Ṣaḥīḥ according to the Two Shaykhs (Al-Bukhārī and Muslim), but they did not include it in their collections."[2] Also, Ibn Abi Ḥātim recorded Ibn ‘Abbās saying, "Allāh sent Ādam to earth to an area called, Daḥnā, between Makkah and Aṭ-Ṭā‘īf."[3] Al-Ḥasan Al-Ḥaṣrī said that Ādam was sent down to India, while Ḥawwā’ was sent to Jeddah. Iblīs was sent down to Dustumaysan, several miles from Baṣra. Further, the

snake was sent down to Asbahān. This was reported by Ibn Abi Ḥātim.\footnote{Ibn Abi Ḥātim 1:132.} Also, Muslim and An-Nasā’ī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«\textit{Friday is the best day on which the sun has risen. On Friday, Allāh created Ādam, admitted him into Paradise, and expelled him from it.}»\footnote{Muslim 2:585, and An-Nasā’ī 3:90.}

\section*{A Doubt and a Rebuttal}

If one asks, “If the Paradise that Ādam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblīs to enter Paradise, although he was expelled from it by Allāh’s decision (when he refused to prostrate before Ādam)?”

Basically, the response to this would be that the Paradise which Ādam was in, was in the heavens, not on the earth, as we explained in the beginning of our book \textit{Al-Bidāyah wan-Nihāyah}.

The majority of scholars said that Shayṭān was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrāḥ stated that Iblīs hid inside the snake’s mouth and entered Paradise. Some scholars said that it is possible that Shayṭān led Ādam and Ḥawwā’ astray on his way out of Paradise. Some scholars said that he led Ādam and Ḥawwā’ astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurṭubī mentioned several beneficial Hadīths here about snakes and the ruling on killing them.

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\textit{437. Then Ādam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.}
\end{flushright}
Adam repents and supplicates to Allah

It was reported that the above Ayah is explained by Allah's statement,

"فَلَا رَبّناَ طَلَّتَنا أَنْسَكَانِ أَنْزُلْنَآ إِلَيْكَ تَمْرُسُنَا لْئِنْ تَعْفَفْنَا مِنْ عَذَابِكَمْ أَنْتَ عَزٌّ عَلَىٰ شَرِّكَٰنِكَمْ " 7:23

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."

as Mujahid, Sa‘id bin Jubayr, Abu Al-‘Aliyah, Ar-Rabi‘ bin Anas, Al-Hasan, Qatadah, Muhammad bin Ka‘b Al-Qurazi, Khalid bin Ma‘dān, ‘Ata‘ Al-Khuraisi and ‘Abdur-Rahman bin Zayd bin Aslam have stated.[1] As-Suddi said that Ibn ‘Abbás commented on,

"فَلَا رَبّناَ طَلَّتَنا أَنْسَكَانِ أَنْزُلْنَآ إِلَيْكَ تَمْرُسُنَا لْئِنْ تَعْفَفْنَا مِنْ عَذَابِكَمْ أَنْتَ عَزٌّ عَلَىٰ شَرِّكَٰنِكَمْ َ "

Then Adam received from his Lord Words

"Adam said, 'O Lord! Did You not created me with Your Own Hands?' He said, 'Yes.' He said, 'And blow life into me?' He said, 'Yes.' He said, 'And when I sneezed, You said, 'May Allah grant you His mercy.' Does not Your mercy precede Your anger?' He was told, 'Yes.' Adam said, 'And You destined me to commit this evil act?' He was told, 'Yes.' He said, 'If I repent, will You send me back to Paradise?' Allah said, 'Yes.'"

Similar is reported from Al-Awfi, Sa‘id bin Jubayr, Sa‘id bin Ma‘bad, and Ibn ‘Abbás.[2] Al-Hākim recorded this Hadith in his Mustadrak[4] from Ibn Jubayr, who narrated it from Ibn ‘Abbás. Al-Hākim said, "Its chain is Sahih and they (Al-Bukhari and Muslim) did not record it."

Allah's statement,

"إِنَّهُ وَإِلَيْهِ الْرَّاجِعُ " 2:37

Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

means that Allah forgives whoever regrets his error and

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returns to Him in repentance. This meaning is similar to Allah's statements,

\[
\text{And whoever does evil or wrongs himself,} \quad (4:110) \text{ and }
\]

\[
\text{And whosoever repents and does righteous good deeds} \quad (25:71). \]

The Ayât mentioned above, testify to the fact that Allah forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants. There is no deity worthy of worship except Allah, the Most Forgiving, the Most Merciful.

\[
\text{And whoever does evil or wrongs himself,} \quad (4:110) \text{ and }
\]

\[
\text{And whosoever repents and does righteous good deeds} \quad (25:71). \]

438. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve."

439. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)—such are the dwellers of the Fire. They shall abide therein forever."
Allāh stated that when He sent Ādam, Ḥawwā’, and Shāyṭān to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring. Abu Al-‘Āliyah said, “Al-Hudā, refers to the Prophets, Messengers, the clear signs and plain explanation.”[1]

«فَمَنْ تَبِعَ هُدَايُهُ»

«And whoever follows My guidance» meaning, whoever accepts what is contained in My Books and what I send the Messengers with,

«فَلَا تَخْفَى عَلَيْهِمْ»

«There shall be no fear on them» regarding the Hereafter,

«وَلَا هُمْ يَخْرُونَ»

«nor shall they grieve» regarding the life of this world. Similarly, in Sūrat Ṭa Ḥa, Allāh said,

«فَأَلَّا أَفْسَدُوا مَنْ خَلَقْتُ بَيْناَ بَيْنَ كُلِّي حَيَاةً فَلَا تَعْدَمُوا أَنَا مَنْ أَتْبَعَ حَيَاةَ مَنْ أَتَبَعَ حَيَاةً قَالَ»

«بيِّنَيْنَ أَبْيَصُ ولا يَبْقِي نِعْمَةً نَّبِيّ»

«(He (Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed.» (20:123)

Ibn ‘Abbās commented, “He will not be misguided in this life or miserablicer in the Hereafter.”[2] The Āyah,

«وَمَنْ أَفْسَدَ عَنْ ذِكْرِيْ فَإِنَّ لَهُ مِمَّا مِيتُهُ ضُنْكَ وَهَذِهِمْ يُؤْمَنُونَ بأَيْمَانِ أَقْرَمِينَ»

«But whosoever turns away from My Reminder (i.e. neither believes in this Qur’ān nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.» (20:124) is similar to what Allāh stated here,

But those who disbelieve and belie Our Ayat – such are the dwellers of the Fire. They shall abide therein forever>, meaning, they will remain in Hell for eternity and will not find a way out of it.

40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.

41. And believe in what I have sent down (this Qur’ān), confirming that which is with you (the Taurāh and the Injīl), and be not the first to disbelieve therein, and buy not with My verses (the Taurāh and the Injīl) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.

Encouraging the Children of Israel to embrace Islām

Allāh commanded the Children of Israel to embrace Islām and to follow Muḥammad ﷺ. He also reminded them with the example of their father Israel, Allāh’s Prophet Ya’qūb, as if saying, “O children of the pious, righteous servant of Allāh who obeyed Allāh! Be like your father, following the truth.” This statement is similar to one’s saying, “O you son of that generous man! Do this or that” or, “O son of the brave man, engage the strong fighters,” or “O son of the scholar, seek the knowledge,” and so forth. Similarly, Allāh said,

O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful servant (17:3).

Israel is Prophet Ya’qūb (Jacob)

Israel is Prophet Ya’qūb, for Abu Dāwud Aṭ-Ṭāyālīsī recorded that ‘Abdullāh Ibn ‘Abbās said, “A group of Jews came to the Prophet ﷺ and he said to them,
"Do you know that Israel is Jacob?" They said, "Yes, by Allah." He said,

«O Allah! Be witness.»[1]

At-Tabari recorded that 'Abdullāh Ibn 'Abbās said that 'Israel' means, 'the servant of Allah.'[2]

**Allāh’s Blessings for the Children of Israel**

Allāh said,

«Remember My favor which I bestowed upon you.»

Mujāhid commented, "Allāh’s favor that He granted the Jews is that He made water gush from stones, sent down manna and quails for them, and saved them from being enslaved by Pharaoh."[3] Abu Al-‘Āliyah also said, "Allāh’s favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them."[4]

I - Ibn Kathīr - say that this Āyah is similar to what Mūsā said to the Children of Israel,

«O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time)» (5:20)

meaning, during their time. Also, Muḥammad bin Isḥāq said that Ibn 'Abbās said,

«Remember My favor which I bestowed upon you.»

means, "My support for you and your fathers," that is saving them from Pharaoh and his people.

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[4] Ibid.
Reminding the Children of Israel of Allâh’s Covenant with Them

Allâh’s statement,

«أَوَلَنْ نَبْهَدُكُمْ أَوَّلَمْ نَبْيِكَ»

«And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me).»

means, ‘My covenant that I took from you concerning Prophet Muhammads, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were placed around your necks, because of the errors that you committed.’ Also, Al-Hasan Al-Baṣrī said, “The ‘covenant’ is in reference to Allâh’s statement,

«وَلَقَدْ أَفْصَلْنَا مِنْكُمْ مِنْ أَيَّامِ الْعَرَبِ الْأَوَّلِينَ وَعَمِّنَاسْ نَفْسَكُمْ أَفْصَلْنَا مِنْكُمْ عَلَى حُلُّ تَبَيِّنَهُ وَكَانَ اللَّهُ الْحَكِيمُ العَلِيمُ»

«Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: “I am with you if you perform As-Ṣalâh and give Zakâh and believe in My Messengers; honor and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise)” (5:12).”

Other scholars said, “The covenant is what Allâh took from them in the Tawrâh, in that, He will send a great Prophet - meaning Muhammads, - from among the offspring of Ismâ’il, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allâh will forgive his sins, enter him into Paradise and award him two rewards.” We should mention here that Al-Râzi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muhammads. Further, Abu Al-‘Āliyah said that,

And fulfill (your obligations to) My covenant (with you)
means, “His covenant with His servants is to embrace Islam and to adhere to it.”[1] As-Dahhâk said that Ibn ‘Abbâs said, “I fulfill My obligations to you” means, ‘(Allâh) will be pleased with you and admit you into Paradise.’[2] As-Suddi, As-Dahhâk, Abu Al-‘Aliyah and Ar-Rabî' bin Anas said similarly.
Ibn ‘Abbâs said that Allâh’s statement,

And fear Me and Me alone.
means, “Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc.”[3] This Ayah contains encouragement, followed by warning. Allâh first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger’s presumptions and commands and believe in its content. Surely, Allâh guides whom He wills to the straight path.
Allâh said next,

And believe in what I have sent down, confirming that which is with you (the Taurâh and the Injil)
meaning, the Qur’ân that Allâh sent down to Muḥammad, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur’ân contains the Truth from Allâh and affirms what was revealed beforehand in the Taurâh and the Injil (the Gospel). Abu Al-‘Aliyah said that Allâh’s statement,

And believe in what I have sent down (this Qur’ân), confirming that which is with you (the Taurâh and the Injil)
“means, ‘O People of the Book! Believe in what I sent down that conforms to what you have.’ This is because they find the description of Muḥammad recorded in the Taurâh and the

Injil.” Similar statements were attributed to Mujāhid, Ar-Rabī’ bin Anas and Qatādah.[1]

Allāh said,

\[
\text{\textless and be not the first to disbelieve therein\textgreater .}
\]

Ibn ‘Abbās commented, “Do not become the first to disbelieve in the Qur‘ān (or Muḥammad ﷺ), while you have more knowledge in it than other people.”[2] Abu Al-ʻĀliyah commented, “Do not become the first to disbelieve in Muḥammad,” meaning from among the People of the Book, ‘after you hear that he was sent as a Prophet.”[3] Similar statements were attributed to Al-Ḥasan, As-Suddi and Ar-Rabī’ bin Anas.[4] Ibn Jarīr stated that the Āyah (disbelieve therein 2:41) refers to the Qur‘ān, mentioned earlier in the Āyah,

\[
\text{\textless in what I have sent down (this Qur‘ān),}\textgreater
\]

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur‘ān will have disbelieved in Muḥammad ﷺ, and whoever disbelieves in Muḥammad ﷺ will have disbelieved in the Qur‘ān. Allāh’s statement,

\[
\text{\textless the first to disbelieve therein\textgreater }
\]

means, do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muḥammad ﷺ before the People of the Book disbelieved in him. We should state here that the Āyah is talking about the Children of Israel in specific, because the Jews in Al-Madīnah were the first among the Children of Israel to be addressed by the Qur‘ān. Hence, their disbelieve in the Qur‘ān means that they were the first among the People of the Book to disbelieve in it.

[2] Ibid.
[3] Ibid.
[4] Ibid.
Allâh’s statement,

»ولا تنصرفوا بابئي نَعْمَانَ دِيَالكَ«

«and buy not with My verses a small price,»

means, “Do not substitute faith in My Ayât and belief in My Prophet with the life of this world and its lusts which are minute and bound to end.” Allâh said,

»وَأَنْيَأْنَى قَاتِمُونَ«

«and have Taqwâ of Me and Me alone».

Ibn Abi Ḥadîm reported that Ṭâlq bin Ḥaibtûn said, “Taqwâ is to work in Allâh’s obedience, on a light from Allâh, hoping in Allâh’s mercy, and to avoid Allâh’s disobedience, on a light from Allâh, fearing Allâh’s punishment."[1] Allâh’s statement,

»وَأَنْيَأْنَى قَاتِمُونَ«

«and fear Me and Me alone»

means, that Allâh warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger ﷺ.

»وَلَا تَلَبِسُوا الْحَقَّ بِالْبَطْهَلَ وَلَا تَكْتُمُوا الْحَقَّ وَلَا تَفْتَمُونَ وَلَا تَهْزَأُوا الْأَرْضَا وَلَا تَكْرَمَوا مَعَ الْرَّبِّ الْمَكْرِينَ.«

42. And mix not truth with falsehood, nor conceal the truth while you know (the truth).

43. And perform As-Ṣalâh, and give Zakâh, and bow down along with Ar-Râkî’în.

The Prohibition of hiding the Truth and distorting It with Falsehood

Allâh forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

»وَلَا تَلَبِسُوا الْحَقَّ بِالْبَطْهَلَ وَلَا تَكْتُمُوا الْحَقَّ وَلَا تَفْتَمُونَ وَلَا تَهْزَأُوا الْأَرْضَا وَلَا تَكْرَمَوا مَعَ الْرَّبِّ الْمَكْرِينَ.«

«And mix not truth with falsehood, nor conceal the truth while

[1] Ibid. 1 : 147.
you know (the truth)."

So Allāh forbade them from two things; He ordered them to make the truth known, as well as explaining it. Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās mentioned the Āyah,

«And mix not truth with falsehood» and said; “Do not mix the truth with falsehood and the facts with lies.”[1] Qatādah said that,

«And mix not truth with falsehood» means, “Do not mix Judaism and Christianity with Islām,

«while you know (the truth).»

that the religion of Allāh is Islām, and that Judaism and Christianity are innovations that did not come from Allāh.”[2]

It was reported that Al-Ḥasan Al-Baṣrī said similarly.[3]

Also, Muḥammad bin Ishāq narrated that Ibn ‘Abbās said that,

«nor conceal the truth while you know (the truth).»

means, “Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have.”[4]

It is possible that it means, “...although you know the tremendous harm that this evil will cause people, misleading them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims.”

«And perform ʿAs-Ṣalāt and give Zakāh, and bow down along with Ar-Ṭālāʾīn.»

Muqātil said, “Allāh’s statement to the People of the Book,

\[\text{And perform As-Salāh}\]
commands them to perform the prayer behind the Prophet ﷺ,

\[\text{and give Zakāh}\]
commands them to pay the Zakāh to the Prophet ﷺ, and

\[\text{and bow down along with Ar-Rāki’īn}\]
commands them to bow down with those who bow down among the Ummah of Muḥammad ﷺ. Allāh therefore commands the People of the Book to be with, and among the Ummah of Muḥammad ﷺ.”

In addition, Allāh’s statement,

\[\text{Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (Tawrāh))! Have you then no sense?}\]

**The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness**

Allāh said, “How is it, O People of the Book, that you command people to perform Al-Birr, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to? And you read Allāh’s Book (the
Tawrāh) and know what it promises to those who do not fulfill Allāh’s commandments.

«Have you then no sense?»
of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness?” ‘Abdur-Razzāq said that Ma’mar stated that Qatādah commented on Allāh’s statement,

«Enjoin you Al-BIRR (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves.»

“The Children of Israel used to command people to obey Allāh, fear Him and perform Al-BIRR. Yet, they contradicted these orders, so Allāh reminded them of this fact.”[1] As-Suddi said similarly. Ibn Jurayj said that the Āyah:

«Enjoin you Al-BIRR on the people» “Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allāh reminded them of this behavior. So whoever commands people to do righteousness, let him be among the first of them to implement that command.”[2] Also, Muḥammad bin Isḥāq narrated that Ibn ‘Abbās said that,

«And you forget yourselves.»

means, “You forget to practice it yourselves,

«While you recite the Scripture (Tawrāh)! Have you then no sense?»

You forbid the people from rejecting the prophethood and the

covenant that you have mentioned with you in the Tawrāh, while you yourselves have forgotten it, meaning that you have forgotten the covenant that I made with you that you will accept My Messenger. You have breeched My covenant, and rejected what you know is in My Book.' 

Therefore, Allāh admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness. We should state that Allāh is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu‘ayb said,

\[ I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent. \]

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the Salaf (predecessors) and the Khalaf.\(^{[2]}\)

Imām Ahmad reported that Abu Wā‘il said, "While I was riding behind Usāmah, he was asked, 'Why not advise Uthmān?' He said, 'Do you think that if I advise him I should allow you to hear it? I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, 'You are the best man,' even if he was my leader, after what I heard from the Messenger of Allāh ﷺ.' They said, 'What did he say?' He said, 'I heard him say,

\[ ابْيَجَاءٌ بِالرَّجُلِ يُؤْمَنُ الْقِيَامَةَ فَيْلْقِي فِي النَّارِ فَتَلُدَّنَّ بِهِ أَفْتَابَةٌ فَيُذَوِّرُ بِهَا فِي النَّارِ كَمَا كَانَ \]

\(^{[1]}\) At-Ṭabari 2:7.

\(^{[2]}\) The scholars who came after the first three generations of Islām.
A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, 'What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?' He will say, 'Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'”

This Hadīth was also recorded by Al-Bukhārī and Muslim.\[1\]

Also, Ibrahim An-Nakha'ī said, “I hesitate in advising people because of three Ayāt:

«Enjoin you Al-Birr on the people and you forget (to practise it) yourselves».

«O you who believe! Why do you say that which you do not do? Most hateful it is to Allah that you say that which you do not do» (61:2-3).”\[2\]

And Allah informed us that the Prophet Shu’ayb said,

«I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent» (11:88).

\[1\] Fath Al-Bārī 6:381 and Muslim 4:2291, Aḥmad 5:205.

\[2\] Al-Qurtubi 1:367.
And seek help in patience and Aṣ-Ṣalāḥ (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshiʿīn.

(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

The Support that comes with Patience and Prayer

Allāh commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter. Muqāṭil bin Ḥayyān said that this Āyah means, “Utilize patience and the obligatory prayer in seeking the Hereafter. As for patience (here), they say that it means fasting.”[1] There are similar texts reported from Mujāhid. Al-Qurṭubi and other scholars commented, “This is why Ramaḍān is called the month of patience,”[2] as is mentioned in the Hadīth literature. It was also said that ‘patience’ in the Āyah means, refraining from evil, and this is why ‘patience’ was mentioned along with practicing acts of worship, especially and foremost, the prayer. Also, Ibn Abī Ḥātim narrated that ʿUmar bin Al-Khaṭṭāb said, “There are two types of patience: good patience when the disaster strikes, and a better patience while avoiding the prohibitions of Allāh.” Ibn Abī Ḥātim said that Al-Ḥasan Al-Baṣrī was reported to have said similarly.[3]

Allāh then said,

\[
\text{And Aṣ-Ṣalāḥ (the prayer).}
\]

The prayer is one of the best means of assistance for firmly adhering to Allāh’s orders, just as Allāh said;

\[
\text{And Aṣ-Ṣalāḥ (the prayer).}
\]

Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur‘ān), and perform As-Ṣalāh. Verily, As-Ṣalāh (the prayer) prevents from Al-Fahshā’ (i.e. great sins of every kind), and Al-Munkar and the remembrance of (praising) of (you by) Allāh is greater indeed (29:45).

The personal pronoun in the Āyah,

وَأَنْتَ لَكِتَبٌ

(And truly, it is extremely heavy and hard)

refers to prayer, as Mujāhid is reported to have said, and it was also the choice of Ibn Jarīr. It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same Āyah. Similarly, Allāh said about Qarūn (Korah),

وَكَانَ الَّذِي كَانَ أَوْلِي الْأَلْبَمْ وَلَبِثْتُمْ قَاذِرِيْنَ إِلَىَّ مَا نَصَبْتُ وَقَبِيلًا صَلِيمًا وَلَا يَلْتَهَا إِلاَّ الْكَيْسِيْنَ

(But those who had been given (religious) knowledge said: “Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except As-Ṣābirūn (the patient).” (28:80).

Also, Allāh said,

وَلَا تَسْتَوِى الْقَلَمُ وَلَا الْقَلَمُ أَنْعَمَ إِلَيْهِ مَلِكٌ يَا أَرْضَى مَا أَغْلَبَ فَإِذَا أَلَذَّكَ يُنِيبُكَ وَيُحْيِي عِنْدَكَ كَأَنَّكَ

(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world. (41:34-35)

meaning, this advice is only implemented by those who are patient and the fortunate. In any case, Allāh’s statement here means, prayer is ‘heavy and burdensome’,

إِلَّا عَلَى الْفَقِيْهِينَ

(except for Al-Khāshi’īn.)
Ibn Abī Taḥlāh reported that Ibn 'Abbās commented on this Āyah, "They (Al-Khāshi‘īn) are those who believe in what Allāh has revealed."\(^1\)

Allāh’s statement,

\(<\text{ذين يُنظرون} \text{ أنهم} \text{ مُتَّقِى} \text{ وَأَنهم} \text{ إِلَي} \text{ رَبِّهِمُ}>

'They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.'

continues the subject that was started in the previous Āyah. Therefore, the prayer, or the advice to observe it is heavy,

\(<\text{إِلَّا عَلَى} \text{ أَنْ تُنظِّرُونَ} \text{ أَنْ تَتَّقُونَ} \text{ إِلَي} \text{ رَبِّهِمُ}>

'except for Al-Khāshi‘īn. (They are those) who are certain (Yazunnūna) that they are going to meet their Lord,'

meaning, they know that they will be gathered and face their Lord on the Day of Resurrection,

\(<\text{وَأَنْ تَتَّقُونَ إِلَي} \text{ رَبِّهِمُ}>

'(and that unto Him they are going to return.)

meaning, their affairs are all subject to His will and He justly decides what He wills. Since they are certain that they will be returned to Allāh and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions. Ibn Jarīr commented on Allāh’s statement;

\(<\text{يُنظِّرُونَ} \text{ أَنْ تَتَّقُونَ إِلَي} \text{ رَبِّهِمُ}>

'Yazunnūna that they are going to meet their Lord'

Ibn Jarīr said; “The Arabs call certainty as well as doubt, "Zann. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allāh said,

\(<\text{وَذُبَّا} \text{ الْمُجْرِمُونَ} \text{ آلَّارَ} \text{ فَيَظْلَمْ} \text{ أَنْ هُمْ} \text{ مُؤْذِمُونَ}>

'And the Mujrimūn (criminals, polytheists, sinners), shall see the Fire and Zannū (apprehend) that they have to fall therein'”(18:53).

It is recorded in the Ṣaḥīḥ that on the Day of Resurrection,

\(^{1}\) Aṭ-Tabari 2:16.
Allāh will say to a servant, “Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?” He will say, “Yes.” Allāh will say, “Did you have Zann (think) that you will meet Me?” He will say, “No.” Allāh will say, “This Day, I will forget you, just as you forgot Me.”[1] If Allāh wills, we will further elaborate on this subject when we explain Allāh’s statement,

«They have forgotten Allāh, so He has forgotten them» (9:67).

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the ‘Ālamūn (nations)

Reminding the Children of Israel that They were preferred above the Other Nations

Allāh reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations. Similarly, Allāh said,

«And We chose them (the Children of Israel) over the ‘Ālamūn, (nations) with knowledge.» (44:32) and,

«And (remember) when Mūsā (Moses) said to his people: “O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings, honored you above the ‘Ālamūn (nations).”» (5:20).

Abu Ja‘far Ar-Rāzi reported that Ar-Rabī' bin Anas said that

Abu Al-'Āliyah said that Allāh's statement,

«وأنتَ فَرَضْتَ عَلَى النَّاسِ»

«and that I preferred you over the ‘Ālāmin» means, “The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation.”\(^{[1]}\) It was also reported that Mujāhid, Ar-Rabī' bin Anas, Qatādah and Ismā'īl bin Abī Khālid said similarly.\(^{[2]}\)

The **Ummah of Muḥammad ﷺ** is Better than the Children of Israel

This is the only way the Āyah can be understood, because this *Ummah* is better than theirs, as Allāh said;

«كَمْ نُفَضَّلْتُمْ عَلَى الْأَدَمَ مَعًا وَلَيَّمًا وَتَحْتُعَبْرُونَ عَنَّى الْمَسْجِدِ وَطَوْبَتُونَ إِلَّآ إِنْ تُؤْمِنُونَ»

«You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allāh. And had the People of the Book (Jews and Christians) believed, it would have been better for them» (3:110).

Also, the *Musnad* and *Sunan* Collections of Ḥadīth recorded that Mu‘āwiyyah bin Haydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«أَنْتُمْ نُفَضَّلُونَ سَبِيعَةُ أَمَّةٍ آتَيْنَاهُمْ خَيْرًا وَأَكْرِمًا عَلَى اللَّهِ»

«You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allāh.»\(^{[3]}\)

There are many Ḥadīths on this subject, and they will be mentioned when we discuss Allāh’s statement,

«كَمْ نُفَضَّلْتُمْ عَلَى الْأَدَمَ مَعًا وَلَيَّمًا»

«You are the best of peoples ever raised up for mankind» (3:110).

\(^{[1]}\) At-Ṭabari 2:24.

\(^{[2]}\) Ibn Abī Ḥātim 1:158.

48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

After Allah reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection. He said,

«And fear a Day» meaning, the Day of Resurrection,

لا تَغْرَبَ نَفْسٌ عَنْ نَفْسِهَا

When a person shall not avail another meaning, on that Day, no person shall be of any help to another. Similarly, Allah said,

وَلَا يَضُرُّ وَلَدٌ وَلَدًا

And no bearer of burdens shall bear another’s burden (35:18)

لا يَكُونُ أَمْرٌ بَيْنَكُمْ غَيْرَ مَنْ يَنْبِئُهُ

Every man that Day will have enough to make him careless of others (80:37) and,

كُلُّ ذَٰلِكَ لَفْوًا أَنْفُسَنَا وَهُمْ وَلَٰكِفُ بَيْنَ النَّاسِ وَلَيْنَا لَا يَجِيبُ وَلَدٌ عَنْ وَلِدٍ وَلَا وَلِيدُ تَجِيبُ وَلَٰدًا

O mankind! Have Taqwâ of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father (31:33).

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allah said,

وَلَا يَقْبَلُ مِنَ النَّاسِ شَفَاعَةٌ
nor will intercession be accepted from him it means, from the disbelievers. Similarly, Allāh said,

(74:48) and described the people of the Fire saying,

(74:48)

Now we have no intercessors. Nor a close friend (to help us)
(26:100-101).

Allāh’s statement here (2:48)

nor will compensation be taken from him means, that Allāh does not accept the disbelievers to ransom themselves. Similarly, Allāh said,

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom (3:91)

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment (5:36)

And even if he offers every ransom, it will not be accepted from him (6:70) and,

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your Mawlā (friend – proper place) (57:15).
Allāh stated that if the people do not believe in His Messenger ﷺ and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom. Similarly, Allāh said,

«Before a Day comes when there will be no bargaining, nor friendship, nor intercession» (2:254) and,

«لا يُحَارِبُونَ وَلا يَتَّخِذُونَ»

«On which there will be neither mutual bargaining nor befriending» (19:31). Allāh’s statement next,

«وَلَا يُضِرُّونَ»

«nor will they be helped.» means, “no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allāh's punishment.” As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves. Allāh said,

«وَلَا يَعْقِرُونَ وَلا يَجَاسُونَ عَنْهُ»

«While He (Allāh) grants refuge (or protection), but none grants refuge from Him» (23:88)

«فَقُلْ لَا يَجَاسُ نَجَاسَةَ إِلَّا اللَّهُ وَلَا يَعْقِرُونَ وَلا يَجَاسُونَ»

«So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind» (89:25-26)

«ما لَكَ أَن تَسْتَرِئُونَ إِلَّا بِعَزِيزٍ مَّسِتْسَئِينَ»

“‘What is the matter with you? Why do you not help one another (as you used to do in the world)?’” Nay, but that Day they shall surrender» (37:25-26) and,

«فَلَوَلَّا نَصْرُهُمْ أَنْتُمْ أَنْتَدَأُونَ بِذَٰلِكَ أَنْتَدَأُونَ وَمَا مِنْ أُمَّةٍ سُؤِّلَ عَنْهَا أَنْ يُسْتَرِئُونَ»
meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds. This is similar to Allah’s statement,

\[\text{وَفَقَرْنَ مَعَ مَوَاتِي نَأْتُونَّ إِلَّا أَنَا لَنَاسِئُ} \] 9:32

**49. And (remember) when We delivered you from Fir‘awn’s (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.**

**50. And (remember) when We separated the sea for you and saved you and drowned Fir‘awn’s (Pharaoh) people while you were watching.**

The Children of Israel were saved from Pharaoh and His Army Who drowned

Allāh said to the Children of Israel, “Remember My favor on you

**And (remember) when We delivered you from Fir‘awn’s (Pharaoh) people, who were afflicting you with a horrible torment,**

meaning, ‘I - Allāh - saved you from them and delivered you from their hands in the company of Mūsā, after they subjected you to horrible torture.’ This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from Bayt Al-Maqdis (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel. It was also said that some of Pharaoh’s entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the Ḥadīth on this subject

when we explain Sūrat Ṭa Ḥa (20), Allāh willing. After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants. In Sūrat Ibrāḥīm (14) this meaning is clearly mentioned,

(Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live.) (14:6).

We will explain this Āyāh in the beginning of Sūrat Al-Qaṣaṣ (28), Allāh willing, and our reliance and trust are with Him. The meaning of,

(who were afflicting you) is, “They humiliated you,” as Abu ‘Ubaydah stated. It was also said that it means, “They used to exaggerate in tormenting you” according to Al-Qurṭubi. As for Allāh saying,

(killing your sons and sparing your women) that explains His statement,

(who were afflicting you with horrible torment) then it explains the meaning of the favor He gave them, as mentioned in His statement,

(remember My favor which I bestowed upon you). As for what Allāh said in Sūrat Ibrāḥīm,

(And remind them of the annals of Allāh) (14:5) meaning, the favors and blessing He granted them, He then said,

(who were afflicting you with horrible torment, and were
slaughtering your sons and letting your women live.\textsuperscript{[14:6]}\textsuperscript{[14:6]}

So Allāh mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that 'Pharaoh' (Fir'awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the ‘Amālīq (Canaanites) or otherwise, just as Caesar (Qaysār) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisrā) is the title of the kings who ruled Persia, while Tubb'a is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najāshī).

Allāh said,

\textit{\textsuperscript{[2:6]}}

\textit{And therein was a mighty trial from your Lord.\textsuperscript{[2:6]}}

Ibn Jarīr commented that this part of the Āyah means, "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord."\textsuperscript{[1]} We should mention that in the blessing there a is test, the same as with hardship, for Allāh said,

\textit{\textsuperscript{[21:35]}}

\textit{And We shall make a trial of you with evil and with good\textsuperscript{[21:35]}}

\textsuperscript{[21:35]}

\textit{And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allāh.)\textsuperscript{[7:168]}}

Allāh’s statement next,

\textit{\textsuperscript{[7:168]}}

\textit{And (remember) when We separated the sea for you and saved you and drowned Fir’awn’s (Pharaoh) people while you were watching\textsuperscript{[7:168]}}

means, ‘After We saved you from Fir’awn and you escaped with Mūsā; Fir’awn went out in your pursuit and We parted...

\textsuperscript{[1]} Aṭ-Ṭabari 2:48.
the sea for you.' Allâh mentioned this story in detail, as we will come to know, Allâh willing. One of the shortest references to this story is Allâh's statement,

«And saved you» meaning, "We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy."

Fasting the Day of 'Ashûrâ'

It was reported that the day the Children of Israel were saved from Fir'awn was called the day of 'Ashûrâ'. Imam Aḥmad reported that Ibn 'Abbâs said that the Messenger of Allâh came to Al-Madinah and found that the Jews were fasting the day of 'Ashûrâ'. He asked them, "What is this day that you fast?" They said, "This is a good day during which Allâh saved the Children of Israel from their enemy, and Mûsâ used to fast this day." The Messenger of Allâh ﷺ said,

«I have more right to Mûsâ than you have.»

So the Messenger of Allâh ﷺ fasted that day and ordered that it be fasted. This Hadîth was collected by Al-Bukhâri, Muslim, An-Nasâ'î and Ibn Mâjah.[1]

«51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimin (polytheists and wrongdoers).»

«52. Then after that We forgave you so that you might be grateful.»

«53. And (remember) when We gave Mûsâ the Scripture (the Taurâh) and the criterion (of right and wrong) so that you

may be guided aright.»

**The Children of Israel worshipped the Calf**

Allâh then said, "Remember My favor on you when I forgave you for worshipping the calf." This happened after Mûsâ went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in Sûrat Al-A‘râf, when Allâh said,

«وَوَعَدْنَا مُوسَى مِنْ مَآ أَحْكَمْنَاهُمْ وَأَحْكَمْنَاهُمْ بِالْكِتَابِ»

«And We appointed for Mûsâ thirty nights and added (to the period) ten (more)» (7:142).

It was said that these days were during the month of Dhul-Qa‘dah plus the first ten days in Dhul-Hijjah, after the Children of Israel were delivered from Fir‘awn and they safely crossed the sea. Allâh’s statement,

«وَذِلِكَ مَا أَحْكَمْنَاهُمْ مِنْ مَآ أَحْكَمْنَاهُمْ وَأَحْكَمْنَاهُمْ بِالْكِتَابِ»

«And (remember) when We gave Mûsâ the Scripture» means, the Tawrâh,

«وَذِلِكَ مَا أَحْكَمْنَاهُمْ لَنْ يَكُونُوا مِنَ الْمُرْتَفِقِينَ»

«And the criterion» that is that which differentiates between truth and falsehood, guidance and deviation.

«وَذِلِكَ مَا أَنْزَلْنَاهُمْ لَنْ يَكُونُوا مِنَ الْمُرْتَفِقِينَ»

«And indeed We gave Mûsâ – after We had destroyed the generations of old – the Scripture (the Tawrâh) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition)» (28:43).

«وَذِلِكَ مَا أَنْزَلْنَاهُمْ لَنْ يَكُونُوا مِنَ الْمُرْتَفِقِينَ»

«And indeed We gave Mûsâ – after We had destroyed the generations of old – the Scripture (the Tawrâh) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition)» (28:43).

54. And (remember) when Mûsâ said to his people: "O my
people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

The Children of Israel kill each other in Repentance

This was the repentance required from the Children of Israel for worshipping the calf. Commenting on Allâh’s statement,

«(And remember) when Mûsâ said to his people: “O my people! Verily, you have wronged yourselves by worshipping the calf...» [2:149].

This is when Mûsâ said to them,

«O my people! Verily, you have wronged yourselves by worshipping the calf...» [2:149].

Abu ‘Al-‘Âliyah, Sa’îd bin Jubayr and Ar-Râbi’ bin Anas commented on,

«So turn in repentance to your Bâri’» that it means, “To your Creator.”

Allâh’s statement,

«to your Bâri’ (Creator)» alerts the Children of Israel to the enormity of their error and means, “Repent to He Who created you after you associated others with Him in worship.”

An-Nasâ’î, Ibn Jarîr and Ibn Abi Ḥâtîm recorded Ibn ‘Abbâs

saying, "Allāh told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They should not care whom they kill. Those were guilty whom Mūsā and Hārūn were not aware of their guilt, they admitted their sin and did as they were ordered. So Allāh forgave both the killer and the one killed."[1] This is part of the Ḥadīth about the trials that we will mention in Sūrat Ṭa Ḥa, (20) Allāh willing.

Ibn Jarīr narrated that Ibn ‘Abbās said, "Mūsā said to his people,

«كُلُوا مِنْ شَماَتِكُمْ وَاخْرُجُوا مِنْ دِيارَتِكُمْ مَنْ يَعْتَفَدْ عَلَيْكُمْ إِنَّ هَوَّ الْخَيْرَ»

«So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.»

Allāh ordered Mūsā to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven."[2]

«إِنَّكَ فَاتَّحَرْتِ بِمَعَاتِمِنَ لَهُمْ عَنْ نَوُومِهِ عَنْ نَوُومِ اللَّهِ جَهْرًا لَّمْ تَرَى اللَّهَ جَهْرًا فَأَفْرَأْتَهُمْ الْقَحْرَةَ وَأَشْتَهَاهُمْ نَظْرًا»

«55. And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were seized with a bolt of lightning while you were looking.»

«56. Then We raised you up after your death, so that you might be grateful.»

The Best among the Children of Israel ask to see Allāh; their subsequent Death and Resurrection

Allāh said, ‘Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.’ This was said by Ibn Jurayj. Ibn ‘Abbās said that the ʿĀyah

> And (remember) when you said: “O Mūsā! We shall never believe in you until we see Allāh plainly.” > means, “Publicly”,[1] “So that we gaze at Allāh.”[2] Also, ‘Urwh bin Ruwaym said that Allāh’s statement,

> While you were looking > means, “Some of them were struck with lightning while others were watching.”[3] Allāh resurrected those, and struck the others with lightning. As-Suddi commented on,

> But you were seized with a bolt of lightning > saying; “They died, and Mūsā stood up crying and supplicating to Allāh, ‘O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

> If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us?’ > Allāh revealed to Mūsā that these seventy men were among those who worshipped the calf. Afterwards, Allāh brought them back to life one man at a time, while the rest of them were watching how Allāh was bringing them back to life. That is why Allāh’s said,

> Then We raised you up after your death, so that you might be

grateful."[1]

Ar-Rabî‘ bin Anas said, “Death was their punishment, and they were resurrected after they died so they could finish out their lives.” Qatâdah said similarly.[2]

‘Abdur-Raḥmân bin Zayd bin Aslam commented on this Āyah, “Mūsā returned from meeting with his Lord carrying the Tablets on which He wrote the Tawrâh. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allâh forgave them. He said to them, ‘These Tablets have Allâh’s Book, containing what He commanded you and what He forbade for you.’ They said, ‘Should we believe this statement because you said it? By Allâh, we will not believe until we see Allâh in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Mūsā?’” Then he (‘Abdur-Raḥmân bin Zayd) recited Allâh’s statement,

<We shall never believe in you until we see Allâh plainly> and said, “So Allâh’s wrath fell upon them, a thunderbolt struck them, and they all died. Then Allâh brought them back to life after He killed them.” Then he (‘Abdur-Raḥmân) recited Allâh’s statement,

<Then We raised you up after your death, so that you might be grateful>, and said, “Mūsā said to them, ‘Take the Book of Allâh.’ They said, ‘No.’ He said, ‘What is the matter with you?’ They said, The problem is that we died and came back to life.’ He said, ‘Take the Book of Allâh.’ They said, ‘No.’ So Allâh sent some angels who made the mountain topple over them.”[3]

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life. However, Al-Māwardy said that there are two opinions about this matter. The first opinion is that since the Children of

Israel witnessed these miracles, they were compelled to believe, so they did not have to fulfill the commandments. The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities. Al-Qurṭubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allāh knows best.

57. And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did not wrong Us but they wronged themselves.

The Shade, the Manna and the Quail

After Allāh mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

And We shaded you with clouds. This Āyah mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun’s heat during their years of wandering. In the Ḥadith about the trials, An-Nasā‘ī recorded Ibn ‘Abbās saying, “Allāh shaded the Children of Israel with clouds during the years of wandering.”[1] Ibn Abī Ḥātim said, “Narrations similar to that of Ibn ‘Abbās were reported from Ibn ‘Umar, Ar-Rabi’ bin Anas, Abu Mīlaz, Aḍ-Ḍaḥhāk, and As-Suddī.”[2] Al-Ḥasan and Qatādah said that,

And We shaded you with clouds “This happened when they were in the desert and the clouds shielded them from the

sun. Ibn Jarir said that several scholars said that the type of cloud the Ayah mentioned, “was cooler and better than the type we know.”

‘Ali bin Abi Talha reported that Ibn ‘Abbas commented on Allah’s statement,

\[\text{And sent down on you Al-Manna, “The manna used to descend to them to the trees, and they used to eat whatever they wished of it.” Also, Qatadah said, “The manna, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the Sabbath during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness.”}^{31}\text{ The type of manna that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When manna is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type. The evidence to this fact is that Al-Bukhari narrated, that Saeid bin Zayd said that the Messenger of Allah said,}

\[\text{Kam’ah (truffles) is a type of manna, and its liquid is a remedy for the eyes.}^{32}\]

This Hadith was also collected by Imam Ahamad. The group of Hadith compilers, with the exception of Abu Dawud, also collected it, and At-Tirmidhi graded it Hasan Sahih. At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of

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Allāh said,

«The ‘Ajwah (pressed, dried date) is from Paradise and it cures poison, Al-Kam’ah (truffles) is a form of manna, and its liquid heals the eye.» At-Tirmidhi is the only one of them who recorded this Hadīth.\(^1\)

As for the quail (Salwā) in question, ‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said, “The (Salwā) is a bird that looks like the quail.”\(^2\) This is the same opinion reported from Mujāhid, Ash-Sha‘bī, Aḍ-Ḍaḥḥāk, Al-Ḥasan, ʿIkrimah and Ar-Rabi’ bin Anas, may Allāh have mercy upon them.\(^3\) Also, ʿIkrimah said that the Salwā is a bird in Paradise about the size of a sparrow.\(^4\) Qatādah said “The Salwā is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the Sabbath, during which one was not allowed to depart his home to seek anything.”\(^5\)

Allāh said,

«Eat of the good lawful things We have provided for you.» (7:160)
this form of command is a simple order of allowance, guiding to what is good. Allāh said,

«And they did not wrong Us but they wronged themselves» means, ‘We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).’ This Āyah is similar to Allāh’s statement,

\(^{1}\) Tuhfat Al-Ahwadhi 6:233 & 235.
\(^{2}\) At-Ṭabari 2:96.
\(^{3}\) Ibn Abī Ḥātim 1:178.
\(^{4}\) Ibn Abī Ḥātim 1:179.
\(^{5}\) Ibid.
"Eat of the provision of your Lord, and be grateful to Him."
(34:15).

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though they saw the clear signs, tremendous miracles and extraordinary events.

The Virtue of Muḥammad’s Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muḥammad’s Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allāh be pleased with them. Although the Companions accompanied the Prophet ﷺ in his travels and battles, such as during the battle of Tabūk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet ﷺ by Allāh’s leave. And when the Companions became hungry, they merely asked the Prophet ﷺ - to invoke Allāh - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet ﷺ, and he asked Allāh to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet ﷺ asked Allāh to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allāh’s decision and follow the Messenger of Allāh ﷺ.

58. And (remember) when We said: “Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: ‘Forgive us,’ and We shall forgive you your sins and shall increase (reward) for the good-doers.”

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of
The Jews were Rebellious instead of Appreciative when They gained Victory

Allāh admonished the Jews for avoiding jihād and not entering the holy land as they had been ordered to do when they came from Egypt with Mūsā. They were also commanded to fight the disbelieving ‘Amālīq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted. Allāh punished them by causing them to become lost, and to continue wandering, as Allāh has stated in Sūrat Al-Mā‘īdah (5). The correct opinion about the meaning of, ‘the holy land’ mentioned here is that it was Bayt Al-Maqdis (Jerusalem), as As-Suddi, Ar-Rabi‘ bin Anas,[1] Qatādah and Abu Muslim Al-Aṣfahānī, as well as others have stated. Mūsā said,

"O people! Enter the holy land which Allāh has assigned to you and turn not back (in flight)." (5:21)[2]

However, some scholars said that the holy land is Jericho,

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(Arihâ') and this opinion was mentioned from Ibn 'Abbâs and 'Abdur-Rahmân bin Zayd.

After the years of wandering ended forty years later, in the company of Yûwsha' (Joshua) bin Nûn, Allâh allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while,

«prostrating» in appreciation to Allâh for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering. Al-'Awfi said that Ibn 'Abbâs said that,

«وَالشَّكُّرُ مَنْ أَنْصَرَهُمْ وَجَاعَلَ لَهُمْ مَرَابَتِهِمْ»

«and enter the gate Sujjadân» means, “While bowing”.[1] Ibn Jarîr reported Ibn 'Abbâs saying,

«وَالشَّكُّرُ مَنْ أَنْصَرَهُمْ وَجَاعَلَ لَهُمْ مَرَابَتِهِمْ»

«and enter the gate in prostration» means, “Through a small door while bowing.” Al-Ḥâkim narrated it, and Ibn Abî Ḥâtîm added, “And they went through the door backwards!” Al-Ḥasan Al-Baṣrî said that they were ordered to prostrate on their faces when they entered the city, but Ar-Râzî discounted this explanation. It was also said that the Sujûd mentioned here means, ‘submissiveness’, for actually entering while prostrating is not possible.

Khâṣîf said that Ikrimah said that Ibn 'Abbâs said, “The door mentioned here was facing the Qiblah.” Ibn 'Abbâs, Mujâhid, As-Suddî, Qatâdah and Aḍ-Ḍâḥîkâ said that the door is the door of Ḥittâh in Ilyyâ', which is Jerusalem. Ar-Râzî also reported that some of them said that it was a door in the direction of the Qiblah”. Khâṣîf said that Ikrimah said that Ibn 'Abbâs said that the Children of Israel entered the door sideways. As-Suddî said that Abu Sa‘îd Al-Azdy said that Abu Al-Kanûd said that 'Abdullâh bin Mas'ûd said that they were

commanded to,

\(<\text{enter the gate in prostration (or bowing with humility)}\>) but instead, they entered while their heads were raised in defiance.\(^{[1]}\)

Allāh said next,

\(<\text{and say: ‘\text{Hūtah}’}. \text{Ibn ‘Abbās commented, “Seek Allāh’s forgiveness.”}^{[2]} \text{Al-Ḥasan and Qatādah said that it means, “Say, ‘Relieve us from our errors.’”}^{[3]}\>

\(<\text{and We shall forgive you your sins and shall increase (reward) for the good-doers}\. \text{Here is the reward for fulfilling Allāh’s commandment. This Āyah means, “If you implement what We commanded you, We will forgive your sins and multiply your good deeds.” In summary, upon achieving victory, the Children of Israel were commanded to submit to Allāh in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allāh for the blessings He gave them, hastening to do the deeds that Allāh loves, as He said,}\>

\(<\text{بإذا جاء بـُصُرَّ أَنفَّسُهُ وَمَلَأَتْ أَلْسَنَكَ بِذَلِكَ فِي دِينِ أَنفُسُكَ}^{[4]}\)

\(<\text{When there comes the help of Allāh (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allāh’s religion (Islām) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance.}^{[5]} \>(110).\)

Allāh said,

\(<\text{وَكَذَلِكَ أَنْفِسُكَ}^{[6]}\>

\(<\text{But those who did wrong changed the word from that which had been told to them for another}.\>

\(^{[1]}\) Ibn Abi Ḥātim 1:183.

\(^{[2]}\) Ibid.

\(^{[3]}\) Ibn Abi Ḥātim 1:185.
Al-Bukhārī recorded Abu Hurayrah saying that the Prophet ﷺ said,

"The Children of Israel were commanded to enter the door while bowing and to say ‘Hiṭṭah’. Yet, they entered the door on their behinds, distorting the words. They said; ‘Ḥabbah (seed), in Sha’r (a hair).’"[1]

An-Nasā’ī recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet ﷺ, explaining Allāh’s statement,

"Hiṭṭah", saying, “So they deviated and said ‘Ḥabbah.’”[2]

Similar was recorded by ‘Abdur-Razzāq, and his route was also collected by Al-Bukhārī. Muslim and At-Tirmidhi narrated similar versions of this Ḥadīth, At-Tirmidhi said, “Hasan Ṣaḥīḥ.”[3]

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allāh’s command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, ‘Hiṭṭah’ meaning, “Relieve us from our errors and sins.” However, they mocked this command and said, “Hiṇṭah (grain seed) in Sha’r (barley).” This demonstrates the worst type of rebellion and disobedience, and it is why Allāh released His anger and punishment upon them, all because of their sinning and defying His commands. Allāh said,

"So We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion."

Aḍ-Ḍāḥhāk said that Ibn ‘Abbās said, “Every word in Allāh’s Book that says Rijz means, ‘a punishment.’”[1] Mujāhid, Abu Mālik, As-Suddi, Al-Ḥasan and Qatādah were reported to have said that Rijz means Torment.[2] Ibn Abī Ḥātim narrated that Sa’d bin Mālik, Usāmah bin Zayd and Khuzaymah bin Thābit said that the Messenger of Allāh ﷺ said,

«الطاعونُ رجّز. عذاب عذبٍ يِب مَنَ كَانَ تَذَكَّرُ.»

“The plague is a Rijz, a punishment with which Allāh punished those before you.”[3]

This is also how An-Nasā‘i recorded this Ḥadīth.[4] In addition, the basis of this Ḥadīth was collected in the Two Sahīḥs,

إذا سمعتم الطاعون بأرض فلَا تدخلوهاء.

“If you hear of the plague in a land, then do not enter it.”[5]

Ibn Jarīr recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ said,

إِنْ هَذَا الْوُسْعُ وَالْسَّقَمُ رَجَّزُ عذَّبَهُ بَيْنَ الأَمْرِ وَقَلْبِكُمْ;

“This calamity and sickness (i.e. the plague) is a Rijz, a punishment with which some nations who were before you were punished.”[6]

The basis of this Ḥadīth was also collected in the Two Sahīḥs.[7]

460. And (remember) when Mūsā asked for water for his people, We said: “Strike the stone with your stick.” Then

gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth."

Twelve Springs gush forth

Allah said, "Remember My favor on you when I answered the supplication of your Prophet, Musa, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone. Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

وَلَا نَحْزَنْ فِي الْأَرْضِ مُخْسِسِينَ

(And do not act corruptly, making mischief on the earth) meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn ‘Abbás said that the Children of Israel, "Had a square stone that Musa was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area."[1] This narration is part of the long Hadith that An-Nasai, Ibn Jarir and Ibn Abi Ḥatim recorded about the trials.

This story is similar to the story in Sūrat Al-‘Arāf (Chapter 7) although the latter was revealed in Makkah. In Sūrat Al-A’rāf, Allah used the third person when He mentioned the Children of Israel to the Prophet ﷺ and narrated what He favored them with. In this Sūrat Al-Baqarah, which was revealed in Al-Madinah, Allah directed His Speech at the Children of Israel. Further, Allah said in Sūrat Al-A’rāf,

And there gushed forth out of it twelve springs (7:160), describing what first occurred when the water begins to gush out. In the Ayah in Sūrat Al-Baqarah, Allāh described what happened later on, meaning when the water burst out in full force. Allāh knows best.

61. And (remember) when you said, “O Mūsā! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fūm, its lentils and its onions.” He said, “Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!”

The Children of Israel preferred Foods inferior to Manna and Quails

Allāh said, “And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Mūsā to exchange this type of food for an inferior type that consists of vegetation, and so forth.” Al-Ḥasan Al-Ḥaṣrī said about the Children of Israel, “They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs.” They said,

O Mūsā! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fūm, its lentils and its onions. They said,

One kind of food meaning, the manna and quails, because they ate the same food day after day. The Ayah mentioned
lentils, onions and herbs, which are all known types of foods. As for the Fūm, Ibn Mas‘ūd read it, Thūm (garlic). Also, Ibn Abī Ḥātim narrated that Al-Ḥasan said about the Āyah,

(I's Fūm), “Ibn ‘Abbās said that Fūm means, garlic.”[1]

He also said that the expression, ‘Fumū-lannā’ means, ‘bake for us’, according to the languages of old. Ibn Jarīr commented, “If this is true, then ‘Fūm’ is one of the words whose pronunciation were altered, the letter ‘fa’ was replaced by the letter ‘tha’, since they are similar in sound.”[2] And Allāh knows best. Others said that Fūm is wheat, the kind used for bread. Al-Bukhārī said, “Some of them said that Fūm includes all grains or seeds that are eaten.”

Allāh’s statement,

(He said, “Would you exchange that which is better for that which is lower?”) criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food. Allāh’s statement,

(‘Go you down to any Miṣr’ means, ‘any city’, as Ibn ‘Abbās said.)[3] Ibn Jarīr also reported that Abu Al-‘Āliyah and Ar-Rabī‘ bin Anas said that the Āyah refers to Miṣr, the Egypt of Fir’awn.[4] The truth is that the Āyah means any city, as Ibn ‘Abbās and other scholars stated. Therefore, the meaning of Mūsā’s statement to the Children of Israel becomes, “What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allāh to provide us with it, especially when it is an inferior type of food.” This is why Mūsā said to them,

[3] Ibn Abī Ḥātim 1:194
Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied. Allah knows best.

461. And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Ayat (proofs, evidence) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins.) (2:61)

Covering the Jews in Humiliation and Misery

Allah said,

And they were covered with humiliation and misery. This Ayah indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly. Al-Hasan commented, "Allah humiliated them, and they shall have no protector. Allah put them under the feet of the Muslims, who appeared at a time when the Majus (Zoroastrians) were taking the Jizyah (tax) from the Jews."[41] Also, Abu Al-'Aliyah, Ar-Rabi' bin Anas and As-Suddi said that 'misery' used in the Ayah means, 'poverty.'[42] 'Atiyah Al-Awfi said that 'misery' means, 'paying the tilth (tax).'[43] In addition, Ad-Daehhak commented on Allah's statement,

"and they drew on themselves the wrath of Allah", "They deserved Allah’s anger."[1] Also, Ibn Jarir said that,

"and they drew on themselves the wrath of Allah" means, "They went back with the wrath. Similarly, Allah said,

"إِنَّ أَيُّهَا الَّذُّينَ آمَنُوا يَوْمَ الْقِيَامَةِ أَتُعْبِدُونَ اللَّهَ مِنْ دُونِهِمُْ؟

"Verily, I intend to let you draw my sin on yourself as well as yours" (Al-Ma‘idah 5:29) meaning, ‘You will end up carrying my, and your, mistakes instead of me’. Thus, the meaning of the Ayah becomes, ‘They went back carrying Allah’s anger; Allah’s wrath descended on them; they deserved Allah’s anger.’[2]

Allah’s statement,

"ذَلِكَ بَلَغَهُمُ الْعِزَّةُ وَلَبِثُوا عَلَى الْأُنْهَرِ وَفَتَرَكُوا الْحَمْرَايْنِ وَفَتَرَكُوا الْمَحْرُومَاتِ

"That was because they used to disbelieve in the Ayat (proofs, evidences, etc.) of Allah and killed the Prophets wrongfully." means, “This is what We rewarded the Children of Israel with: humiliation and misery." Allah’s anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allah’s Ayat and belittling the carriers of Allah’s Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allah’s Ayat and murdering the Prophets of Allah.

**Meaning of Kibr**

Similarly, in a Hadith recorded in the Two Sahihs the Messenger of Allah ﷺ said,

«كِبْرُ، بَطَرُ الْحَمْرِ وَعَطَّلَ الْكُلّ،

‘Kibr, is refusing the truth and degrading (belittling) people."[3]

[2] Ibid.
Imām Aḥmad recorded, ‘Abdullāh bin Masʿūd saying that the Messenger of Allāh ﷺ said,

«فَاتَّبَعَ النَّاسَ عَدَّلًا يُؤْمِنُ مَا أَحْكَمَهُ الَّذِي أَوْلَى بَيْنَهُ أَوْ فَتَلَّ بَيْنَهُا: وَإِعْمَامُ ضَلَالَةِ وَمَعْمَلٌ مِنَ المَعْمُلِينَ»

«The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).»[1]

Allāh’s statement,

«وَالَّذِينَ بَيْعُوا وَخَبَأُوا يَسِيرًا»

«That was because they disobeyed and used to transgress the bounds» mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allāh knows best.

«إِنَّ الَّذِينَ نَفَسُوا وَهَوَّاهُ وَالَّذِينَ كَسَبُوا وَالَّذِينَ يُقَسِّمُونَ مَنْ أَمَاتُهُمْ وَأَيْتَمُّهُمْ وَأَيْتَمُّ الْآثَرَ»

«سَلَيْهَا فَلَسْفُهُمْ مُجِينُمُ عِندَ رَبِّهِمْ وَلَا خَوْفُ عَلَيْهِمْ وَلَا هُمْ يَجِزُونَ»

«62. Verily, those who believe and those who are Jews and Christians, and Sabians (Ṣābiʿīn), whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.»

Faith and doing Righteous Deeds equals Salvation in all Times

After Allāh described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

Similarly, Allāh said,

١٠٨َ إِنَّ اللَّهَ لَا يَسْتَرِقُ الْغُرُورَ

(No doubt! Verily, the Avliya' of Allāh[1], no fear shall come upon them nor shall they grieve) (10:62).

The angels will proclaim to the dying believers, as mentioned,

١٠٩َ إِنَّ اللَّهَ لَا يَسْتَرِقُ الْغُرُورَ

Verily, those who say: “Our Lord is Allāh (alone),” and then they stand firm, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!” (41:30)

The Meaning of Mu'min, or Believer

‘Ali bin Abi Ṭalḥah narrated from Ibn ‘Abbās, about,

١١٠َ إِنَّ اللَّهَ لَا يَسْتَرِقُ الْغُرُورَ

Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day[2]

that Allāh revealed the following Āyah afterwards,

\begin{quote}
And whoever seeks religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers\end{quote} (3:85).

This statement by Ibn ‘Abbās indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

**Why the Jews were called ‘Yahūd’**

The Jews are the followers of Prophet Mūsā, who used to refer to the Tawrāh for judgment. Yahūd is a word that means, ‘repenting’, just as Mūsā said,

\begin{quote}
Certainly we have Hudna to You\end{quote}

meaning, we repent to You. This indicates that they were first called Yahūd, because they repented and, because they were kind to each other. It was also said that they were called Yahūd in reference to Yahūdā (Judah) the eldest son of Prophet Ya‘qūb. Abu ‘Amr bin Al-‘Alā’ said that they were called Yahūd, because they swayed when they read the Tawrāh.

**Why the Christians were called ‘Naṣārā’**

When Īsā was sent, the Children of Israel were required to follow and obey him. The followers of Īsā and his companions are called An-Naṣārā, because they gave aid and support to each other. They are also called Anṣār (helpers), as Īsā said,

\begin{quote}
"Who will be my helpers in Allāh’s cause?" Al-Ḥawāriyyūn said: "We are the helpers of Allāh."\end{quote} (61:14)

It was said that they were called ‘Naṣāra’, because they inhabited a land called An-Nāṣirah (Nazareth), as Qatādah, Ibn
Jurayj and Ibn 'Abbās were reported to have said,\(^1\) Allāh knows best. Naṣārā is certainly plural for Naṣrān.

When Allāh sent Muḥammad as the Last and Final Prophet and Messenger to all of the Children of Ādām, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The Ummah of Muḥammad ﷺ was called ‘Mu‘minīn’ (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

**The Şābi‘ūn or Sabians**

There is a difference of opinion over the identity of the Sabians. Sufyān Ath-Thawri said that Layth bin Abu Sulaym said that Mujāhid said that, “The Sabians are between the Majūs, the Jews and the Christians. They do not have a specific religion.”\(^2\) Similar is reported from Ibn Abī Najīh.\(^3\) Similar statements were attributed to ‘Aṭā’ and Sa‘īd bin Jubayr.\(^4\) They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabūr (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allāh knows best, is Mujāhid’s statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majūs nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their Fitrah (instinctual nature). This is why the idolators used, to call whoever embraced Islām a ‘Sabi’, meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allāh knows best.

\[^1\] Ar-Rāzi 3:97.
\[^2\] Aṭ-Ṭabari 2:146.
\[^3\] Ibid.
\[^4\] Ibn Abī Ḥātim 1:199-200.
63. And (O Children of Isrā‘il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwā."

64. Then after that you turned away. Had it not been for the grace and mercy of Allāh upon you, indeed you would have been among the losers.

Taking the Covenant from the Jews

Allāh reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allāh stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allāh and abide by it with sincerity and seriousness. Hence, Allāh’s statement,

"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 (Tawrāh), and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him.’” (7:171).

The mount mentioned here is Aţ-Tūr, just as it was explained in Sūrat Al-A‘rāf, according to the Tafsīr of Ibn ‘Abbās, Mujāhid, ‘Atā’, Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī’ bin Anas and others.[1] This is more obvious. There is another report from Ibn ‘Abbās saying; ‘The Ṭūr is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called Ṭūr.’[2] And in the Hadīth about the trials, Ibn ‘Abbās said; “When they (the Jews) refused to obey, Allāh raised the

[1] Ibn Abī Ḥātim 1 :203
[2] Ibid.
mountain above their heads so that they would listen."[1]

Al-Ḥasan said that Allāh's statement,

\( \text{Hold fast to that which We have given you} \)

means, the Tawrāh.[2] Mujāhid said that the Āyah commanded, “Strictly adhere to it.”[3] Abu Al-‘Aliyah and Ar-Rabī’ said that,

\( \text{And remember that which is therein} \)

means, “Read the Tawrāh and implement it.”[4] Allāh’s statement,

\( \text{Then after that you turned away. Had it not been for the grace of Allāh} \)

means, “Yet, after the firm pledge that you gave, you still deviated and broke your pledge;”

\( \text{Had it not been for the grace and mercy of Allāh upon you}, \)

meaning, by forgiving you and by sending the Prophets and Messengers to you,

\( \text{Indeed you would have been among the losers} \)

meaning, in this life and the Hereafter due to their breach of the covenant.

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: “Be you monkeys, despised and rejected.”

66. So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqīn (the pious.)

[2] Ibn Abī Ḥātim 1:204
[4] Ibid.
The Jews breach the Sanctity of the Sabbath

Allāh said,

keyboard: وَإِنَّكُمْ لَذُواتٌ عَلَمَتُكمُ

«And indeed you knew». This Āyah means, O Jews! Remember that Allāh sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath. They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allāh changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime. This story is explained in detail in Sūrat Al-A‘rāf, where Allāh said (7:163),

keyboard: وَعَسَّلَهُمْ عِنْ لَيْلَةٍ مَّرْجَعٍ لَّهُمْ إِلَى النَّهَرِ الْمَعْجِرِ إِذًا وَمَجَّدَتْهُمْ كَأَنْ عَمَّا كَانَوا يَعْتَهِبُونَ

«And ask them (O Muḥammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allāh)». (7:163)

In his Tafsīr, Al-‘Awfī reported from Ibn ‘Abbās that he said,

keyboard: فَقَالُوا لَهُمْ كُوِّنُوا خِيَابًا

«We said to them: “Be you monkeys, despised and rejected”» means, “Allāh changed their bodies into those of monkeys and swines. The young people turned into monkeys while the old people turned into swine.”[1] Shaybān An-Naḥwī reported that

Qatadah commented on,

"We said to them: "Be you monkeys, despised and rejected".

“These people were turned into howling monkeys with tails, after being men and women.”[1]

The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Hatim recorded that Ibn 'Abbás said, “Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring.”[2] Aq-Da’hamak said that Ibn ‘Abbás said, “Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allah transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allah created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book.”[3]

Allah’s statement,

“وَجَعَلْنَاهُنَّ كَحُمَارَانَ "So We made this punishment an example" means, Allah made the people of this village, who violated the sanctity of the Sabbath, an example via the way they were punished. Similarly, Allah said about Pharaoh,

“وَجَعَلْنَاهُ كَفَارَةً لِلْكَافِرِينَ "So Allah, seized him with punishing example for his last and first transgression" (79:25).

Allah’s statement,

[1] Ibn Abi Hatim 1:209
[2] Ibid.
for those in front of it and those behind it" meaning, for the other villages. Ibn ‘Abbâs commented, "Meaning, 'We made this village an example for the villages around it by the manner in which we punished its people.'" Similarly, Allâh said,

وَلَقَدْ أَهْلَكْنَا مَا حَرَّكَ مِنْ الْفُرُوجِ وَصَرَّفْنَا الأَيْدِينَ لَعْلَمَ رُجُمَنَّ

And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh – Islâmic Monotheism).

(46:27)

Therefore, Allâh made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allâh said,

وَمَعَامِلَةُ الْمُتَّقِينَ

(and a lesson for Al-Muttaqîn (the pious)), meaning, a reminder. This Ayâh means, "The torment and punishment that this village suffered was a result of indulging in Allâh’s prohibitions and their deceit. Hence, those who have Taqwâ should be aware of their evil behavior, so that what occurred to this village does not befall them as well." Also, Imâm Abu ‘Abdullâh bin Baţhâh reported that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

لا تَنْتَكِبُوا مَا ارْتَكَبَتُ فِي الْيَهُودِ فَتَحَمِّلُوا مَجَالِدَ الْلَّهِ بَدْنِيَّ الْجِبَلِ

"Do not commit what the Jews committed, breaching what Allâh has forbidden, by resorting to the lowest types of deceit."

This Hadîth has a good (Jayîd) chain of narration. Allâh knows best.

فَرَأَيْتُ فِي نَارِ أَمْسِيَةَ نَماَيْنَدَا، إِنَّ اللَّهَ يَا بَيَاءُكُمْ أَن تَدْخُلُوهُ فَقَالَ أَنْبِيَانَا هُمُّ نَادُونَوُقُوْدَانَ فَأَجَلَّتِهِ فَلَمْ تُخَالِدُوهُ قَالَ آمَنْتُ بِاللهِ أَنَّ آلِيَةَ الْيَتِيمَةَ

And (remember) when Mûsâ said to his people: "Verily,

Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh’s refuge from being among Al-Jāhilin (the ignorant or the foolish)."  

The Story of the murdered Israeli Man and the Cow  

Allāh said, ‘O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.’  

Ibn Abī Ḥātim recorded ‘Ubaydah As-Salmānī saying, “There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, ‘Why would you kill each other, while the Messenger of Allāh is still among you?’ So they went to Mūsā and mentioned the matter to him and Mūsā said,  

"Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh’s refuge from being among Al-Jāhilin (the ignorant or the foolish)."  

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, ‘By Allāh! I will only sell it for its skin’s fill of gold.’ So they paid the cow’s fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, ‘Who killed you?’ He said, ‘That man,’ and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit."[1] Ibn Jarīr reported something similar to that. Allāh

68. They said, “Call upon your Lord for us to make plain to us what it is!” He said, “He says, ‘Verily, it is a cow neither too old nor too young, but (it is) between the two conditions’, so do what you are commanded.”

69. They said, “Call upon your Lord for us to make plain to us its colour.” He said, “He says, ‘It is a yellow cow, bright in its colour, pleasing the beholders.’”

70. They said, “Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided.”

71. He (Mūsā) said, “He says, ‘It is a cow neither trained to

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11 Aṣ-Ṭabarî 2:183.
till the soil nor water the fields, sound, having no blemish in it.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it."

The Stubbornness of the Jews regarding the Cow; Allâh made the Matter difficult for Them

Allâh mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allâh made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn ‘Abbâs and ‘Ubaydah have said. Instead, they made the matter difficult, and this is why Allâh made it even more difficult for them. They said,

«آذَنِ لَنَا رَبَّنَا بِنِيَ سَنُّونَاءَ مَعْنَىٰ مِنْهُ
 payable to us that He may make plain to us what it is!»

meaning, “What is this cow and what is its description?” Mûsâ said,

«إِنَّمَا يُقَالُ إِنَّا نَسْتَعِينُهُ بِنِيَ سَنُّونَاءَ مَعْنَىٰ مِنْهُ
 Verily, it is a cow neither too old nor too young”

meaning, that it is neither old nor below the age of breeding. This is the opinion of Abu Al-‘Âliyah, As-Suddi, Mujâhid, ‘Ikrimah, ‘Âtiyâh Al-‘Awfî, ‘Âtâ‘, Al-Khurâsâni, Wahb bin Munabbih, Aḏ-Daḥhâk, Al-Ḥasan, Qatâdah and Ibn ‘Abbâs. Aḏ-Daḥhâk reported that Ibn ‘Abbâs said that,

«عَزِزَ ۖ وَيُبَشِّرُ دُلَّٰكَ
 But (it is) between the two conditions» means, “Neither old nor young. Rather, she was at the age when the cow is strongest and fittest.”[2] In his Tafsîr Al-‘Awfî reported from Ibn ‘Abbâs that,

«نَافَقَ اِلْأَوْلِيَّةٌ
 bright in its colour” “A deep yellowish white.”[3]

As-Suddi said,

«pleasing the beholder» meaning, that it pleases those who see it.\[1\] This is also the opinion of Abu Al-‘Āliyah, Qatādah and Ar-Rabī’ bin Anas.\[2\] Furthermore, Wahb bin Munabbih said, “If you look at the cow’s skin, you will think that the sun’s rays radiate through its skin.”\[3\] The modern version of the Tawrāh mentions that the cow in the Āyah was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allāh’s knows best.

«Verily, to us all cows are alike» this means, that since cows are plentiful, then describe this cow for us further,

«And surely, if Allāh wills» and if you further describe it to us,

«we will be guided.»

«He says, ‘It is a cow neither trained to till the soil nor water the fields'» meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking. ‘Abdur-Razzāq said that Ma’mar said that Qatādah said that,

«sound» means, “The cow does not suffer from any defects.”\[4\] This is also the opinion of Abu Al-‘Āliyah and Ar-Rabī’. Mujāhid also said that the Āyah means the cow is free from defects.\[5\] Further, ‘Aṭā’ Al-Khuṭrāsānī said that the Āyah means that its legs and body are free of physical defects.\[6\]

\[1\] Ibn Abī Ḥātim 1 :222.
\[2\] Ibid.
\[3\] At-Ṭabarî 2 :202
\[4\] At-Ṭabarî 2 :214.
\[5\] At-Ṭabarî 2 :225.
\[6\] At-Ṭabarî 2 :226.
Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the Āyah,

\textit{So they slaughtered it though they were near to not doing it} means, "They did not want to slaughter it."\textsuperscript{[1]}

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow. This part of the Qur'ān criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow. Also, 'Ubaydah, Mujāhid, Wahb bin Munabbih, Abu Al-ʿĀliyah and 'Abdur-Rahmān bin Zayd bin Aslam said, "The Jews bought the cow with a large amount of money."\textsuperscript{[2]} There is a difference of opinion over this.

\textit{72. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allāh brought forth that which you were Taktumūn.}\textsuperscript{[3]}

\textit{73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His Ayāt (proofs, evidences, etc.) so that you may understand.}\textsuperscript{[4]}

**Bringing the murdered Man back to Life**

Al-Bukhārī said that,

\textit{قَدْ أَذَرَّمَتْ يِنَّا} means, "Disputed."\textsuperscript{[5]}

This is also the Tafsīr of Mujāhid. 'Āṭā Al-Khurāsānī and Aḍ-Ḍaḥḥāk said, "Disputed about this matter."\textsuperscript{[6]} Also, Ibn Jurayj said that,

\textsuperscript{[1]} Aḍ-Ṭabarī 2:219.
\textsuperscript{[2]} Aḍ-Ṭabarī 2:221.
\textsuperscript{[3]} Fath Al-Bārī 6:506
\textsuperscript{[4]} Ibn Abī Ḥātim 1:229.
(And remember) when you killed a man and disagreed among yourselves as to the crime means, some of them said, "You killed him," while the others said, "No you killed him." This is also the Tafsīr of 'Abdur-Rahmān bin Zayd bin Aslam. Mujāhid said that,

But Allāh brought forth that which you were Taktumūn means, "what you were hiding." Allāh said,

So We said: "Strike him (the dead man) with a piece of it (the cow)" meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)." We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allāh would have made it clear for us. Instead, Allāh made this matter vague, so this is why we should leave it vague. Allāh’s statement,

Thus Allāh brings the dead to life means, “They struck him with it, and he came back to life.” This Āyah demonstrates Allāh’s ability in bringing the dead back to life. Allāh made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allāh mentioned His bringing the dead back to life in five instances in Sūrat Al-Baqarah. First Allāh said,

Then We raised you up after your death. He then mentioned the story about the cow. Allāh also mentioned the story of those who escaped death in their land, while they were numbering in

the thousands. He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died. All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten. The proof of Resurrection is also reiterated in Allâh’s statement,

«وَأَرْضِ الْأُرْضِ الْمَمْتَنَّةِ أَحْبَبْنَاهَا وَأَخْرَجْنَا بَنَانًا فِيهَا وَأَنْهَارَانَا بَيْنَ هَا فِيهَا وَأَنْهَارَانَا بَيْنَ هَا فِيهَا وَأَحْكَامُنَا بَينَ هَا فِيهَا وَأَحْكَامُنَا بَينَ هَا فِيهَا أَنْبِيِّنَاهُمْ أَفَلَا يَسْتَجِبُونَ»

«And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?» (36:33-35).

«فَمَنْ قَسَّتْ فِلَوبَكُمْ مَنْ بَعْدَ ذِلِّلَ اللَّهُ وَبَلَغَ مِنْهُ الْخُزَاءَ أَوْ أَنَّهُ مَسَّهُ رَزَقُ مِنْ الْبَحْرِ لَا يَقُولُ وَهَلْ يَكُونُ هَٰذَا ذِلِّلَ اللَّهُ لَنَفْهَجَ بِهِ الْبَحْرُ دَنَّى مِنْهُ الْخُزَاءَ وَلَنَكُنَّ لَنْ يَمْكَرَ بِهِ الْكَسْبُ وَلَا اللَّهُ يَكُونُ عَسَى مَا مَكَّرَ»

74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.

The Harshness of the Jews

Allâh criticized the Children of Israel because they witnessed the tremendous signs and the Ayât of Allâh, including bringing the dead back to life, yet,

«فَمَنْ قَسَّتْ فِلَوبَكُمْ مَنْ بَعْدَ ذِلِّلَ اللَّهُ»

«Then after that your hearts were hardened».

So their hearts were like stones that never become soft. This is why Allâh forbade the believers from imitating the Jews when He said,
Has not the time come for the hearts of those who believe in the Oneness of Allâh - Islamic Monotheism to be affected by Allâh’s Reminder (this Qur’ân), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrâh and the Injil (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsîqûn (the rebellious, the disobedient to Allâh) (57:16).

In his Tafsîr, Al-‘Awfi said that Ibn ‘Abbâs said, “When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, ‘Who killed you?’ He said, ‘My nephews killed me.’ He then died again. His nephews said, after Allâh took his life away, ‘By Allâh! We did not kill him’ and denied the truth while they knew it. Allâh said,

(And became as stones or even worse in hardness)."[1]

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they witnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allâh. Muḥammad bin Ishâq narrated that Ibn ‘Abbâs said that,

(And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall

down for fear of Allāh), means, “Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

«And Allāh is not unaware of what you do.»[1]

Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the Ayāt mentioned the stones being humble as a metaphor. However, Ar-Rāzi, Al-Qurṭubi and other Imāms said that there is no need for this explanation, because Allāh creates this characteristic - humbleness - in stones. For instance, Allāh said,

«إِنَّا عَمِّضْنَا الْأَلْفَانَةَ عَلَى الْشَّمَسِ وَالأَرْضِ وَالجِبَالَ أَفَلَمْ يَجْبَلُوا وَلا يَشْفَقُوا بِنَفْوٍ»

«Truly, We did offer Al-Amānāh (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh’s torment)» (33:72),

«وَكَانَ الْشَّمَسُ وَالأَرْضُ وَالجِبَالُ تُسْجَنُونَ

«The seven heavens and the earth and all that is therein, glorify Him» (17:44),

«وَالْشَّمَسُ وَالأَرْضُ وَالجِبَالُ يُسْجَنُونَ

«And the stars and the trees both prostrate themselves (to Allāh)» (55:6),

«وَأَلْبَرَّ بِهَا إِلَى مَا خَلَقَ أَنَّهُ مِنْ عُمَوْنِهِ بَيْنَ يَدَيْهِ

«Have they not observed things that Allāh has created: (how) their shadows incline» (16:48),

«فَأَلْبَرَّ بِهَا إِلَى مَا خَلَقَ أَنَّهُ مِنْ عُمَوْنِهِ بَيْنَ يَدَيْهِ

«They both said: “We come willingly.”» (41:11),

«أَلْبَرَّ بِهَا إِلَى مَا خَلَقَ أَنَّهُ مِنْ عُمَوْنِهِ بَيْنَ يَدَيْهِ

«Had We sent down this Qur’ān on a mountain» (59:21), and,

And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak."” (41:21).

It is recorded in the Ṣaḥīḥ that the Prophet ﷺ said,

"This (Mount Uhud) is a mount that loves us and that we love."[1]

Similarly, the compassion of the stump of the palm tree for the Prophet ﷺ as confirmed in authentic narrations. In Ṣaḥīḥ Muslim it is recorded that the Prophet ﷺ said,

"I know a stone in Makkah that used to greet me with the Salām before I was sent. I recognize this stone now."[2]

He said about the Black Stone that,

"On the Day of Resurrection it will testify for those who kiss it."[3]

There are several other texts with this meaning. The scholars of the Arabic language disagreed over the meaning of Allāh’s statement,

"And became as stones or even worse in hardness" after agreeing that ‘or’ here is not being used to reflect doubt. Some scholars said that ‘or’ here means, ‘and’. So the meaning becomes, “As hard as stones, and harder.” For instance, Allāh said,

"And obey not a sinner or a disbeliever among them" (76:24), and,

"To cut off all excuses or to warn" (77:6).

Some other scholars said that 'or' here means, 'rather'. Hence, the meaning becomes, 'As hard as stones. Rather, harder.' For instance, Allāh said,

**[إذا قَالُوا نَفْسُكَ فَتَحْفَظُوا أَنَّهُ كَثُنِّيَّةُ اللهُ أَوْ أَنَّهُ خَيْبَةٌ](**

"A section of them fear men as they fear Allāh or even more" (4:77),

[وَأَرْسَلْنَاهُ إِلَى بَنِى أَبِى سَمَّى أَوْ بَرِيدَةَ]({\footnote{3}})

"And We sent him to a hundred thousand (people) or even more" (37:147), and,

[فَكَانَ قَابِلًا فَوْسَيْنَ أَوْ أَنَّهُ](**

"And was at a distance of two bows' length or (even) nearer" (53:9).

Some other scholars said that this Āyah means their hearts are only of two types, as hard as stone or harder than stone. Further, Ibn Jarīr commented that this Tafsīr means that some of their hearts are as hard as stone and some hearts are harder than stone.[1] Ibn Jarīr said that he favored this last Tafsīr, although the others are plausible. I - Ibn Kathīr - say that the last Tafsīr is similar to Allāh's statement,

[مَقَالُهُمْ كَكُنْ بِالْأُنْفُسِ أَسْتَيْدِدُونَ]({\footnote{4}})

"Their likeness is as the likeness of one who kindled a fire" (2:17), and then His statement,

[أَوْ كَسَبَنَ مَنْ اتَّخَذَاهُ]({\footnote{4}})

"Or like a rainstorm from the sky" (2:19).

It is also similar to Allāh's statement,

[وَأَلْقَيْنَا سَكْنُؤُوا أَصْلَاهُمْ كَمَا كَسِبَتُمْ بَيْنَ يَمِينَكُمْ]({\footnote{4}})

"As for those who disbelieved, their deeds are like a mirage in a desert" (24:39), and then His statement,

[أَزْكَلَبْنَاهُمْ فِي شَوَابِ أَجْنَابِ]({\footnote{4}})

(Or (the state of a disbeliever) is like the darkness in a vast deep sea) (24:40).

This then means that some of them are like the first example, and some others are like the second example. Allāh knows best.

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Taurāh), then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

77. Know they (Jews) not that Allāh knows what they conceal and what they reveal?

There was little Hope that the Jews Who lived during the Time of the Prophet ﷺ could have believed

Allāh said,

(أَن يُؤُمِّنَّكُمْ)

(Do you covet) O believers,

(وَقَدْ كَانَ قَرْبَيْنِ يَنْهِيْنِ ۖ قَدْ خَلَحَ ۖ)
So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places (5:13).

Qatādah commented that Allāh’s statement;

\[ 	ext{وَنَذَّرْنَاهُمْ أَنْ يَسْتَغْنُواْ عَنْ مَا أَعَلَّمَنَّهُمْ وَمَا يَذْكَرُونَ } \]

Then they used to change it knowingly after they understood it. “They are the Jews who used to hear Allāh’s Words and then alter them after they understood and comprehended them.”[1]

Also, Mujāhid said, “Those who used to alter it and conceal its

truths; they were their scholars."[1] Also, Ibn Wahb said that Ibn Zayd commented,

(used to hear the Word of Allāh (the Tawrāh), then they used to change it) “They altered the Tawrāh that Allāh revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allāh, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allāh said to them,

(Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Tawrāh)! Have you then no sense?) (2:44)"[2]

The Jews knew the Truth of the Prophet ﷺ, but disbelieved in Him

Allāh said next,

(And when they (Jews) meet those who believe (Muslims), they say, ‘We believe’, but when they meet one another in private...) Muḥammad bin Ishāq reported that Ibn ‘Abbās commented,

(And when they (Jews) meet those who believe (Muslims), they say, ‘We believe’) “They believe that Muḥammad ﷺ is the Messenger of Allāh, ‘But he was only sent for you (Arabs)”[3] However, when they meet each other they say, “Do not convey

the news about this Prophet to the Arabs, because you used to ask Allāh to grant you victory over them when he came, but he was sent to them (not to you).” Allāh then revealed,

وَإِذَا لَقَوْا الَّذِينَ مُؤَمِّنُونَ قَالُوْا تَمَّ مَا نَعْهَا وَإِذَا خَلَتْ بَيْنَهُمْ إِلَى بَعْضِهِمْ كَانُوا أَخَذُوْا أَحْذَةَهُمْ وَقُلُوا فَتَحْجَّمْ أَنْتَ عَلَيْهِمْ وَلَمْ تَرَ أَنْتَ يَتَبَيَّنَ مِنْهُمْ

And when they (Jews) meet those who believe (Muslims), they say, “We believe,” but when they meet one another in private, they say, “Shall you (Jews) tell them (Muslims) what Allāh has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord?”

meaning, “If you admit to them that he is a Prophet, knowing that Allāh took the covenant from you to follow him, they will know that Muḥammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him.” Allāh said,

أَوَلَ يُنَتَّخِصُ مَا أَنْتُمْ مَا بِهِ يَتَبَيَّنُ وَمَا يُتَبَيَّنُ

Know they (Jews) not that Allāh knows what they conceal and what they reveal?.

Al-Ḥasan Al- Başrī said, “When the Jews met the believers they used to say, ‘We believe.’ When they met each other, some of them would say, ‘Do not talk to the companions of Muḥammad about what Allāh has foretold in your Book, so that the news (that Muḥammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.’”[1] Further, Abu Al-ʿĀliyah said about Allāh’s statement,

أَوَلَ يُنَتَّخِصُ مَا أَنْتُمْ مَا بِهِ يَتَبَيَّنُ وَمَا يُتَبَيَّنُ

Know they (Jews) not that Allāh knows what they conceal and what they reveal?, “Meaning their secret denial and rejection of Muḥammad, although they find his coming recorded in their Book.” This is also the Tafsīr of Qatādah. Al-Ḥasan commented on,

أَنَّ اللَّهَ يَتَبَيَّنُ مَا يُتَبَيَّنُ

"That Allāh knows what they conceal," “What they concealed refers to when they were alone with each other away from the Companions of Muḥammad ﷺ. Then they would forbid each other from conveying the news that Allāh revealed to them in their Book to the Companions of Muḥammad ﷺ, fearing that the Companions would use this news (about the truth of Muḥammad ﷺ) against them before their Lord.”[1]

© (زَا يَتْنُونَ)

© (And what they reveal?) meaning, when they said to the Companions of Muḥammad ﷺ,

© (ذِائَناً)

© (We believe), as Abu Al-‘Āliyah, Ar-Rabī’ and Qatādah stated.[2]

© (وَنَتَهُمُ الْعُيُونَ لَا يَظْنُونَ الْكِتَابَ إِلاَّ أَمَانِيَ وَلَمْ يَظْنُواٰ لِلْبَيْنَ بَيْنَ الْكِتَابِ وَأَيْمَامِهِمْ ثُمَّ يَقْوَلُونَ هَذَا بِنَبِيٍّ أَفْتَرَسَهَا بِهِ ثُمَّ نَفْسَا فِيْلاً فَوْعَبَ لَهُمْ ثُمَّ كَانَتْ أَيْمَامِهِمْ وَمَنْ أَيْمَامُ لَهُمْ يَا تَكْسِبُونَ.

© 78. And there are among them (Jews) 'Ummyyun (unlettered) people, who know not the Book, but they trust upon Amāni (false desires) and they but guess.

© 79. Then woe to those who write the book with their own hands and then say, “This is from Allāh,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

The Meaning of ‘Ummi’

Allāh said,

© (وَنَتَهُمُ الْعُيُونَ)

© (And there are among them Ummyyun people) meaning, among the People of the Book, as Mujāhid stated. Ummyyun, is plural for Ummi, that is, a person who does not write, as Abu Al-‘Āliyah, Ar-Rabī’, Qatādah, Ibrāhīm An-Nakha’ī and others said. This meaning is clarified by Allāh’s statement,

[2] Ibid.
\(\text{لا يَتَّخَذُونَ} \text{ الكِتَابَ}\)  

\(\text{Who know not the Book} \) meaning, are they not aware of what is in it.\(^{[1]}\)

\textit{Umni} was one of the descriptions of the Prophet ﷺ because he was unlettered. For instance, Allāh said,

\(\text{رَبّنَا كَنْتُمْ نَّضَرَّوْا مِنْ قَبْلِهِ مِنْ كِتَابٍ} \text{ ولا} \text{ تَعْلَمُونَ} \text{ يَسِيرَاتُهُ} \text{ إذا} \text{ أَلَقُتُ} \text{ العَسُلَّ} \text{ بأَيْضَٰرُهُ} \).

\(\text{Neither did you (O Muḥammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted} \) (29:48).

Also, the Prophet ﷺ said,

\(\text{إِنَّآ أَمْثَلَتُ لَآ يَتَّخَذُ وَلَا يَحْصُبُ} \text{ المَهْرُ وَهُدَايَةً وَمَكَّةً} \).

\(\text{We are an Umni nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days).}^{[2]}\)

This Ḥadīth stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship. Allāh also said,

\(\text{هُوَ الَّذِي يَبْعَثُ فِي} \text{ الْأَلْبَيْنِ رَذَالًا يَتَّخُّهُمْ}\)  

\(\text{He it is Who sent among the Ummiyyīn ones a Messenger (Muḥammad ﷺ) from among themselves} \) (62:2).

\textbf{The Explanation of \textit{Amānī}}

Aḍ-Ḍaḥḥāk said that Ibn `Abbās said that Allāh’s statement,

\(\text{إِلَآ أَمَانَ} \)

\(\text{But they trust upon Amānī} \) means, “It is just a false statement that they utter with their tongues.”\(^{[3]}\) It was also said that \textit{Amānī} means ‘wishes and hopes’. Mujāhid commented, “Allāh described the \textit{Ummiyyīn} as not understanding any of the Book that Allāh sent down to Mūsā, yet they create lies and

\[\text{[1] Ibn Abī Ḥātim 1:241.}\]
\[\text{[2] Fath Al-Bāri 4:151.}\]
\[\text{[3] At-Ṭabari 2:261.}\]
falsehood.”[1] Therefore, the word Amāni mentioned here refers to lying and falsehood. Mujāhid said that Allāh’s statement,

وَإِنَّمَا هَمْ لَا يُظْنُونَ

‘And they but guess’ means, “They lie.”[2] Qatādah, Abu Al-‘Āliyah and Ar-Rabī’ said that it means, “They have evil false ideas about Allāh.”[3]

Woe unto Those Criminals among the Jews

Allāh said,

فَوَرَنِّيَّ لِبَيْنِيَّ يُكْتَبُونَ الْكِتَابَ بَيْنِيَّهُمْ لَمْ نُؤْلِكُنَّ هَذَا بِمِنْ عِبَادِنَا لَبِسُرُوا يَا بُنيَّ

‘Then Waylun (woe) to those who write the book with their own hands and then say, “This is from Allāh,” to purchase with it a little price!’. This is another category of people among the Jews who called to misguidance with falsehood and lies about Allāh, thriving on unjustly amassing people’s property. ‘Waylun (woe)’ carries meanings of destruction and perishing, and it is a well-known word in the Arabic language. Az-Zuhri said that ‘Ubayydullāh bin ‘Abdullāh narrated that Ibn ‘Abbās said, “O Muslims! How could you ask the People of the Book about anything, while the Book of Allāh (Qur’ān) that He revealed to His Prophet ﷺ is the most recent Book from Him and you still read it fresh and young? Allāh told you that the People of the Book altered the Book of Allāh, changed it and wrote another book with their own hands. They then said, ‘This book is from Allāh,’ so that they acquired a small profit by it. Hasn’t the knowledge that came to you prohibited you from asking them? By Allāh! We have not seen any of them asking you about what was revealed to you.”[4] This Ḥadīth was also collected by Al-Bukhārī.[5] Al-Ḥasan Al-Baṣrī said, “The little amount here

[3] Ibid.
means this life and all that it contains.”[1] Allah’s statement,

\( \text{Woe to them for what their hands have written and woe to them for that they earn thereby} \)

means, “Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired.” Aṣ-Ṣaḥḥāk said that Ibn ‘Abbās commented,

\( \text{Woe to them,} \)

“Means the torment will be theirs because of the lies that they wrote with their own hands,

\( \text{And woe to them for that they earn thereby}, \)

which they unjustly acquired from people, be they commoners or otherwise.”[2]

\( \text{80. And they (Jews) say, “The Fire shall not touch us but for a few numbered days.” Say (O Muhammad ﷺ to them): “Have you taken a covenant from Allah, so that Allah will not break His covenant? Or is it that you say of Allah what you know not?”} \)

The Jews hope They will only remain in the Fire for a Few Days

Allah mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying,

\( \text{Say (O Muhammad ﷺ to them): “Have you taken a covenant from} \)

Allāh?'. Hence, the Āyah proclaims, 'if you had a promise from Allāh for that, then Allāh will never break His promise. However, such promise never existed. Rather, what you say, about Allāh, you have no knowledge of and you thus utter a lie about Him.' Al-‘Awfī said that Ibn ‘Abbās said about the Āyah,

«And they (Jews) say, “The Fire shall not touch us but for a few numbered days.”»

“The Jews said, ‘The Fire will only touch us for forty days.’”[1] Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

«When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet ☪ as a gift (by the Jews). The Messenger of Allāh ☪ ordered, ‘Assemble before me all the Jews who were here.’ The Jews were summoned and the Prophet ☪ said (to them), ‘Who is your father?’ They replied, ‘So-and-so.’ He said, ‘You have lied; your father is so-and-so.’ They said, ‘You have uttered the truth.’ He said, ‘Will you now tell me the truth, if I ask you about something?’ They replied, ‘Yes, O

Abul-Qāsim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, 'Who are the people of the (Hell) Fire?' They said, 'We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.' The Prophet ﷺ said, 'May you be cursed and humiliated in it! By Allāh, we shall never replace you in it.' Then he asked, 'Will you tell me the truth if I ask you a question?' They said, 'Yes, O Abul-Qāsim.' He asked, 'Have you poisoned this sheep?' They said, 'Yes.' He asked, 'What made you do so?' They said, 'We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.' Imām Aḥmad, Al-Bukhārī and An-Nasāʾī recorded similarly.

«81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.»

«82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.»

Allāh says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

«And those who believe and do righteous good deeds» meaning, “They believe in Allāh and His Messenger ﷺ and perform the good deeds that conform with the Islāmic Law. They shall be among the people of Paradise.” Allāh said in a similar statement,

It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even the size of a Naqîra (speck on the back of a date stone), will be done to them (4:123-124).

Also, Abu Hurayrah, Abu Wâ'il, ‘Aţâ', and Al-Ḥasan said that,

\[\text{And his sin has surrounded him}\]

And his sin has surrounded him] means, “His Shirk (polytheism) has surrounded him.”\(^1\) Also, Al-A'mash reported from Abu Razîn that Ar-Râbi' bin Khuthaym said,

\[\text{And his sin has surrounded him}\]

And his sin has surrounded him], “Whoever dies before repenting from his wrongs.”\(^2\) As-Suddi and Abu Razîn said similarly.\(^3\) Abu Al-'Âliyah, Mujâhid, Al-Ḥasan, Qatâdah and Ar-Râbi' bin Anas said that,

\[\text{And his sin has surrounded him}\]

And his sin has surrounded him] refers to major sins.\(^4\) All of these statements carry similar meanings, and Allâh knows best.

When Small Sins gather, They bring about Destruction

Here we should mention the Ḥadîth that Imâm Aḥmad

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\(^1\) Ibn Abî Ḥâtim 1:252.
\(^2\) Ibn Abî Ḥâtim 1:252.
\(^3\) Ibn Abî Ḥâtim 1:253.
\(^4\) Ibn Abî Ḥâtim 1:253.
recorded, in which ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِبَاكِمُ وَمُحَارِضَاتُ الْذُّنُوبِ فَأُخْفِيَ نِيَّةُ عَلَى الْرَجُلِ حَتَّى يُبْطِلَهُ»

«Beware of the belittled sins, because they gather on a person until they destroy him.»

He then said that the Messenger of Allāh ﷺ gave them an example,

«كَانَ فَوْقُ نَزُولَهُم بِأَرْضِ فَّلَادَى، فَخَضَرَ ضِيقُ الْفَوْقُ فَجَعَلَ الرَّجُلُ يَنْظُلُ نِيَّةَهُ بِالْمُوْدَّ والرَّجُلُ يَنْظُلُ بِالْمُوْدَّ، حَتَّى جَعَلَهُم سَوَاءً وَأَجْعَلَهُم نَارًا فَأَنْضَجَّا مَا فَذَقُوا فِيهَا»

«This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.»[1]

Muḥammad bin Ishāq reported that Ibn ‘Abbās said that,

«وَأَلْهَيْكَ نَأْتُوا وَكُتِبَتْكُمْ أَوْلَادُكُمْ أَصْحَابُ الْجَنَّةِ هُمْ بَيْنَ صَدْرَكُمْ»

«And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever»

"Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muḥammad’s religion, shall acquire Paradise for eternity. Allāh stated that the recompense for good or evil works shall remain with its people for eternity."[2]

«وَإِذَا أَخَذْنَا بِنَيْنَ إِبَراهِيمَ لَا تُبْتَدِينَ إِلَّا أَنْ تُقَبِّلُوا إِسْحَاقَ وَآمَنُوا فَإِن شَاءَ الَّذِي نَعْمَاهُ أَقِيمُوا الصَّلَاةَ وَأَطِيعُوا الْأَمْرَهُ الَّذِي نَزِيَّرُ إِلَّا لَيْسَ لَكُمْ أَحَدٌ مَّلْصُوقٌ»

«83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform As-Ṣalāh and give Zakāh. Then you slid back, except a few of

The Covenant that Allāh took from the Children of Israel

Allāh reminded the Children of Israel of the commandments that He gave them, and the covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allāh commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allāh created them. Allāh said,

«And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): Lā ʾilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)» (21:25), and,

«And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (alone), and avoid the Tāghūt (all false deities,)» (16:36).

This is the highest and most important right, that is, Allāh’s right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allāh usually mentions the rights of the parents along with His rights. For instance, Allāh said,

«Give thanks to Me and to your parents. Unto Me is the final destination» (31:14). Also, Allāh said,

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents» (17:23), until,

«And give to the kinsman his due and to the Miskīn (poor) and to the wayfarer» (17:26).
The Two Sahāḥs record that Ibn Mas‘ūd said,


Allāh then said,

«Wa al-adhān»

(and to orphans) meaning, the young who have no fathers to fend for them.

«Wa al-Masākīn»

(and Al-Masākīn (the poor)), plural for Miskīn, the one who does not find what he needs to spend on himself and his family. We will discuss these categories when we explain the Āyah of Sūrat An-Nisā‘ where Allāh said,

«Worship Allāh and join none with Him (in worship); and do good to parents» (4:36).

Allāh’s statement,

«Wa zālūn la iktāsān miskīn»

(and speak good to people) meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil. Al-Ḥasan Al-Ḥaṣrī commented on Allāh’s statement,

«Wa zālūn la iktāsān miskīn»

(and speak good to people), “The good saying’ means commanding good and forbidding evil, and being patient and forgiving. The ‘good words to people’, as Allāh commanded, also includes every good type of behavior that Allāh is pleased with.”


Prophet ﷺ said,

«Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.»

This Ḥadīth was also collected by Muslim in his Ṣaḥīḥ and At-Tirmidhi, who graded it Ṣaḥīḥ.[1]

Allāh commands the servants to say good words to people, after He commanded them to be kind to them, thereby mentioning two categories of manners: good speech and good actions. He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the Zakāh,

«وَأَوْلَمْنَا أَنْفَثًا وَما أَزْوَةً»

«(and perform Aṣ-Ṣalāh and give Zakāh).» Allāh informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them. Allāh ordered this Ummah similarly in Sūrat An-Nisāʾ when He said,

«وَأَعِدُّوا الله وَلاَ تَشْكُوا يِهَوِيَةً وَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ»

«Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Maṣākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful» (4:36).

Of these orders, this Ummah has practiced what no other nation before it has, and all praise is due to Allāh.

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bore witness.

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.
The Terms of the Covenant and their Breach of It

Allāh criticized the Jews who lived in Al-Madinah during the time of the Messenger of Allāh ﷺ. They used to suffer, because of the armed conflicts between the tribes of Al-Madinah, Aws and Khazraj. Before Islām, the Aws and Khazraj worshipped idols, and many battles took place between them. There were three Jewish tribes in Al-Madinah at that time, Banu Qaynuqā‘ and Banu An-Naḍīr, the allies of the Khazraj, and Banu Qurayṣah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them. The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawrāh. This is why Allāh said,

«أَنْفَوَّضُونَ بِسْبِيلِ الْكِتَابِ وَتَفْقُرُونَ بِبَعْضِهِنَّ»

«Then do you believe in a part of the Scripture and reject the rest?» Allāh said,

«وَأَنْفَوَّضُونَ بِسْبِيلِ الْكِتَابِ وَتَفْقُرُونَ بِبَعْضِهِنَّ»

«And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.»

meaning, “Do not kill each other, nor expel one another from their homes, nor participate in fighting against them.” Allāh mentioned the word ‘your own’ here, just as He said in another Ayah.

«فَأَنْفُسُوا إِلَى بَارِييَكُمْ فَأَقْفَارُوا أَنْفُسَكُمْ فَلَا يَكُونُ ظنُّكمُ لَكُمْ عَلَى بَارِييَكُمْ»

«So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator» (2:54) because the followers of one religion are just like one soul. Also, the Messenger of Allāh ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ ﺑِنَازِلُهُمْ وَنَزَاحِمِهِمْ وَنَوَاصِلِهِمْ بِبَعْضِهَا الحُجُّدُ الْوَاجِدُ إِذَا مَنَكِنَّ»
The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.\[1\] Allâh’s statement,

\[
\text{"Then, (this) you ratified and (to this) you bore witness." means, "You testified that you know of the covenant and that you were witnesses to it."}
\]

\[
\text{After this, it is you who kill one another and drive out a party of you from their homes}.\]

Muḥammad bin Ishaq bin Yasâr reported that Ibn `Abbâs commented on the Ayah,

\[
\text{After this, it is you who kill one another and drive out a party of you from their homes}.\]

"Allâh mentioned what they were doing, and that in the Tawrâh He had prohibited them from shedding each other’s blood, and required them to free their prisoners. Now they were divided into two camps in Al-Madînah, Banu Qaynuqa’, who were the allies of the Khazraj, and An-Naḍîr and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqâ’ would fight along with the Khazraj, while Banu An-Naḍîr and Qurayzah would fight along with the Aws. Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other’s blood, although they had the Tawrâh with them, and they knew their rights and dues. Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement

the Tawrâh. Consequently, Banu Qaynuqâ‘ would ransom their prisoners who were captured by the Aws, while Banu An-Na‘îr and Qurayzah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money. During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allâh reminded them of this when He said,

(Al-Tawrâh 2:243)  
Then do you believe in a part of the Scripture and reject the rest?

This Ayâh means, ‘Do you ransom them according to the rulings of the Tawrâh, yet kill them while the Tawrâh forbade you from killing them and from expelling them from their homes? The Tawrâh also commanded that you should not aid the polytheists and those who associate with Allâh in the worship against your brethren. You do all this to acquire the life of this world.’ I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these Ayât.”

These noble Ayât criticized the Jews for implementing the Tawrâh sometimes and defying it at other times, although they believed in the Tawrâh and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the Tawrâh. Further, they should not be believed when it comes to the description of the Messenger of Allâh ﷺ, his coming, his expulsion from his land, and his Hijrah, and the rest of the information that the previous Prophets informed them about him, all of which they hid. The Jews, may they suffer the curse of Allâh, hid all of these facts among themselves, and this is why Allâh said,

(Ayat 2:244)  
Then what is the recompense of those who do so among you, except disgrace in the life of this world, because they defied Allâh’s Law and commandments,

(Ayat 2:245)  
And on the Day of Resurrection they shall be consigned to the most grievous torment as punishment for defying the Book of Allâh
that they had.

«And Allâh is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter» meaning, they prefer this life to the Hereafter. Therefore,

«Their torment shall not be lightened» not even for an hour,

«Nor shall they be helped», and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

And indeed, We gave Mûsâ the Book and followed him up with a succession of Messengers. And We gave 'Isâ, the son of Maryam, clear signs and supported him with Rûh-il-Qudus. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

The Arrogance of the Jews who denied and killed Their Prophets

Allâh described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires. Allâh mentioned that He gave Mûsâ the Book, the Tawrâh, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allâh sent Messengers and Prophets after Mûsâ who followed his law, as Allâh stated,
Verily, We did reveal the Tawrāh (to Mūsā), therein was guidance and light, by which the Prophets, who submitted themselves to Allāh’s will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrāh after those Prophets), for to them was entrusted the protection of Allāh’s Book, and they were witnesses thereto (5:44). This is why Allāh said here,

“And Qaffaynā him with Messengers.”

As-Suddi said that Abu Mālik said that Qaffaynā means, “Succeeded”[1], while others said, “Followed”. Both meanings are plausible, since Allāh said,

<Then We sent Our Messengers in succession> (23:44).

Thereafter, Allāh sent the last Prophet among the Children of Israel, Īsā the son of Mary, who was sent with some laws that differed with some in the Tawrāh. This is why Allāh also sent miracles to support Īsā. These included bringing the dead back to life, forming the shape of birds from clay and blowing into them, afterwhich they became living birds by Allāh’s leave, healing the sick and foretelling the Unseen, as Ibn ‘Abbās stated.[2] Allāh also aided him with Rūḥ Al-Qudus, and that refers to Jibrīl. All of these signs testified to the truthfulness of Īsā and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Tawrāh, as Allāh said about Īsā,

“And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord> (3:50).

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them. All of this occurred because the Prophets used to

[2] Ibid.
command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the Tawrâh that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them. Allâh said,

«أَتَّفَلَّلُوا رَأْسَيْنَا لَمْ يَأْتِيَ ابْنَيَّ أَنْتَشْهُرَّنَا فَبَذَّرَنَا كَذَٰلِكَ فَزَوَّا مَنْ نَشَأُوا»

«Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you kill».

**Jibrîl is Rûh Al-Qudus**

The proof that Jibrîl is the Rûh Al-Qudus is the statement of Ibn Mas‘ûd in explanation of this Ayah.[1] This is also the view of Ibn ‘Abbâs, Muḥammad bin Ka‘b, Ismâ‘îl bin Khâlid, As-Suddi, Ar-Râbi’ bin Anas, ‘Âtyâh Al-‘Awfi and Qatâdah.[2] Additionally, Allâh said,

«ۚبِلِ الْأَمْيَلِ إِنَّ عَلَى فِيْلِكَ لِكُونُ مِنَ السَّدِّيْدِ»

«Which the trustworthy Rûh (Jibrîl) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners» (26:193-194).

Al-Bukhârî recorded ‘Â’ishah saying that the Messenger of Allâh ﷺ erected a Minbar in the Masjid on which Hassân bin Thâbit (the renowned poet) used to defend the Messenger of Allâh ﷺ (with his poems). The Messenger of Allâh ﷺ said,

«اللَّهُمَّ أَيْنَ حَتَّى يُوْقِحَ الْقُدُّسَ كَثَّنَا نَافِعَ عَنْهُنّ»

«O Allâh! Aid Hassân with Rûh Al-Qudus, for he defended Your Prophet».[3]

Abu Dâwûd recorded this Ḥadîth in his Sunan[4] as did At-Tirmidhi who graded it Hasan Ṣahîh. [5] Further, Ibn Hîbbân recorded in his Ṣahîh that Ibn Mas‘ûd said that the Prophet ﷺ said,

The Jews tried to kill the Prophet

Az-Zamakhshari commented on Allah’s statement,

\textit{Fa'antâqa Allâh wa 'ajîlâna fî lûtîb.}

\textit{Some you disbelieved and some you kill}, “Allah did not say ‘killed’ here, because the Jews would still try to kill the Prophet in the future, using poison and magic.” During the illness that preceded his death, the Prophet ﷺ said,

\textit{Lama zalât Ahlul-Bayt 'alâ midâ'ani, fî huwa 'awran al-nyata 'alehî.}

“I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khaybar, until now, when it is the time that the aorta will be cut off (meaning when death is near”).

This Hadith was collected by Al-Bukhari and others[^3]

\textit{Wa qāla Allâhu 'alâ târiqatī, Allâh yâkumûhim fîqîhâna, ma yûsûrûna.}

488. And they say, “Our hearts are Ghulf.” Nay, Allah has cursed them for their disbelief, so little is that which they believe.

Muhammad bin Isâq reported that Ibn 'Abbâs said that,

\textit{Wa qāla Allâhu 'alâ târiqatī, Allâh yâkumûhim fîqîhâna.}

\textit{And they say, “Our hearts are Ghulf.”}, means, “Our hearts are screened.”[^4] Mujâhid also said that,

[^1]: See As-Sunnah 14:304.
[^3]: Fath Al-Bâri 7:737.
[^4]: At-Tabari 2:326.
And they say, "Our hearts are Ghulf."], means, "They are covered."[1] Ikrımah said, "There is a stamp on them."[2] Abu Al-'Āliyah said, "They do not comprehend."[3] Mujāhid and Qatādah said that Ibn 'Abbās read the Āyah in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muḥammad) have."[4] This is the opinion of 'Āṭā' and Ibn 'Abbās.

Nay, Allāh has cursed them for their disbelief, meaning, "Allāh expelled them and deprived them of every type of righteousness." Qatādah said that the Āyah,

So little is that which they believe, means, "Only a few of them believe."[5] Allāh’s statement,

And they say, "Our hearts are Ghulf." is similar to His statement,

And they say: "Our hearts are under coverings (screened) from that to which you invite us" (41:5).

This is why Allāh said here,

Nay, Allāh has cursed them for their disbelief, so little is that which they believe, meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allāh said in Sūrat An-Nisā’ (4:155),

[1] Ibid.
And of their saying: “Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)” – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

There is a difference of opinion regarding the meaning of Allāh’s statement,

فَقَلَّبْلَا نَظُرُونَ

“So little is that which they believe.” and His statement,

فَلَا نَظُرُونَ إِلَّا قَلِيلًا

“So they believe not except a few.” Some scholars said that the Ayāt indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allāh’s reward and punishment that Mūsā foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muḥammad ﷺ brought them. Some scholars said that the Jews did not actually believe in anything and that Allāh said,

فَقَلَّبْلَا نَظُرُونَ

“So little is that which they believe,” meaning, they do not believe. This meaning is similar to the Arabic expression, “Hardly have I seen anything like this,” meaning, “I have never seen anything like this.”

ولَا يَسْكِنُنَا جَاهِلُوُنَا بِحَدِيدِ الْأَمْرِ كَالَّذِينَ مَكَّنُوا لَنَا بُقُولٍ نَّفَّضُونَ عَلَى الْبَيْنِ

كُرِّرًا بَالِغُونَ بِجَاهِلِيَّةِنَا نَعْرُونَا حَسَنَاءً فَلْتُمُّنَّ الَّذِينَ آمَنَّا عَلَى الْكِتَابِ

89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrāh) and the Injīl (Gospel), although aforetime they had invoked Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the curse of Allāh be on the disbelievers.

The Jews were awaiting the Prophet’s coming, but They disbelieved in Him when He was sent

Allāh said,

and describe him to us,” Salâm bin Mushkîm from Bâni An-Nâdîr replied, ‘He did not bring anything that we recognize. He is not the Prophet we told you about.’ Allâh then revealed this Âyâh about their statement,

«And when there came to them (the Jews), a Book (this Qur‘ân) from Allâh confirming what is with them (the Tawrâh) and the Injîl (Gospel).»[1]

Abû Al‘Aliyah said, “The Jews used to ask Allâh to send Mûhammad so that they would gain victory over the Arab disbelievers. They used to say, ‘O Allâh! Send the Prophet that we read about - in the Tawrâh - so that we can torment and kill the disbelievers alongside him.’ When Allâh sent Mûhammad and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allâh. Hence, Allâh said,

«Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allâh be on the disbelievers».[2]

90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allâh has revealed (the Qur‘ân), grudging that Allâh should reveal of His grace unto whom He wills of His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

Mujâhid said,

«How bad is that for which they have sold their own selves», “The

Jews sold the truth for falsehood and hid the truth about Muhammad ﷺ.\(^{[1]}\) As-Suddi said that the Āyah,

«How bad is that for which they have sold their own selves» means, “The Jews sold themselves.”\(^{[2]}\) meaning, what is worse is what they chose for themselves by disbelieving in what Allah revealed to Muhammad ﷺ instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,

«And He should reveal of His grace unto whom He wills of His servants.» There is no envy worse than this. Therefore,

«So they have drawn on themselves wrath upon wrath.» Ibn ‘Abbās commented on this Āyah, “Allāh became angry with them because they ignored some of the Tawrāh and disbelieved in the Prophet that He sent to them.”\(^{[3]}\) I (Ibn Kathīr) say that the meaning of,

«And they drew on themselves» is that they deserved and acquired multiplied anger. Also, Abu Al-‘Āliyah said, “Allāh became angry with them, because of their disbelief in the Injīl and ‘Īsā and He became angry with them again, because they disbelieved in Muḥammad ﷺ and the Qur’ān.”\(^{[4]}\) Similar was said by Ṭākimah and Qatādah.\(^{[5]}\) Allāh said,

«And for the disbelievers, there is disgracing torment». Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace

\(^{[1]}\) At-Ṭabari 2:340.  
^{[2]}\) Ibn Abi Ḥātim 1:277.  
^{[3]}\) Ibn Abi Ḥātim 1:279.  
^{[4]}\) Ibn Abi Ḥātim 1:278.  
^{[5]}\) Ibn Abi Ḥātim 1:279.
and humiliation in this world and the Hereafter. Similarly, Allah said,

(Qur'an 40:60) meaning, “Disgraced, degraded and humiliated.” Imam Ahmad narrated that ‘Amr bin Shu’ayb said that his father said that his grandfather said that the Prophet ﷺ said,

“The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in Jahannam called ‘Bawlas’ where the fire will surround them from above. They shall drink from the pusz of the people of the Fire.”

(491. And when it is said to them (the Jews), “Believe in what Allah has sent down,” they say, “We believe in what was sent down to us.” And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): “Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?”

(492. And indeed Mūsā came to you with clear proofs, yet you worshipped the calf after he left, and you were Ḥālimūn.”

Although The Jews denied the Truth, They claimed to be Believers!

Allāh said,

«And when it is said to them», meaning, the Jews and the People of the Book,

«Believe in what Allāh has sent down» to Muḥammad ﷺ, believe in and follow him,

«They say, “We believe in what was sent down to us.”» meaning, it is enough for us to believe in what was revealed to us in the Tawrāh and the Injil, and this is the path that we choose,

«And they disbelieve in that which came after it».

«while it is the truth confirming what is with them» meaning, while knowing that what was revealed to Muḥammad ﷺ,

«it is the truth confirming what is with them». This means that since what was sent to Muḥammad ﷺ conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them. Similarly, Allāh said,

«Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad ﷺ) as they recognize their sons» (2:146). Allāh said next,

«“Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?”».

This means, “If your claim that you believe in what was
revealed to you is true, then why did you kill the Prophets who came to you affirming the Tawrāh’s Law, although you knew they were true Prophets? You killed them simply out of transgression, stubbornness and injustice with Allāh’s Messengers. Therefore, you only follow your lusts, opinions and desires.” Similarly, Allāh said,

> Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

Also, As-Suddī said, “In this Āyah, Allāh chastised the People of the Book,

> Say (O Muhammad _sink to them): ‘Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?’”

> And indeed Mūsā came to you with clear proofs meaning, with clear signs and clear proofs that he was the Messenger of Allāh and that there is no deity worthy of worship except Allāh. The clear signs -or miracles- mentioned here are the flood, the locusts, the lice, the frogs, the blood, the staff and the hand. Mūsā’s miracles also include parting the sea, shading the Jews with clouds, the manna and quails, the gushing stone, etc.

> yet you worshipped the calf meaning, as a deity instead of Allāh, during the time of Mūsā. Allāh’s statement,

after he left after Mūsā went to Mount ʿūr to speak to Allāh. Similarly, Allāh said,

> And the people of Mūsā made in his absence, out of their

ornaments, the image of a calf (for worship). It had a sound (as if it was mooing)\[7:148].\]

\(\text{And you were Zālimūn}\) meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allāh. Similarly, Allāh said,

\(\text{And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers" } 7:149.\)

\(93. \) And (remember) when We took your covenant and We raised above you the Mount (saying), “Hold firmly to what We have given you and hear (Our Word).” They said, “We have heard and disobeyed.” And their hearts absorbed (the worship of) the calf because of their disbelief. Say: “Worst indeed is that which your faith enjoins on you if you are believers.”\]

**The Jews rebel after Allāh took Their Covenant and raised the Mountain above Their Heads**

Allāh reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount Tūr above them so that they would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards,

\(\text{They said, “We have heard and disobeyed.”} \)

We have mentioned the *Tafsīr* of this subject before. ‘Abdūr-Razzāq said that Ma’mar narrated that Qatādah said that,

\(\text{And their hearts absorbed (the worship of) the calf means, “They} \)
absorbed its love, until its love resided in their hearts.”[11] This is also the opinion of Abu Al-‘Āliyāh and Ar-Rabī’ bin Anas.[2] Allah’s statement,

«Say: “Worst indeed is that which your faith enjoins on you if you are believers.”» means, “Worse yet is the manner in which you behaved in the past and even now, disbelieving in Allah’s Ayāt and defying the Prophets. You also disbelieved in Muhammad ﷺ, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allah’s covenant, disbelieving in Allah’s Ayāt and worshipping the calf instead of Allah?”

«وَقَالُواْ مَا لَنَا مِن غَيْرِ اللَّهِ مِن شَرِيكٍ وَهُمْ مِن مَّعَاهُ أَن يَصْبِحُواْ أَبْدًا مَا نَفَسَّواْ مِنْهُ مِّمَّا كَفَرَتُواْ بِهِ وَإِنْ يَقْتُلُواْ أَوْ يَعْمَلُواْ عَلَيْهِمْ بَأْسًا إِنَّ اللَّهَ عَلِيمُ الْكِتَابِ»

«94. Say to (them): “If the abode of the Hereafter with Allah is indeed for you especially and not for others of mankind, then long for death if you are truthful.”»

«95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the Zālimīn .»

«96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is Seer of what they do.»

Calling the Jews to invoke Allâh to destroy the Unjust Party

Muḥammad bin Ishāq narrated that Ibn ʿAbbās said, "Allâh said to His Prophet ﷺ,

"Say to (them): 'If the home of the Hereafter with Allâh is indeed for you especially and not for others, of mankind, then long for death if you are truthful.'"

meaning, 'Invoke Allâh to bring death to the lying camp among the two (Muslims and Jews).’ The Jews declined this offer by the Messenger of Allâh ﷺ."

"But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is Aware of the Zâlimîn (polytheists and wrongdoers).

meaning, “Since they know that they recognize you, and yet disbelieve in you.” Had they wished death that day, no Jew would have remained alive on the face of the earth. Moreover, Aḥ-Ḍâḥhâk said that Ibn ʿAbbâs said that,

«Then long for death», means, “Invoke (Allāh) for death.”\(^{[1]}\) Also, ‘Abdur-Razzāq narrated that ‘Ikrimah said that Ibn ‘Abbās commented,

«Then long for death if you are truthful», “Had the Jews invoked Allāh for death, they would have perished.”\(^{[2]}\) Also, Ibn Abī Ḥātīm recorded Sa‘īd bin Jubayr saying that Ibn ‘Abbās said, “Had the Jews asked for death, one of them would have choked on his own saliva.”\(^{[3]}\) These statements have authentic chains of narration up to Ibn ‘Abbās. Further, Ibn Jarīr said in his Tafsīr, “We were told that the Prophet ﷺ said,

فَلَوْ أنَّ الْيَهُودَ نَحْثُوا الْمَوْتَ لَمَّا أُوْلَيْتُوا وَلَوْ أُوْلَى مَعَهُمْ مِنَ الْكَافِرِينَ وَلَوْ خَرَجَ الْذِّينِ يُبَيْتُنَّ رَسُولَ الَّذِينِ لَرَجَعُوا لَا يَجْدُونَ أَهْلًا وَلَا مَالًا

‘Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allāh’s Messenger would have found no families or property had they returned to their homes.’\(^{[4]}\)

Similar to this Āyah is Allāh’s statement in Sūrat Al-Jumu‘ah,

فَلْيَتَبَّأُوا الْيَهُودَ حَذَاوَانَ إِنْ رَسُمَّنَ أَنْعَمَ أَلْبَائُكُمْ فَيُؤْفِكُونَ الْمَوْتَ إِنْ كُلُّ مَكَارِمِ الْحَيَاةِ وَلَا يُؤْفِكُونَ إِنَّمَا يُؤْفِكُونَ أَنْعَمَ أَلْبَائُكُمْ وَلَا يُؤْفِكُونَ إِنَّمَا يُؤْفِكُونَ أَنْعَمَ أَلْبَائُكُمْ فَلَيْنَ أَفْرَكُمْ مَعَ الْأَلْبَاءِ وَلَا تَرْجَحُوا إِلَى الْغَلِيظَةِ وَلَا تَحْسَبُوا أَنْ يُؤْفِكُونَ إِنْ كُلُّ مَكَارِمِ الْحَيَاةِ

«(Say (O Muḥammad ﷺ): “O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful.” But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Zālimīn. Say (to

\(^{[1]}\) Aṭ-Ṭabārī 2:366.

\(^{[2]}\) Ibn Abī Ḥātīm 1:285.

\(^{[3]}\) Ibn Abī Ḥātīm 1:284.

\(^{[4]}\) Aṭ-Ṭabārī 2:362.
them): ‘Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh) the Knower of the unseen and the seen, and He will tell you what you used to do.’” (62:6-8).

So they claimed that they are Allāh’s sons and loved ones and said, “Only those who are Christian or Jews shall enter Paradise.” Therefore, they were called to invoke Allāh to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allāh ἡ called a delegation of Najrān’s Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance. Allāh said,

﴿۶۳﴾

“Then whoever disputes with you concerning him (‘Īsā) after (all this) knowledge that has come to you (i.e. ‘Īsā) being a servant of Allāh, and having no share in divinity), say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the curse of Allāh upon those who lie.”” (3:61).

When the Christians heard this challenge, some of them said to each other, “By Allāh! If you do such with this Prophet, none of you will have an eye that blinks.” This is when they resorted to peace and gave the Jizyah [tax] in disgrace. The Prophet ﷺ accepted the Jizyah from them and sent Abu ¢Ubaydah bin Al-Jarrāh with them as a trustee. Similar to this meaning is Allāh’s command to His Prophet ﷺ to proclaim to the polytheists:

﴿۶۴﴾

“Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allāh) will prolong him (in it).” (19:75)

meaning, “Whoever among us has deviated, may Allāh increase
and prolong his deviation.” We will mention this subject later, Allāh willing.

The Mubahalah (invocation to Allāh to destroy the liars) was called a ‘wish’ here, because every just person wishes that Allāh destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to. Also, the Mubahalah involves invoking Allāh for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

Disbelievers wish They could live longer

This is why Allāh said next,

«But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the Zālimīn. And verily, you will find them (the Jews) the greediest of mankind for life.»

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allāh is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

Muḥammad bin Ishaq narrated that Ibn ‘Abbās commented on,

«But the grant of such life will not save him even a little from (due) punishment.»

“Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth.”[1] Also, ‘Abdūr-Raḥmān bin Zayd bin Aslam said, “The

Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblīs’ - Satan - long life did not benefit him, due to being a disbeliever.\[1\]

\(\text{And Allah is Seer of what they do.}\) meaning, “Allah knows what His servants are doing, whether good or evil, and will compensate each of them accordingly.”

\(\text{قل من كان عدرا لأجيبا فإنا رزمنا على جليل بهذين للذين مصينا لبكم بقدرهم}\\text{ومصدراً ومؤثيماً للذين ك whereabouts ورسومهم وجنابهم وريكم لن كأنه عذرا للذين مبكرين.}\)

\(\text{97. Say (O Muhammad ﷺ): “Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s permission, confirming what came before it (i.e. the Taurih and the Injil) and guidance and glad tidings for the believers.”}\\

\(\text{98. “Whoever is an enemy to Allah, His Angels, His Messengers, Jibril and Mikail, then verily, Allah is an enemy to the disbelievers.”}\\

The Jews are the Enemies of Jibril

Imām Abu Ja’far bin Jarīr Aṭ-Ṭabarī said, “The scholars of Tafsīr agree that this Āyah (2: 97-98) was revealed in response to the Jews who claimed that Jibril (Gabriel) is an enemy of the Jews and that Mikā’il (Michael) is their friend.”\[2\] Al-Bukhārī said, “Allah said,

\(\text{فمن كان عدرا لأجيبا}\\

\(\text{Whoever is an enemy of Jibril (let him die in his fury).}\) Ikrimah said, “Jibrīl, Miḵ and Isrāf all mean, worshipper, while il il means, Allah”. Anas bin Mālik said, “When ‘Abdullāḥ bin Salām heard of the arrival of the Prophet ﷺ in Al-Madīnarah, he was working on his land. He came to the Prophet ﷺ and said, ‘I am going to ask you about three things which nobody knows except a

\[1\] Aṭ-Ṭabarī 2:376.
\[2\] Aṭ-Ṭabarī 2:377.
Prophet. What will be the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?’ Allah’s Messenger ﷺ said, ‘Jibril has just told me the answers.’ ‘Abdullāh said, ‘He (i.e. Jibril), among all the angels, is the enemy of the Jews.’ Allah’s Messenger ﷺ recited the Ayah,

"Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ān) down to your heart.

Allah’s Messenger ﷺ then said, ‘The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.’ On that ‘Abdullāh bin Salām said, ‘I testify that there is no deity worthy of worship except Allah and you are the Messenger of Allah.’ ‘Abdullāh bin Salām further said, ‘O Allah’s Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they will tell a lie about me.’ The Jews came to Allah’s Messenger ﷺ, and ‘Abdullāh went inside the house. Allah’s Messenger ﷺ asked (the Jews), ‘What kind of man is ‘Abdullāh bin Salām?’ They replied, ‘He is the best among us, the son of the best among us, our master and the son of our master.’ Allah’s Messenger ﷺ said, ‘What do you think if he would embrace Islam?’ The Jews said, ‘May Allah save him from it.’ Then ‘Abdullāh bin Salām came out in front of them saying, ‘I testify that none has the right to be worshipped but Allah and that Muḥammad is the Messenger of Allah.’ Thereupon they said, ‘He is the evilest among us, and the son of the evilest among us.’ And they continued talking badly about him. Ibn Salām said, ‘This is what I feared, O Messenger of Allah!’’ Only Al-Bukhārī recorded this Ḥadīth with this chain of narration.[1] Al-Bukhārī and Muslim recorded this Ḥadīth from Anas using

another chain of narration.\(^1\)

Some people say that ُع is worshipper while whatever word that is added to it becomes Allāh’s Name, because ُع is a constant in such conjunction. This is similar to the names ‘Abdullāh, ‘Abdur-Rahmān, ‘Abdul-Malik, ‘Abdul-Quddus, Abdus-Salām, ‘Abdul-Kāfi, ‘Abdul-Jalil, and so forth. Hence, ‘Abd is constant in these compound names, while the remainder differs from name to name. This is the same case with Jibril, Mīkā’il, ‘Azrā’il, Isrā’īl, and so forth. Allāh knows best.

Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allāh said,

\[\text{فَمَنْ كَاذَّبَ عَدْوًا لِجِبَرِيلَ} \text{زَلَّمَهُ وَأَلَّهَهُ} \text{بِيَادِنَ الْلَّهِ} \]

(Whosoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ān) down to your heart by Allāh’s permission.)

meaning, whoever becomes an enemy of Jibril, let him know that he is Ṯ̣̈ Rh Al-Qudus who brought down the Glorious Dhikr (Qur’ān) to your heart from Allāh by His leave. Hence, he is a messenger from Allāh. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies. Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers. Similarly, Allāh said,

\[\text{إِنَّ الَّذِينَ يَنْفِرُونَ بَيْنَ اللهِ وَرُسُلِهِ وَيَبِدُونَ أنْ يُفْلِكُوا بِيَدِنَ اللهِ وَرُسُلِهِ وَيُهَوَّلُونَ فِي نُورِهِمْ} \]

(Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, “We believe in some but reject others.”) (4:150)

Allāh decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same

\(^1\) Šaḥīḥ Al-Bukhārī 3329, 3911, 3938, and Muslim 315.
with those who take Jibril as an enemy, because Jibril did not choose missions on his own, but by the command of his Lord,

«And we (angels) descend not except by the command of your Lord» (19:64), and,

«And truly, this (the Qur'an) is a revelation from the Lord of all that exists. Which the trustworthy Ruh (Jibril) has brought down. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners» (26:192-194).

Al-Bukhari reported that Abu Hurayrah said that the Messenger of Allah ﷺ said,

«Allah said, 'Whoever takes a friend of Mine as an enemy, will have started a war with Me.'»[1]

Therefore, Allah became angry with those who took Jibril as an enemy. Allah said,

«Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it» meaning, the previous Books,

«(and guidance and glad tidings for the believers» meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers. Similarly, Allah said,

«Say: 'It is for those who believe, a guide and a healing.'» (41:44), and,

And We send down of the Qur'an that which is a healing and a mercy to those who believe (17:82).

Allâh then said,

(whoever is an enemy to Allâh, His Angels, His Messengers, Jibrîl and Mikâ’il (Michael), then verily, Allâh is an enemy to the disbelievers.)

Allâh stated that whoever takes Him, His angels and messengers as enemies, then...Allâh’s messengers include angels and men, for Allâh said,

(Allâh chooses Messengers from angels and from men) (22:75).

Allâh said,

(Jibrîl (Gabriel) and Mikâ’il (Michael)). Allâh mentioned Jibrîl and Mikâ’il specifically - although they are included among the angels who were messengers - only because this Ayâh was meant to support Jibrîl the emissary between Allâh and His Prophets. Allâh also mentioned Mikâ’il here, because the Jews claimed that Jibrîl was their enemy and Mikâ’il was their friend. Allâh informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allâh. We should state here that Mikâ’il sometimes descended to some of Allâh’s Prophets, although to a lesser extent than Jibrîl, because this was primarily Jibrîl’s task, and Isrâîlî is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment. It is recorded in the Sahîh that whenever the Messenger of Allâh would wake up at night, he would supplicate,

"O Allah, Lord of Jibrîl, Mikâ’il and Isrâîl, Creator of the heavens..."
and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.\footnote{Muslim 1:534.}

Allāh’s statement,

\textit{Qarāt Allāh} عَنْكُمُ وَعَنْكَ}

\textit{Then verily, Allāh is an enemy to the disbelievers} informed the disbelievers that whoever takes a friend of Allāh as an enemy, then he has taken Allāh as an enemy, and whoever treats Allāh as an enemy, then he shall be Allāh’s enemy. Indeed, whoever is an enemy of Allāh then he will lose in this life and the Hereafter, as stated earlier;

\begin{quote}
من عادى لي ولأ فَدْ قَدْ أَفْتَنُهُ الْمَحْازِرَةُ
\textit{Whoever takes a friend of Mine as an enemy, I shall wage war on him.} \footnote{Fath Al-Bāri 11:348.}
\end{quote}

\begin{quote}
وَلَنَّذُرُّ أَزْدَرَآءًا إِلَيْهِ مَعَتَمُّ ۖ وَمَا يَكَثِّرُ بِهَا إِلَّا الْقَبِيعُونَ أَصْلُلَمْ عَنْهُ} وَلَقَدْ كَفَّارُكُمْ \textit{We will send a scorching heat on them.}
\end{quote}

\begin{quote}
ذَا الْفَرِيقِ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ لَا يَنْبِئُونَ ۖ وَلَكِنَّكَ ۖ كَانَتِ الْمَصِيدُ لِمَا مَثَّلُوهُ بَيْنَ الْأَلْبَىٰ أَوْلَٰٰدَ الْمُتْقَبِلِ صِيَامُ ۖ وَزَوَّرُ الْعَظِيمِ كَانُوهُمْ لَا يُبَيِّنُونَ ۖ وَلِكَ كَانَتُ الْمُتْقَبِلِ كَفَّارُكُمْ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ لَا يَنْبِئُونَ ۖ وَلِكَ كَانَتُ الْمُتْقَبِلِ كَفَّارُكُمْ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ لَا يَنْبِئُونَ ۖ وَلِكَ كَانَتُ الْمُتْقَبِلِ كَفَّارُكُمْ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ لَا يَنْبِئُونَ ۖ وَلِكَ كَانَتُ الْمُتْقَبِلِ كَفَّارُكُمْ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ لَا يَنْبِئُونَ ۖ وَلِكَ كَانَتُ الْمُتْقَبِلِ كَفَّارُكُمْ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ لَا يَنْبِئُونَ ۖ وَلِكَ كَانَتُ الْمُتْقَبِلِ كَفَّارُكُمْ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ لَا يَنْبِئُونَ ۖ وَلِكَ كَانَتُ الْمُتْقَبِلِ كَفَّارُكُمْ بِمُنْهِمْ بِلْ أَكْثَرُكُمْ L.}.}

99. And indeed We have sent down to you manifest Ayāt and none disbelieve in them but Fāsiqūn (those who rebel against Allāh’s command).

100. Is it not (the case) that every time they make a covenant, some
party among them throw it aside? Nay! (the truth is:) most of them believe not.

101. And when there came to them a Messenger from Allah (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

102. They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaymân (Solomon). Sulaymân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mûrût, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah’s leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

103. And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!
Proofs of Muḥammad’s Prophethood

Imām Abu Ja’far bin Jarīr said that Allāh’s statement,

And indeed We have sent down to you manifest Ayāt, means, “We have sent to you, O Muḥammad, clear signs that testify to your prophethood.” These Ayāt are contained in the Book of Allāh (Qur’ān) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations. The Book of Allāh also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the Tawrāh. Since Allāh mentioned all of this in His Book revealed to His Prophet Muḥammad ﷺ, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression. Further human instinct testifies to the truth that Muḥammad ﷺ was sent with and the clear signs that he brought which he did not learn or acquire from mankind. Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said that,

And indeed We have sent down to you manifest Ayāt, means, “You recite and convey this Book to them day and night, although you are an Ummi (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allāh stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew.”[1]

The Jews break Their Covenants

When the Messenger of Allāh ﷺ was sent and Allāh reminded the Jews of the covenant that they had with Him, especially concerning Muḥammad ﷺ, Mālik bin As-Sayf said, “By Allāh! Allāh never made a covenant with us about Muḥammad, nor did He take a pledge from us at all.” Allāh then revealed,

Is it not (the case) that every time they make a covenant, some party among them throw it aside?\footnote{At-Tabari 2:400.} Al-Ḥasan Al-Baṣrī said that Allāh’s statement,

\[
\text{'\textit{Bil Abūrīm la jumūrīt}.'}
\]

\textit{Nay! (the truth is:) most of them believe not} means, “There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow.”\footnote{Ibn Abī Ḥatim 1:295.}

The Jews abandoned the Book of Allāh and practiced Magic

As-Suddī commented on,

\[
\text{\textit{Wala Na jāhīm Rṣūl Allāh})}\text{\textit{ bi 'Allū mūṣaddīq, liham maqāmī}}
\]

\textit{And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them},

“When Muḥammad ﷺ came to them, they wanted to contradict and dispute with him using the Tawrāh. However, the Tawrāh and the Qur’ān affirmed each other. So the Jews gave up on using the Torah, and took to the Book of Āṣaf,\footnote{Lisān Al-Arab lists Āṣaf as the name of the Book revealed to the Prophet Sulaymān, peace be upon him. See also the explanation that follows.} and the magic of Harūt and Marūt, which indeed did not conform to the Qur’ān. Hence Allāh’s statement,

\[
\text{\textit{Kānūhūm la yamūnūt.'}}
\]

\textit{As if they did not know!}.”\footnote{At-Tabari 2:404.} Also, Qatādāh said that Allāh’s statement,

\[
\text{\textit{Kānūhūm la yamūnūt}}.
\]

\textit{As if they did not know!} means, “They knew the truth but abandoned it, hid it and denied the fact that they even had it.”\footnote{Ibid.}
Magic existed before Sulaymān (Solomon)

As-Suddi said that Allāh’s statement,

\( \text{They followed what the Shayātīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān} \)

means, “During the time of Prophet Solomon.’ Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters. They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true. When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the Jinns know matters of the Unseen. When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned. Solomon said, 'I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.' When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, ‘Should I lead you to a treasure that you will never be able to use up?’ They said, ‘Yes.’ He said, ‘Dig under this throne,’ and he went with them and showed them Solomon’s throne. They said to him, ‘Come closer.’ He said, ‘No. I will wait for you here, and if you do not find the treasure then kill me.’ They dug and found the buried books, and Satan said to them, ‘Solomon only controlled the humans, devils and birds with this magic.’ Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muhammad وُقِّع came, they disputed with him relying on these books. Hence Allāh’s statement,
Sulaymān did not disbelieve, but the Shayātīn (devils) disbelieved.\footnote{At-Ṭabarī 2:405.}

The Story of Hārūt and Mārūt, and the Explanation that They were Angels

Allāh said,

\[
\text{وَرَأَىَ أَنَّ اللَّهَ غَلِبَ اللَّدُنِينَ بِبَابِلِ هُنَّ وَرَأَىَ أَنَّ اللَّدُنِينَ مِنْ أَهِمْحُقَّ يُقَدِّرُونَ إِنَّمَا تُقَدِّرُونَ فَلَا تَفَكَّرُ قُنُفُوْنَ مِنْهُمَا مَا تُقَدِّرُونَ بِهِ بِبَيْنِ أَلْسِنَتِينَ وَمَرَّتُوا}
\]

\begin{align*}
\text{And such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, } & \text{"We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife.}
\end{align*}

There is a difference of opinion regarding this story. It was said that this Āyah denies that anything was sent down to the two angels, as Al-Qurtubi stated and then referred to the Āyah,

\[
\text{وَمَا صَحَّ ثَلَاثَ سِنَاتٍ}
\]

\begin{align*}
\text{Sulaymān did not disbelieve} & \text{ saying, } \text{"The negation applies in both cases. Allāh then said,}\\
\text{وَلَبِينَ اثْنَيْنِ كَذَّبَانِ أَنَّ اللَّهَ غَلِبَ اللَّدُنِينَ بِبَابِلِ وَرَأَىَ أَنَّ اللَّهَ غَلِبَ اللَّدُنِينَ مِنْ أَهِمْحُقَّ يُقَدِّرُونَ إِنَّمَا تُقَدِّرُونَ فَلَا تَفَكَّرُ قُنُفُوْنَ مِنْهُمَا مَا تُقَدِّرُونَ بِهِ بِبَيْنِ أَلْسِنَتِينَ وَمَرَّتُوا}
\end{align*}

\begin{align*}
\text{But the Shayātīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels.}
\end{align*}

The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allāh refuted this false claim.\footnote{Al-Qurtubi 2:50.}

Also, Ibn Jarīr reported, that Al-‘Awwī said that Ibn ‘Abbās said about Allāh’s statement,

\[
\text{وَرَأَىَ أَنَّ اللَّهَ غَلِبَ اللَّدُنِينَ بِبَابِلِ}
\]

\begin{align*}
\text{And such things that came down at Babylon to the two angels} & \text{ "Allāh did not send magic down."}\footnote{At-Ṭabarī 2:419.}\\
\text{Also, Ibn Jarīr narrated that Ar-Rabī’ bin Anas said about,}
\end{align*}
And such things that came down to the two angels, "Allâh did not send magic down to the them." Ibn Jarîr commented, "This is the correct explanation for this Āyah.

They followed what the Shayâtîn (devils) gave out (falsely) in the lifetime of Sulaymân.

meaning, magic. However, neither did Solomon disbelieve nor did Allâh send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Hârût and Mârût."

Ibn Jarîr continued; "If someone asks about explaining this Āyah in this manner, we say that,

They followed what the Shayâtîn (devils) gave out (falsely) in the lifetime of Sulaymân.

means, magic. Solomon neither disbelieved nor did Allâh send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Hârût and Mârût, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allâh sent magic by the words of Gabriel and Michael to Solomon, son of David. Allâh denied this false claim and stated to His Prophet Muḥammad ﷺ that Gabriel and Michael were not sent with magic. Allâh also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Hârût and Mârût. Hence, Hârût and Mârût were two ordinary men (not angels or Gabriel or Michael)." These were the words of Aṭ-Ṭabârî, and this explanation is not plausible.

Many among the Salaf, said that Hârût and Mârût were angels who came down from heaven to earth and did what they did as the Āyah stated. To conform this opinion with the fact that the angels are immune from error, we say that Allâh had eternal knowledge what these angels would do, just as He

[2] Ibid.
had eternal knowledge that Iblîs would do as he did, while Allah referred to him being among the angels,

*And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblîs (Satan), he refused* (20:116)

and so forth. However, what Hârût and Mârût did was less evil than what Iblîs, may Allah curse him, did. Al-Qurṭubi reported this opinion from 'Ali, Ibn Mas'ûd, Ibn 'Abbâs, Ibn 'Umar, Ka'b Al-Aḥbâr, As-Suddî and Al-Kalbi.[1]

**Learning Magic is Kufr**

Allah said,

*But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)."*

Abu Ja'far Ar-Razi said that Ar-Rabi' bin Anas said that Qays bin 'Abbâd said that Ibn 'Abbâs said, "When someone came to the angels to learn magic, they would discourage him and say to him, 'We are only a test, so do not fall into disbelief.' They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief. When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic. When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, 'O my sorrow! Woe unto me! What should I do?.'"[2] Al-Hasan Al-İsârî said that this Āyah means, "The angels were sent with magic, so that the people whom Allah willed would be tried and tested. Allah made them promise that they would not teach anyone until first proclaiming, 'We are a test

for you, do not fall into disbelief."  

It was recorded by Ibn Abi Ḥātim. Also, Qatādah said, "Allāh took their covenant to not teach anyone magic until they said, 'We are a test. Therefore, do not fall in disbelief.'" 

Also, As-Suddi said, "When a man would come to the two angels they would advise him, 'Do not fall into disbelief. We are a test.' When the man would ignore their advice, they would say, 'Go to that pile of ashes and urinate on it.' When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke would descend and enter his ears and the rest of his body, and this is Allāh’s anger. When he told the angels what happened, they would teach him magic. So Allāh’s statement,

«وَتَفَاوَلْنَا مِن أَحَدٍ حَيٍّ بِقُلُوبٍ إِنَّا نَحْنَ نَعْنَاهُ مَنْ أَرْضَىٰ فَلاَ تَكْفُرُ»

«But neither of these two (angels) taught anyone (such things) till they had said, ‘We are for trial, so disbelieve not (by learning this magic from us).»

Sunayd said that Ḥajjāj said that Ibn Jurayj commented on this Āyah (2:102), "No one dares practice magic except a disbeliever. As for the Fitnah, it involves trials and freedom of choice." The scholars who stated that learning magic is disbelief relied on this Āyah for evidence. They also mentioned the Hadīth that Abu Bakr Al-Bazzār recorded from 'Abdullāh, which states,

فَمَنْ أتى كاهوًا أو ساحرًا فصدقه بما يقول فقد كفر بما أذن علَى مَعَادٍ

"Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allāh revealed to Muhammad ﷺ,"

This Hadīth has an authentic chain of narration and there are other Hadīths which support it.

[1] Ibn Abi Ḥātim 1:310
[4] Ibid.
Causing a Separation between the Spouses is One of the Effects of Magic

Allâh said,

«And from these (angels) people learn that by which they cause separation between man and his wife.»

This means, “The people learned magic from Hârût and Mârût and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil’s work.” Muslim recorded that Jâbir bin ‘Abdullah said that the Messenger of Allâh ﷺ said,

«Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most Fitnah. One of them (a devil) would come to him and would say, ‘I kept inciting so-and-so, until he said such and such words.’ Iblis says, ‘No, by Allâh, you have not done much.’ Another devil would come to him and would say, ‘I kept inciting so-and-so, until I separated between him and his wife.’ Satan would draw him closer and embrace him, saying, ‘Yes, you did well.’»[1]

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

Allâh’s Appointed Term supercedes Everything

Allâh said,

Sūrah 2. Al-Baqarah (101 - 124) (Part-1)  319

«But they could not thus harm anyone except by Allāh’s leave». Sufyān Ath-Thawri commented, “Except by Allāh’s appointed term.”[1] Further, Al-Ḥasan Al-Baṣrī said that,

«وَوَمَّا هُمْ يَسْتَنْسَوْنَ يِنْ أَحَدٌ إِلَّا يَؤْذَى أَنْتَ»

«But they could not thus harm anyone except by Allāh’s leave» means, “Allāh allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allāh’s leave.”[2] Allāh’s statement,

«وَلَا يَنفَعُهُمْ وَلَا يُصَرَّفُونَ»

«And they learn that which harms them and profits them not.» means, it harms their religion and does not have a benefit compared to its harm.

«وَلَمْ يَكُنَّ كَآيِمَةً لَّهُمَا أَنْ تُذْهَبَانِ مَا لُقِيَ فِي النَّارِ مِنْ سَيْكَةٍ»

«And indeed they knew that the buyers of it (magic) would have no (Khalaq) share in the Hereafter.» meaning, “The Jews who preferred magic over following the Messenger of Allāh ﷺ knew that those who commit the same error shall have no Khalaq in the Hereafter.” Ibn ‘Abbās, Mujāhid and As-Suddi stated that ‘no Khalaq’ means, ‘no share.’[3]

Allāh then said,

«وَلَيْنَكُمْ مَا كَسَرَّوْا بِهِ أَنْفُسَهُمْ أَوْ كَسَرَّوْا يُتَسَلَّمُونَ أَوْ كَسَرَّوْا يُتَسَلَّمُونَ وَإِنَّ الْمَلَأِ الَّذِينَ يَعِدُونَ اللَّهُ مِنْ بَعْدِهِ مَهِينُوْنَ»

«And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!». Allāh stated,

«وَلَيْنَكُمْ»

«And how bad» meaning, what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the

advice.

«And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord.»

meaning, “Had they believed in Allâh and His Messenger and avoided the prohibitions, then Allâh’s reward for these good deeds would have been better for them than what they chose and preferred for themselves.” Similarly, Allâh said,

«But those who had been given (religious) knowledge said: “Woe to you! The reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except As-Sâbirûn (the patient in following the truth).” (28:80).»

104. O you who believe! Say not (to the Messenger) Râ‘înâ but say Unzurnâ (make us understand) and hear. And for the disbelievers there is a painful torment.

105. Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His mercy whom He wills. And Allâh is the Owner of great bounty.

Manners in Speech

Allâh forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allâh’s curse be upon them. When they wanted to say, ‘hear us,’ they would use the word Râ‘înâ, which is an insult (in Hebrew, but means ‘hear us’ in Arabic). Allâh said,
Among those who are Jews, there are some who displace words from (their) right places and say: ‘We hear your word (O Muḥammad ﷺ) and disobey,” and “Hear and let you (O Muḥammad ﷺ) hear nothing.” And Rā‘īnā with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: ‘We hear and obey,” and “Do make us understand,” it would have been better for them, and more proper; but Allāh cursed them for their disbelief, so they believe not except a few (4:46).

Also, the Ḥadīths stated that when they would greet Muslims, they would say, ‘As-Sāmu ‘alaykum,’ meaning, ‘death be to you’. This is why we were commanded to answer them by saying, ‘Wa ‘alaykum,’ meaning, ‘and to you too’, then our supplication against them shall be answered, rather than theirs against us.

Allāh forbade the believers from imitating the disbelievers in tongue or deed. Allāh said,

«O you who believe! Say not (to the Messenger ﷺ) Rā‘īnā but say Unzūrnā (make us understand) and hear. And for the disbelievers there is a painful torment» (2:104).

Also, ʿImām Aḥmad narrated that Ibn ʿUmar said that the Messenger of Allāh ﷺ said,

I was sent with the sword just before the Last Hour, so that Allāh is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and
whoever imitates a people, he is one of them.\(^{[1]}\)

Abu Dāwud narrated that the Prophet ﷺ said,

«Whoever imitates a people is one of them.»\(^{[2]}\)

These Ḥadīths indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās commented on the Āyah,

〈Say not (to the Messenger ﷺ) Rā‘īnā〉

“They used to say to the Prophet ﷺ, Ar‘īnā samak (which is an insult).”\(^{[3]}\) Ibn Abu Ḥātim said that it was reported that Abu Al-‘Āliyah, Abu Mālik, Ar-Rabī’ bin Anas, ‘Atīyah Al-‘Awfī and Qatādah said similarly.\(^{[4]}\) Further, Mujāhid said, “‘Do not say Rā‘īnā’ means, ‘Do not dispute.’”\(^{[5]}\) Mujāhid said in another narration, “Do not say, ‘We hear from you, and you hear from us.’” Also, ‘Aṭā’ said, “Do not say,

〈Rā‘īnā〉, which was a dialect that the Anṣār used and which was forbidden from use by Allāh.”\(^{[6]}\)

Also, As-Suddi said, “Rifā‘ah bin Zayd, a Jewish man from the tribe of Qaynuqā‘, used to come to the Prophet ﷺ and say to him, ‘Hear, Ghayr Musma‘in (let you hear nothing).’ The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, ‘Hear, let you hear nothing,’ and so on, as mentioned in Sūrat An-Nisā‘.” Thereafter, Allāh forbade the believers from uttering the word Rā‘īnā.\(^{[7]}\) ‘Abdur-Raḥmān bin

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\(^{[1]}\) Aḥmad 2:50.

\(^{[2]}\) Abu Dāwud 4:314.

\(^{[3]}\) Aṭ-Ṭabari 2:461.

\(^{[4]}\) Ibn Abī Ḥātim 1:317.

\(^{[5]}\) Ibn Abī Ḥātim 1:318.

\(^{[6]}\) Ibid.

\(^{[7]}\) Aṭ-Ṭabari 2:462.
Zayd bin Aslam also said similarly.\[11\]

**The extreme Enmity that the Disbelievers and the People of the Book have against Muslims**

Allāh said next (2:105),

"Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters), like that there should be sent down unto you any good from your Lord."

Allāh described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allāh warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allāh mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muḥammad ﷺ. Allāh said,

"But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty" (2:105).

\[106.\] Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsihā (cause to be forgotten), We bring a better one or similar to it. Know you not that Allāh is Able to do all things?\

\[107.\] Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Wali (protector or guardian) nor any helper.

**The Meaning of Naskh**

Ibn Abī Ṭālḥah said that Ibn ‘Abbās said that,

\[11\] Ibn Abī Ḥātim 3:965.
"Whatever a verse (revelation) do Nansakh means, “Whatever an Ayah We abrogate.” [1]

Also, Ibn Jurayj said that Mujähid said that,

"Whatever a verse (revelation) do Nansakh means, “Whatever an Ayah We erase.” [2]

Also, Ibn Abi Najîh said that Mujähid said that,

"Whatever a verse (revelation) do Nansakh means, “We keep the words, but change the meaning.” He related these words to the companions of ‘Abdullâh bin Mas’ûd. [3] Ibn Abi Ḥâtîm said that similar statements were mentioned by Abu Al-‘Âliyâh and Muḥammad bin Ka‘b Al-Qurâzî. [4] Also As-Suddî said that,

"Whatever a verse (revelation) do Nansakh means, “We erase it.” [5]

Further, Ibn Abi Ḥâtîm said that it means, “Erase and

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[1] Al-Ṭabarî 2:473
raise it, such as erasing the following wordings (from the Qur‘ān), ‘The married adulterer and the married adulteress: stone them to death,’ and, ‘If the son of Ādam had two valleys of gold, he would seek a third.’”[1]

Ibn Jarīr stated that,

\[\text{نا تَستَحْحَلُ يَنَصْحَةُ} \]

“\textit{Whatever a verse (revelation) do Nansakh}” means, “Whatever ruling we repeal in an Āyah by making the allowed unlawful and the unlawful allowed.” The \textit{Nasakh} only occurs with commandments, prohibitions, permissions, and so forth. As for stories, they do not undergo \textit{Nasakh}. The word, ‘\textit{Nasakh}’ literally means, ‘to copy a book’. The meaning of \textit{Nasakh} in the case of commandments is removing the commandment and replacing it by another. And whether the \textit{Nasakh} involves the wordings, the ruling or both, it is still called \textit{Nasakh}.\[2\]

Allāh said next,

\[\text{آذ نُمِيَّةُ} \]

“\textit{or Nunsihā (cause it to be forgotten)}.” ‘Ali bin Abī Ṭalḥah said that Ibn ‘Abbās said that,

\[\text{نا تَستَحْحَلُ يَنَصْحَةُ أَن يَتَنوُّمُ} \]

“\textit{Whatever a verse (revelation) do Nansakh or Nunsihā}” means, “Whatever Āyah We repeal or uphold without change.”\[3\] Also, Mujāhid said that the companions of Ibn Mas‘ūd (who read this word \textit{Nansa‘hā}) said that it means, “We uphold its wording and change its ruling.”\[4\] Further, ‘Ubayd bin ‘Umayr, Mujāhid and ‘Atā’ said, ‘\textit{Nansa‘hā}’ means, “We delay it (i.e., do not abrogate it).”\[5\] Further, ‘Ātiyyah Al-‘Awfī said that the Āyah means, “We delay repealing it.”\[6\] This is the same \textit{Tafsīr} provided by As-Suddi and Ar-Rabī’ bin Anas.\[7\]

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[6] Ibid.
‘Abdur-Razzāq said that Ma’mar said that Qatādah said about Allāh’s statement,

«ما نَسْخَ بِنْ نَيْتِهِ أَوْ مَنْيِهِا»

«Whatever a verse (revelation) do We abrogate or cause to be forgotten» “Allāh made His Prophet forget what He willed and He abrogated what He will.”

Allāh’s said,

«نَأْتِي بِبَيْنَامِي أَوْ بَيْنِيَاهَا»

«We bring a better one or similar to it», better, relates to the benefit provided for the one it addresses, as reported from ‘Ali bin Abī Ṭalḥah that Ibn ‘Abbās said,

«نَأْتِي بِبَيْنَامِي أَوْ بَيْنِيَاهَا»

«We bring a better one» means, “We bring forth a more beneficial ruling, that is also easier for you.”[1] Also, As-Suddi said that,

«نَأْتِي بِبَيْنَامِي أَوْ بَيْنِيَاهَا»

«We bring a better one or similar to it» means, “We bring forth a better Āyah, or similar to that which was repealed.”[2] Qatādah also said that,

«نَأْتِي بِبَيْنَامِي أَوْ بَيْنِيَاهَا»

«We bring a better one or similar to it» means, “We replace it by an Āyah more facilitating, permitting, commanding, or prohibiting.”[3]

**Naskh occurs even though the Jews deny it**

Allāh said,

«إِنَّمَا تَعْلَمُونَ أَنَّا عَلَى كُلِّ شَيْءٍ قُدُرٍ ﴿۵٩﴾ إِنَّمَا تَعْلَمُونَ أَنَّا رَبُّكُمُ الْأَكْبَرُ ﴿۶٠﴾ لَقَدْ نَزِعْنَ ﷺ مَنْ ذَوَبَ الْأَمْسِيَاتُ ﷺ وَأَلَّا تَعْبُرُوا ﴿۶١﴾

«Know you not that Allāh is Able to do all things? Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any

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Wali (protector or guardian) nor any helper.

Allāh directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills. He also brings success to whom He wills and failure to whom He wills. He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned. He tests His servants and their obedience to His Messengers by the Naskh. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allāh here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that Naskh does not occur, may Allāh curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that Naskh does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that Naskh occurred.

Imām Abu Ja'far bin Jarir said, “The Āyah means, ‘Do you not know, O Muḥammad, that I alone own the heavens and the earth and that I decide whatever I will in them? I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will.”

Ibn Jarīr then said, “Although Allāh directed His statement indicating His greatness towards His Prophet ﷺ, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo Naskh. The Jews also denied the prophethood of Jesus and Muḥammad, because of their dislike for what they brought from Allāh, such as changing some rulings of the Torah, as Allāh commanded. Allāh thus proclaimed to the Jews that He owns the heavens and earth
and also all authority in them. Further, the subjects in Allāh’s kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allāh has full authority to command the creation as He wills, forbidding them from what He wills, abrogating what He wills, upholding what He wills, and decide whatever commandments and prohibitions He wills.\[1\]

I (Ibn Kathīr) say that the Jews’ dismissal of the occurrence of the *Naskh* is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a *Naskh* in Allāh’s commandments, for He decides what He wills, just as He does what He wills. Further, *Naskh* occurred in previous Books and Law. For instance, Allāh allowed Ādam to marry his daughters to his sons and then later forbade this practice. Allāh also allowed Nūḥ to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods. Further, marrying two sisters to one man was allowed for Israel and his children, but Allāh prohibited this practice later in the Torah. Allāh commanded Abraham to slaughter his son, then repealed that command before it was implemented. Also, Allāh commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated. There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muḥammad ﷺ and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muḥammad ﷺ and that no good deed would be accepted from them, unless it conformed to Muḥammad’s Law. The Prophet ﷺ brought another Book, - the Qur’ān -, which is the last revelation from Allāh.

\[
("\text{وَإِذْ كَأَنَّكُمْ لَا تَحْتَرَمُونَ مَعَنِيَّ ماٞ كَأَنَّكُمْ لَا تَأْسِفُونَ مِنْ بَيْنِيَّ وَمِنْ بَيْنِ الْخَلْقِ وَالْإِنَامِ \text{ }
")
\]

\[4108. \text{Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has}\]

\[\text{[1] At-Ṭabari 2:488.}\]
gone astray from the right way.

The Prohibition of Unnecessary Questions

In this Āyah, Allāh forbade the believers from asking the Prophet numerous questions about matters that did not occur yet. Similarly, Allāh said,

"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." (5:101).

This Āyah means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions." This is why the Ṣaḥīḥ narrated,

"The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it."

This is why when the Messenger of Allāh was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allāh did not like such questions. Later on, Allāh revealed the ruling of Mūlā‘anah [Refer to Nūr 24:6-9 in the Qur'ān]. The Two Ṣaḥīḥs recorded that Al-Mughirah bin Shu‘bah said that the Messenger of Allāh said, "Forbade saying, 'It was said' and 'He said,' and wasting money and asking many questions."[1] Muslim recorded that the Prophet said,

Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.

The Prophet ﷺ only said this after he told the Companions that Allah has ordered them to perform Hajj. A man asked, “Every year, O Messenger of Allah?” The Prophet ﷺ did not answer him, but he repeated his question three times. Then the Prophet ﷺ said,

لا، ولا فللن نعم، لوجبت ولو وجبت لما استطعتم;

“No. Had I said yes, it would have been ordained, and you would not have been able to implement it.”[1]

This is why Anas bin Mâlik said, “We were forbidden from asking the Messenger of Allah ﷺ about things. So we were delighted when a bedouin man would come and ask him while we listened.”[2]

Muhammad bin Ishâq said that Muhammad bin Abi Muhammad told him that ‘Ikrimah or Sa’îd said that Ibn ‘Abbâs said that Râfi’ bin ْحِرَامْيِلَا or Wahb bin Zayd said, “O Muhammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you.” Allah sent down the answer to this challenge,

فِتَلَّ مِثْلِ سَوَاءَ الْكِتَابِ

“Or do you want to ask your Messenger (Muhammad ﷺ) as Mûsâ was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has gone astray from the right way”.[3]

Allah criticized those who ask the Messenger of Allah ﷺ about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Mûsâ out of stubbornness,

rejection and rebellion. Allāh said,

\[
\text{And he who changes faith for disbelief meaning, whoever prefers disbelief to faith,}
\]

\[
\text{verily, he has gone astray from the right way meaning, he has strayed from the straight path, to the path of ignorance and misguidance. This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allāh said,}
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\[
\text{Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islam), and caused their people to dwell in the house of destruction? Hell, in which they will burn and what an evil place to settle in! (14:28-29).}
\]

Abu 'Āliyah commented, “They exchanged comfort for hardship.”[1]

\[
\text{109. Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad ﷺ is Allāh’s Messenger) has become manifest unto them. But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things.}
\]

\[
\text{110. And perform the Ṣalāh and give the Zakāh, and whatever}
\]

of good you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is the Seer of what you do.»

The Prohibition of following the Ways of the People of the Book

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet ﷺ. Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them. Allah commanded the believers to perform the prayer perfectly, to pay the Zakah and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Ḥātim recorded that ‘Abdullah bin Ka’b bin Malik said that Ka’b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet ﷺ in his poems, so Allah revealed,

﴿Many of the People of the Scripture (Jews and Christians) wish that they could turn you away.» regarding his matter.[1]

Also, Ad-Ḍahṭāk said that Ibn ‘Abbās said, “An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the Ayāt of Allah. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allah said,

﴿out of envy from their own selves, even after the truth (that Muhammad ﷺ is Allah’s Messenger) has become manifest unto them.»

Allah said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet ﷺ. Thus Allah criticized, chastised and

denounced them.”[1] Allāh legislated the characteristics that His Prophet ﷺ and the believers should adhere to: belief, faith and accepting what Allāh revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabī’ bin Anas said that,

«from their own selves» means, “of their making.”[2] Also, Abu Al-‘Āliyah said that,

«even after the truth (that Muhammad ﷺ is Allāh’s Messenger) has become manifest unto them »

means, “After it became clear that Muḥammad ﷺ is the Messenger of Allāh whom they find written of in the Torah and the Injīl. They denied him in disbelief and transgression because he was not one of them.”[3] Qatādah and Ar-Rabī’ bin Anas said similarly.[4] Allāh said,

«But forgive and overlook, till Allāh brings His command.» this is similar to His saying;

«And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh» (3:186).

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said that Allāh’s statement,

«But forgive and overlook, till Allāh brings His command.» was abrogated by the Āyah,

[4] Ibid.
«Then kill the Mushrikin wherever you find them» (9:5), and,

«Fight against those who believe not in Allāh, nor in the Last Day» (9:29) until,

وَرَمَّمَ مَسْجِدَهُمْ

«And feel themselves subdued» (9:29).

Allāh's pardon for the disbelievers was repealed."[1] Abu Al-‘Āliyah, Ar-Rabi‘ bin Anas, Qatādah and As-Suddi[2] said similarly: It was abrogated by the Āyah of the sword."
(Mentioned above). The Āyah,

«حَذَّرُوا وَأَصْلِحُوا حَيْثُ بَلَغْتُمُ اللَّهَ وَأُنْفِسْتُ إِنَّ اللَّهَ عَلَى صِلَامِ تَابِعِيْنَ»

«But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things».

The Messenger of Allāh ﷺ used to forgive them and was patient with them as Allāh ordered him, until Allāh allowed fighting them. Then Allāh destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.[3] The chain of narration for this text is Šaḥīḥ, but I did not see its wordings in the six collections of Ḥadīth, although the basis of it is in the Two Šaḥīḥs, narrated from Usāmah bin Zayd.[4]

The Encouragement to perform Good Deeds

Allāh said,

«وَأَوْلَمْنَا الْكَفِيرِينَ وَمَنْ أَدْرَكَ فَشَكَرَ رَبِّهِ يَمْسَأً عَنْهُ بِهِمْ ۚ إِنَّ هَذَا رَبِّكَ الْعَلِيمُ»

«And perform the Salāh and give the Zakāh, and whatever of good you send forth for yourselves before you, you shall find it with Allāh».

Allāh encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying Zakāh. This way, they will gain Allāh’s aid in this life and on a Day when the witnesses testify,

«وَلَمْ يَبْنِى الْطُغُّونِ مَسَّنَّاهُمْ وَلَمْ يَنْعِنُ الْقَصِيدَاتْ وَلَمْ يَنْهَى الْأَزْوَاجِ»

«The Day when their excuses will be of no profit to the Zālimīn (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire)» (40:52).

This is why Allāh said,

«إِنَّ اللَّهَ يَنِبَعُ بِعَضُورٍ تَعِبُّرُ»

«Certainly, Allāh sees what you do», meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allāh will award each according to what he or she deserves based on their deeds.

«وَقَالُوا لَنْ يَدْخُلُ النَّارَ إِلاَّ مَنْ كَانَ هُوَ أَوْ نَصَارَايَةُ يَكُونُ أَصْحَابَهُمْ مَنْ كَانَ أَصْحَابَهُمْ وَلَنْ يَدْخُلُ الْجَنَّةَ إِلاَّ مَنْ كَانَ أَصْحَابَهُمْ وَلَنْ يَدْخُلُ الْجَنَّةَ إِلاَّ مَنْ كَانَ أَصْحَابَهُمْ»


111. And they say, “None shall enter Paradise unless he be a Jew or a Christian.” These are their own desires. Say (O Muhammad ﷺ), “Produce your Burhān if you are truthful.”

112. Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh’s religion of Islāmic Monotheism) and he is a Muḥsin then his reward is with his Lord (Allāh), on such shall
clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian. Similarly, Allāh mentioned their claims in Sūrat Al-Mā‘idah:

『We are the children of Allāh and His loved ones』 (5:18).

Allāh refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allāh rebuked this claim, and He said about this baseless claim,
These are their own desires. Abu Al-‘Āliyah commented, “These are wishes that they wished Allāh would answer, without basis.”[1] Similar was stated by Qatādah and Ar-Rabī' bin Anas.[2] Allāh then said,

(Say) meaning, “Say O Muḥammad:”

“Produce your Burḥān…” meaning, “Your proof”, as Abu Al-‘Āliyah, Mujāhid, As-Suddi and Ar-Rabī' bin Anas stated.[3] Qatādah said that the Āyah means, “Bring the evidence that supports your statement,

if you are truthful in your claim.”[4]

Allāh then said,

(Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh’s religion of Islāmic Monotheism) and he is a Muḥsin) meaning, “Whoever performs deeds in sincerity, for Allāh alone without partners.” In a similar statement, Allāh said,

So if they dispute with you (Muḥammad [s.a.w.]) say: “I have submitted myself to Allāh (in Islām), and (so have) those who follow me.” (3:20)

Abu Al-‘Āliyah and Ar-Rabī' said that,

(Yes! But whoever submits his face (himself) to Allāh) means, “Whoever is sincere with Allāh.”[5]

Also, Sa’d bin Jubayr said that,

"Yes! But whoever submits" means, he is sincere,

"his face (himself)" meaning, in his religion.  

(and he is a Muhsin) following the Messenger . For there are two conditions for deeds to be accepted; the deed must be performed for Allâh’s sake alone and conform to the Shari’ah. When the deed is sincere, but does not conform to the Shari’ah, then it will not be accepted. The Messenger of Allâh said,

"Whoever performs a deed that does not conform with our matter (religion), then it will be rejected."

This Hadith was recorded by Muslim.  Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allâh alone, because these deeds do not conform with the method of the Messenger , who was sent for all mankind. Allâh said regarding such cases,

"And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust." (25:23)

"As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing." (24:39) and,

"Some faces, that Day will be humiliated. Laboring, weary.

They will enter in the hot blazing Fire. They will be given to drink from a boiling spring» (88:2-5).

When the deed conforms to the Sharī‘ah outwardly, but the person did not perform it sincerely for Allāh alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allāh said,

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Aṣ-Ṣalāh (the prayer), they stand with laziness to be seen by people, and they do not remember Allāh but little.» (4:142) and,

«So woe unto those performers of Šalāh (prayers) (hypocrites). Those who delay their Šalāh (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Mā‘ūn (small kindnesses)» (107:4-7).

This is why Allāh said,

«So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord» (18:110).

He also said in this Āyah,

«Yes, but whoever submits his face (himself) to Allāh (follows Allāh’s religion of Islāmic Monotheism) and he is a Muḥsin».

Allāh’s statement,

«Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve»

guaranteed them the rewards and safety from what they fear and should avoid.
There shall be no fear on them in the future, nor shall they grieve about what they abandoned in the past. Moreover, Sa'īd bin Jubayr said, "There shall be no fear on them in the Hereafter, and nor shall they grieve about their imminent death."[1]

The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allāh said,

(The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.)

Allāh explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muḥammad bin Iṣḥāq reported that Ibn ‘Abbās said, "When a delegation of Christians from Najrān came to the Messenger of Allāh ﷺ, the Jewish rabbis came and began arguing with them before the Messenger of Allāh ﷺ. Rāfi’ bin Ḥuraymilah said, 'You do not follow anything,' and he reiterated his disbelief in Jesus and the Injīl. Then a Christian man from Najrān’s delegation said to the Jews, 'Rather, you do not follow anything,' and he reiterated his rejection of Mūsā’s prophethood and his disbelief in the Torah. So Allāh revealed the Āyah,

Allāh made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allāh took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus’ assertion that Moses’ prophethood and the Torah came from Allāh. Yet, each party disbelieved in what the other party had.

Allāh said,

«Like unto their word, said those who know not»

thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned. There is a difference of opinion regarding the meaning of Allāh’s statement,

«who know not»

For instance, Ar-Rabī‘ bin Anas and Qatādah said that,

«Like unto their word, said those said those who know not»

means, “The Christians said similar statements to the Jews.”[2] Ibn Jurayj asked ‘Aṭā’ “Who are those ‘who know not’?” ‘Aṭā’ said, “Nations that existed before the Jews and the Christians and before the Torah and the Gospel.”[3] Also, As-Suddi said that,

is in reference to the Arabs who said that Muhammad ﷺ was not following anything (i.e. did not follow a true or existing religion).\[1\] Abu Ja'far bin Jarir chose the view that this Ayah is general and that there is no evidence that specifically supports any of these explanations. So interpreting the Ayah in a general way is better. Allah knows best.

Allah said,

\[\text{Allah will judge between them on the Day of Resurrection about that wherein they have been differing.}\]

meaning, that Allah will gather them all on the Day of Return. On that Day, Allah will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom. This Ayah is similar to Allah’s statement in Sūrat Al-Ḥajj (22:17),

\[\text{Verily, those who believe (in Allah and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who associate partners with Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness.}\]

Allah said,

\[\text{Say: “Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs.”} \]

\[114. \text{And who are more unjust than those who forbid that}\]

\[\text{[1} \text{Ibn Abi Ḥātim 1:340.}\]
Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 

Of the Most Unjust are Those Who prevent People from the Masjids and strive for their Ruin

The Quraysh idolators are those who hindered the people from the Masjids of Allah and wanted to destroy them. Ibn Jarir reported that Ibn Zayd said that Allah's statement,

\textbf{\textls[140] وَمَنْ أَظْلَمْ بِنَفْسِهِ فَسَكَبَ الْأَمْوَالَ الْأُمْلَامَ أنَّهُ يُذْكَرُ فِيْهَا أَسْمَعُ وَسَتُنَبَّأُ فِي خَرَابِهِ}}

\textbf{\textls[140] (And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin?)}

is about the Quraysh idolators who prevented the Prophet ﷺ from entering Makkah from Al- dụdaybiyyah, until he slaughtered the Hadi (animal for sacrifice) at Dhi-Tuwâ. He then agreed to a peace treaty with the idolators and said to them, «No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allah).» They said, "Whoever killed our fathers at Badr, shall never enter it while there is one of us alive." Allah's statement,

\textbf{\textls[140] وَسَتُنَبَّأُ فِي خَرَابِهِ}}

\textbf{\textls[140] (and strive for their ruin)}

means those who prevent whoever maintain the Masjids with Allah's remembrance and who visit Allah's House to perform Hajj and 'Umrah.\textsuperscript{[1]} Ibn Abi Ḥatim recorded that Ibn 'Abbâs said that the Quraysh prevented the Prophet ﷺ from praying at the Ka'bah in Al-Masjid Al-Ḥarâm, so Allah revealed,

\textbf{\textls[140] وَمَنْ أَظْلَمْ بِنَفْسِهِ فَسَكَبَ الْأَمْوَالَ الْأُمْلَامَ أنَّهُ يُذْكَرُ فِيْهَا أَسْمَعُ}}

\textbf{\textls[140] (And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's}

\textsuperscript{[1]} Aţ-Ţabari 2:521.
After Allah chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allah and his Companions from Makkah, preventing them from praying in Al-Masjid Al-Haram, which they kept exclusively for their idols and polytheism. Allah said,

{And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians? None can be its guardians except Al-Muttaqun (the pious), but most of them know not.} (8:34)

{It is not for the Mushrikun (polytheists), to maintain the Masjids of Allah while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah. It is they who are on true guidance.} (9:17-18)

and,

{They are the ones who disbelieved and hindered you from Al-Masjid-Al-Haram (at Makkah) and detained the sacrificial...}
animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment (48:25).

Therefore, Allāh said here,

«إنما يمكر ملكي אלו من مكان يمن هو واليد الظلماء وأئمة الصالحين وناز ان الفكوه ونور
بقيء إلا الله»

«The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Šalāh, and give the Zakāh and fear none but Allāh».

Therefore, if those believers who follow the virtues mentioned in the Āyah were prevented from attending the Masjid, then what cause for destruction is worse than this? Maintaining the Masjids not only means beautifying them, but it involves remembering Allāh, establishing His Šhari‘ah in the Masjids and purifying them from the filth of Shirk.

The Good News that Islām shall prevail

Allāh said next,

«أوألا يكون ما كان له من يدغوله إلا كأخيتك»

«It was not fitting that such should themselves enter them (Allāh’s Masjids) except in fear».

This Āyah means, “Do not allow them - the disbelievers - to enter the Masjids, except to satisfy the terms of an armistice or a treaty.” When the Messenger of Allāh conquered Makkah in 9 H, he commanded that someone announce at Minā, “After the current year, no idolators shall perform Ḥajj, and no naked persons shall perform Tawāf around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term.”[1] This Āyah supports the Āyah,

O you who believe! (in Allah's Oneness and in His Messenger Muhammad ﷺ)! Verily, the Mushrikûn (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Ḥarām (at Makkah) after this year (9:28).

It was also said that this Āyah (2:114) carries the good news for the Muslims from Allah that He will allow them to take over Al-Masjid Al-Ḥarām and all the Masjids and disgrace the idolators. Soon after, the Āyah indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islām. Allah fulfilled this promise and later decreed that idolators not be allowed to enter Al-Masjid Al-Ḥarām. The Messenger of Allah ﷺ stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allah. All of these rulings ensure maintaining the honor of Al-Masjid Al-Ḥarām and purifying the area where Allah sent His Messenger ﷺ to warn and bring good news to all of mankind, may Allah's peace and blessings be on him.

This Āyah also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering Al-Masjid Al-Ḥarām, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

«وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عظِيمٌ»

«(and they will have a great torment in the Hereafter)»

because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allah and performing Tawāf around it while naked, etc.

Here it is worth mentioning the Ḥadîth about seeking refuge from disgrace in this life and the torment of the Hereafter. Imam Aḥmad recorded that Busr bin Arṭāh said that the Messenger of Allah ﷺ used to supplicate,

«اللَّهُمَّ أَحْسِنَ عَافِينَا فِي الأُمُورِ كَثِيرًا وَأَجْرِنَا مِنْ يَجْزِي اللَّهُ الذِّنَانِ وَغَلَابَ الْأَخْرَجِ»

«O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.»
This Ḥadīth is Ḥasan.\(^{[1]}\)

\[\text{And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.}\]

**Facing the Qiblah (Direction of the Prayer)**

This ruling brought comfort to the Messenger of Allah ﷺ and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Ḥarām. In Makkah, the Messenger of Allah ﷺ used to pray in the direction of Bayt Al-Maqdis, while the Ka'bah was between him and the Qiblah. When the Messenger ﷺ migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka'bah in prayer. This is why Allah said,

\[\text{And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne).}\]

‘Alī bin Abī Ṭalḥah said that Ibn ‘Abbās said, “The first part of the Qur’ān that was abrogated was about the Qiblah. When the Messenger of Allah ﷺ migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allah ﷺ faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allah ﷺ liked to face the Qiblah of Ibrāhīm (Al-Ka'bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed,}

\[\text{Verily, We have seen the turning of your (Muhammad’s) face towards the heaven} \]

\[^{[1]}\text{Ahmad 4:181.}\]
“Turn your faces (in prayer) in that direction” (2:144).

The Jews were disturbed by this development and said, “What made them change the direction of the Qiblah that they used to face?” Allāh revealed,

سُوْىَ الْبَيْتِ الْمَسْجِدِ وَالْمَيْرَبَ

“Say (O Muhammad ﷺ): ‘To Allāh belong both, east and the west’” and,

تَأْيِيِّنُنَا نُولَأَ فَنَّمِيْنَ وَحَبِّ اللَّهِ

“So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne).”[^1]

‘Ikrimah said that Ibn ‘Abbās said,

تَأْيِيِّنُنَا نُولَأَ فَنَّمِيْنَ وَحَبِّ اللَّهِ

“So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)” means, “Allāh’s direction is wherever you face, east or west.”[^2]

Mujāhid said that,

تَأْيِيِّنُنَا نُولَأَ فَنَّمِيْنَ وَحَبِّ اللَّهِ

“So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)” means, “Wherever you may be, you have a Qiblah to face, that is, Al-Ka’bah.”[^3]

However, it was said that Allāh sent down this Āyah before the order to face the Ka’bah. Ibn Jarīr said, “Others said that this Āyah was revealed to the Messenger of Allāh ﷺ permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy.”[^4] For instance, Ibn ‘Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allāh ﷺ did the same, explaining the Āyah.

[^1]: At-Ṭabarī 2:527.
[^2]: Ibn Abī Ḥātim 1:347.
[^3]: Ibn Abī Ḥātim 1:345.
[^4]: At-Ṭabarī 2:530.
\textit{So wherever you turn (yourselves or your faces) there is the Face of Allāh}.\textsuperscript{[1]}

That Ḥadīth was also collected by Muslim, At-Tirmidhi, An-Nasā’ī, Ibn Abi Ḥātim, Ibn Marduwyah, and its origin is in the Two Ṣaḥīḥs from Ibn ʿUmar and ‘Amr bin Rabī’ah without mentioning the Āyah.\textsuperscript{[2]} In his Ṣaḥīḥ, Al-Bukhārī recorded that Nāfi’ said that whenever Ibn ʿUmar was asked about the prayer during times of fear, he used to describe it and would then say, “When the sense of fear is worse than that, pray while standing, or while riding, whether facing the Qiblah or not.” Nāfi’ then said, “I think Ibn ʿUmar mentioned that from the Prophet ﷺ.”\textsuperscript{[3]} It was also said that the Āyah was revealed about those who are unable to find the correct direction of the Qiblah in the dark or due to cloudy skies and, thus, prayed in a direction other than the Qiblah by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his Tafsīr of this Āyah (2:115), Al-Ḥāfīz Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allāh said,

\begin{quote}
ما بين المشرق والمغرب قبلة لأهل المدينة وأهل الشام وأهل العراق
\end{quote}

\textit{What is between the east and the west is the Qiblah for the people of Al-Madīnah, Ash-Shām and ‘Irāq.}\textsuperscript{[4]}

At-Tirmidhi and Ibn Mājah recorded this Ḥadīth with the wording,

\begin{quote}
ما بين المشرق والمغرب قبلة
\end{quote}

\textit{What is between the east and the west is a Qiblah.}\textsuperscript{[5]}

Ibn Jarīr said, “The meaning of Allāh’s statement;

\begin{itemize}
\item [\textsuperscript{[1]})] At-Ṭabari 2:530.
\item [\textsuperscript{[2]})] Muslim 1:486, Tuhfat Al-Ahwadhi 8:292, An-Nasā’ī in Al-Kubrā 1:244, Ibn Abi Ḥātim 1:344, and Al-Ḥākim 2:266.
\item [\textsuperscript{[3]})] Faḍḥ Al-Bāri 8:46.
\item [\textsuperscript{[4]})] Al-Uqayli 4:309.
\item [\textsuperscript{[5]})] Tuhfat Al-Ahwadhi 2:317, and Ibn Mājah 1:323.
\end{itemize}
Surely, Allāh is Sufficient (for His creatures’ needs), Knowing

is that Allāh encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

Knowing

means He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything.

4116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qānitūn to Him.

4117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: “Be!” — and it is.

Refuting the Claim that Allāh has begotten a Son

This and the following Ayāt refute the Christians, may Allāh curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allāh’s daughters. Allāh refuted all of them in their claim that He had begotten a son. Allāh said,

Glory is to Him.

meaning, He is holier and more perfect than such claim;

Nay, to Him belongs all that is in the heavens and on earth,
meaning, the truth is not as the disbelievers claimed, rather, Allâh's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allâh is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allâh's servants and are owned by Him. Therefore, how could one of them be His son? The son of any being is born out of two comparable beings. Allâh has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife? Allâh said,

"He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the Knowers of everything" (6:101).

And they say: "The Most Gracious (Allâh) has begotten a son (offspring or children)." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh). But it is not suitable for (the majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a servant. Verily, He knows each one of them, and has counted them a full counting.
And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender) (19:88-95), and,
"Say: "He is Allāh (the) One, Allāh the Šamad (the Self-Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him."" (112).

In these Ayāt, Allāh stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them? This is why, in the Tafsīr of this Ayah, Al-Bukhārī recorded that Ibn 'Abbās said that the Prophet ﷺ said,

"Allāh said, 'The son of Ādam has denied Me, and that is not his right. He has insulted Me, and that is not his right. As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him). As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbefitting that I should have a wife or a son.'"

This Ḥadīth was recorded by Al-Bukhārī.[1]

It is recorded in the Two Šaḥīḥs that the Messenger of Allāh ﷺ said,

"No one is more patient when hearing an insult than Allāh. They attribute a son to Him, yet He still gives them sustenance and health."[2]

Everything is within Allāh’s Grasp

Allāh said,

"all are Qānitūn to Him".


Ibn Abi Ḥātim said that Abu Saʿīd Al-Ashaj informed them that Asbāṭ informed them from Muṭarrif, from ‘Aṭiyah, from Ibn ‘Abbās who said that,

(Qāntīn) (2:238)

means, they pray to Him.\(^1\) Ṭārimah and Abu Mālik also said that,

(all are Qānitūn to Him.)

means, bound to Him in servitude to Him.\(^2\) Saʿīd bin Jubayr said that Qanitūn is sincerity.\(^3\) Ar-Rabi’ bin Anas said that,

(all are Qānitūn to Him.)

means, “Standing up - before Him - on the Day of Resurrection.”\(^4\) Also, As-Suddi said that,

(all are Qānitūn to Him.)

means, “Obedient on the Day of Resurrection.”\(^5\) Khaṣif said that Mujāhid said that,

(all are Qānitūn to Him.)

means, “Obedient. He says, ‘Be a human’ and he becomes a human.”\(^6\) He also said, “(Allāh says,) ‘Be a donkey’ and it becomes a donkey.” Also, Ibn Abi Najīḥ said that Mujāhid said that,

(all are Qānitūn to Him.)

\(^1\) Ibn Abi Ḥātim 1:349.
\(^2\) Ibid.
\(^3\) Ibn Abi Ḥātim 1:350.
\(^4\) Ibid.
\(^5\) At-Ṭabari 2:538.
\(^6\) Ibn Abi Ḥātim 1:349.
means, obedient. Mujāhid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that."[1] Mujāhid’s statement, which Ibn Jarīr preferred, combines all the meanings, and that is that Qunūt means obedience and submission to Allāh. There are two categories of Qunūt: legislated and destined, for Allāh said,

«وَقَالَ ٱللَّهُ يَا ٱلْمُلُوْكُ وَٱلْأَرْضُ مَا كُنْتُمْ الْأَسْتَيْضُونَ بِهِمُ ٱللَّهُ ۖ وَأَخْرَجَلَهُمْ بِٱلْيَمِينِ وَٱلْأَسْلَامِ»

«And unto Allāh (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons» (13:15).

The Meaning of Bādi‘

Allāh said,

«وَبِيْنِ ٱلْكَرْبِ وَٱلْأَرْضِ»

«The Bādi‘ (Originator) of the heavens and the earth.»

which means, He created them when nothing resembling them existed. Mujāhid and As-Suddi said that this is the linguistic meaning, for all new matters are called Bid‘ah. Muslim recorded the Messenger of Allāh ﷺ saying,

«فَإِنْ كُلْ مَخْدِعَةٌ بَذَعَةٌ»

«...every innovation (in religion) is a Bid‘ah.»

There are two types of Bid‘ah, religious, as mentioned in the Ḥadīth:

«فَإِنْ كُلْ مَخْدِعَةٌ بَذَعَةٌ وَكُلْ بَذَعَةٌ ضَلَالَةٌ»

«...every innovation is a Bid‘ah and every Bid‘ah is heresy.»[2]

And there is a linguistic Bid‘ah, such as the statement of the Leader of the faithful 'Umar bin Al-Khaṭṭāb when he gathered the Muslims to pray the Tarāwīḥ prayer in congregation (which was also an earlier practice of the Prophet ﷺ) and said, “What a good Bid‘ah this is.”

Ibn Jarīr said, “Thus the meaning of the Ayāt (2:116-117) becomes, ‘Allāh is far more glorious than to have had a son,

for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allah also bears witness to His servants that Jesus, who some claimed to be Allah's son, is among those who testify to His Oneness. Allah stated that He created the heavens and earth out of nothing and without precedent. Likewise, He created Jesus, the Messiah, with His power and without a father.\[1\] This explanation from Ibn Jarir, may Allah have mercy upon him, is very good and correct.

Allah said,

>When He decrees a matter, He only says to it: "Be!" — and it is.

thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, 'Be' and it comes into existence. Similarly, Allah said,

>Verily, His command, when He intends a thing, is only that He says to it, "Be!" — and it is. (36:82),

>Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. (16:40) and,

>And Our commandment is but one as the twinkling of an eye

(54:50)

So Allah informed us that He created Jesus by merely saying, "Be!" and he was, as Allah willed:

>Verily, the likeness of 'Isa (Jesus) before Allah is the likeness of

\[1\] At-Tabari 2:550.
Adam. He created him from dust, then (He) said to him: "Be!" — and he was (3:59).

118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

Muhammad bin Ishâq reported that Ibn ‘Abbâs said that Râfi‘ bin Ḥuraymilah said to the Messenger of Allâh ﷺ, "O Muhammad! If you were truly a Messenger from Allâh, as you claim, then ask Allâh to speak to us directly, so that we hear His Speech." So Allâh revealed,

And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?"[1]

Abu Al-‘Āliyah, Ar-Râbi‘ bin Anas, Qatâdah and As-Suddi said that it was actually the statement of the Arab disbelievers:

So said the people before them words of similar import.

He said, "These are the Jews and the Christians."[2]

What further proves that the Arab idolators said the statement mentioned in the Āyah is that Allâh said,

And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the

Messengers of Allah had received.” Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.\(6:124\) and

\(\text{ذَٰلِكَ خَيْرٌٖ لِّلَّهِ مِنَ الْأَرْضِ بَعْدُ}\\(\text{ذَٰلِكَ خَيْرٌٖ لِّلَّهِ مِنَ الْأَرْضِ بَعْدُ})

And they say: “We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us” until,

\(\text{فِئَلْ سَبَحَانُ رَبِّيُّ كَثِيرًا}\\(\text{فِئَلْ سَبَحَانُ رَبِّيُّ كَثِيرًا})

Say (O Muhammad ﷺ): “Glorified (and Exalted) be my Lord [(Allah) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?”\(17:90-93\) and,

\(\text{وَقَالَ الَّذِينَ لَا يُحِبُّونَ إِلَّا نَفْسَهُمْ}\\(\text{وَقَالَ الَّذِينَ لَا يُحِبُّونَ إِلَّا نَفْسَهُمْ})

And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: “Why are not the angels sent down to us, or why do we not see our Lord?”\(25:21\) and,

\(\text{فَيَطَّهُ أَمَامِهِمْ كُلُّ أُمَّةٍ يَتَّهِمُّهُ أنَّهَا سَبَحَةُ مَنْ تَعْمَلُ}\\(\text{فَيَطَّهُ أَمَامِهِمْ كُلُّ أُمَّةٍ يَتَّهِمُّهُ أنَّهَا سَبَحَةُ مَنْ تَعْمَلُ})

Nay, everyone of them desires that he should be given pages spread out\(74:52\).

There are many other Ayat that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allah said,

\(\text{فَسَأَلَوْا مَوْعِظَةً أَكْثَرَ مِن ذَلِكَ}\\(\text{فَسَأَلَوْا مَوْعِظَةً أَكْثَرَ مِن ذَلِكَ})

The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: “Show us
Allāh in public,” (4:153) and,

﴿وَذَٰلِكَ حَقَّ عَلَيْهِمْ صَبِيحَةٌ ﴾

“And (remember) when you said: “O Mūsā! We shall never believe in you until we see Allāh plainly.”” (2:55).

Allāh’s statement,

﴿ثُمَّ كَانَتْ نَفَسَهُمْ لَا يَرَى﴾

“Their hearts are alike.”

means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allāh said,

﴿كَذَٰلِكَ مَا أَنُفِقُنَّ بِهِمْ ﴾

“Likewise, no Messenger came to those before them but they said: “A sorcerer or a madman!” Have they (the people of the past) transmitted this saying to these (Quraysh pagans)?” (51:52-53).

Allāh said next,

﴿فَلَوْلَا بَيِّنَتْ可视َ لِلْيَتِيمٍ﴾

“We have indeed made plain the signs for people who believe with certainty.”

meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allāh sent them with. As for those whose hearts and hearing Allāh has stamped and whose eyes have been sealed, Allāh described them:

﴿إِنَّكَ سَتَرِيهِمْ ﴾

“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).

﴿إِذَا أَرْسَلْنَا الْحَقَّ لَا يَضُرُّهُ وَلَا يَفْتَسِرُ﴾

"119. Verily, We have sent you (O Muhammad ﷺ) with the
truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.

Allah's statement:

وَلَا تَسْتَمِلُّ عَنْ أَحَمَّدِ الْفَجِيرِ (42)

And you will not be asked about the dwellers of the blazing Fire.

means, "We shall not ask you about the disbelief of those who rejected you." Similarly, Allah said,

إِنَّا عِلِيدُ الْبَقْرَةِ وَالْبِلَائِقِ لِلْمُسَبِّبِ (13)

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

ذَكُرُ إِنَّا أَتَيْتُكُمْ بِصِيَحٍ أَتُّلُوهُ بِمَسْبِيلٍ (33)

So remind them (O Muhammad) – you are only one who reminds. You are not a dictator over them. (88:21-22) and,

لَيْسَ أَمَامَ يَا بُولَيْلاً وَايْتَ عَلَيْهِمْ يَصِلُّ بَلْ ذَكَرْ أَمَامَ الْقَرَارِ مِنْ يَّتَامِى وَيَعْبُدُونَ (40)

We know best what they say. And you (O Muhammad) are not the one to force them (to belief). But warn by the Qur'an; him who fears My threat. (50:45).

There are many other similar Ayat.

The Description of the Prophet in the Tawrah

Imam Ahmad recorded 'Ata' bin Yasir saying that he met 'Abdullah bin 'Amr bin Al-'Ash and said to him, "Tell me about the description of the Messenger of Allah in the Torah." He said, "Yes, by Allah, he is described by the Torah with the same characteristics that he is described with in the Qur'an with: 'O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the Mutawakkil (who depends and relies on Allah for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed.
Rather, he forgives and pardons. Allāh will not bring his life to an end, until he straightens the wicked’s religion by his hands so that the people proclaim: There is no deity worthy of worship except Allāh. By his hands, Allāh will open blind eyes, deaf ears and sealed hearts.’”[1] This was recorded by Al-Bukhārī only.[2]

120. Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur’ān), then you would have against Allāh neither any Wali (protector or guardian) nor any helper.»

121. Those to whom we gave the Book recite it as it should be recited (Yatilānahū Haqqā Tilāwatihi) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.

Ibn Jarīr said, “Allāh said,

רָאֵהוּוּ אָנָּא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא הָאָנָא H[1] 120. Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur’ān), then you would have against Allāh neither any Wali (protector or guardian) nor any helper.»

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Ibn Jarīr said, “Allāh said,

רָאֵהוּוּ אָנָּא H

meaning, ‘The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allāh by calling them to the truth that Allāh sent you with.’ Allāh’s statement, 121. Those to whom we gave the Book recite it as it should be recited (Yatilānahū Haqqā Tilāwatihi) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.

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Ibn Jarīr said, “Allāh said,

רָאֵהוּוּ אָנָּא H

meaning, ‘The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allāh by calling them to the truth that Allāh sent you with.’ Allāh’s statement,
means, ‘Say, O Muḥammad ﷺ, the guidance of Allāh that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.’”[1] Qatādah said that Allāh’s statement,

† قَالَ إِنِّي هَانِئُ أَنَا مِنْ هَذَا

“Verily, the guidance of Allāh (i.e. Islamic Monotheism) that is the (only) guidance is, “A true argument that Allāh taught Muḥammad ﷺ and his Companions and which they used against the people of misguidance.’”[2] Qatādah said, “We were told that the

Messenger of Allāh ﷺ used to say,

لاَ نَزَالُ طَابِقَةٌ مِنْ أَصِيبَانِ عَلَى الْحَنْعَةِ الْطَاهِرِينَ، لا يُضَرِّعُهُمْ مِنْ خَالِفَهُمْ حَتَّى يَبْتَغُيَّ أَمْرُ اللَّهِ

“There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allāh (the Last Hour) comes.”[3]

This Ḥadīth was collected in the Ṣaḥīh and narrated from ‘Abdullāh bin ‘Amr.[4]

And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allāh neither any Wali (protector or guardian) nor any helper.

This Āyah carries a stern warning for the Muslim Ummah against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'ān and Sunnah, may Allāh grant us refuge from this behavior. Although the speech in this Āyah was directed at the Messenger ﷺ, the ruling of which applies to his entire Ummah.

The Meaning of Correct Tilāwah

Allāh said,

Those to whom We gave the Book. Yatlūnahu Ḥaqqaq Tilāwatīh.

‘Abdur-Razzāq said ﷺ from Ma’mar, from Qatādah, “They are the Jews and Christians.” This is the opinion of ‘Abdur-Raḥmān bin Zayd bin Aslam, and it was also chosen by Ibn Jarīr. Sa‘īd reported from Qatādah, “They are the Companions of the Messenger of Allāh ﷺ.” Abu Al-‘Āliyah said that Ibn Mas‘ūd said, “By He in Whose Hand is my soul! The right Tilāwah is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allāh, not changing the words from their places, and not interpreting it with other than its actual interpretation.” [1] As-Suddi reported from Abu Mālik from Ibn ‘Abbās who said about this Āyah (2:121): “They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings.”[2] ‘Umar bin Al-Khaṭṭāb said, “They are those who when they recite an Āyah that mentions mercy, they ask Allāh for it, and when they recite an Āyah that mentions torment, they seek refuge with Allāh from it.”[3] This meaning was attributed to

the Prophet ﷺ, for when he used to recite an Āyah of mercy, he invoked Allāh for mercy, and when he recited an Āyah of torment, he sought refuge from it with Allāh.[1]

Allāh’s statement,

\[
\text{"they are the ones who believe therein"}
\]

explains the Āyah,

\[
\text{"Those to whom We gave the Book. Yatīnahu Ḩaqqā Tilāwatī."}
\]

These Ayāt mean, “Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muḥammad!” Allāh said in another Āyah,

\[
\text{"And if only they had acted according to the Tawrāh, the Injil, and what has (now) been sent down to them from their Lord (the Qurān), they would surely, have gotten provision from above them and from underneath their feet." (5:66). The Āyah,}
\]

\[
\text{"Say (O Muḥammad ﷺ) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrāh, the Injil, and what has (now) been sent down to you from your Lord (the Qurān)."”}
\]

means, “If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muḥammad’s prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter.” In another Āyah, Allāh said,

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammadﷺ) whom they find written with them in the Tawrāḥ and the Injil.  

Say (O Muḥammadﷺ to them): "Believe in it (the Qur'ān) 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."

These Ayāt indicate that what Allāh promised for Muḥammadﷺ will certainly occur. Allāh also said,

Those to whom We gave the Scripture (i.e. the Tawrāḥ and the Injil) before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allāh in Islām as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them."

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is the Seer of (His)
Allāh said,

"And whoever disbelieves in it (the Qur’ān), those are they who are the losers", just as He said in another Āyah,

"But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur’ān), the Fire will be their promised meeting place" (11:17).

As recorded in the Şahih, the Prophet ﷺ said,

"By He in Whose Hand is my soul! There is no member of this Ummah (mankind and Jinn), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire."[1]

(122. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.)

(123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

We mentioned a similar Āyah at the beginning of this Sūrah, and it is mentioned here to emphasize the importance of following the Ummi Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his Ummah. Allāh warned them against concealing this information, which is among the favors that Allāh granted them. Allāh also commanded them to remember their daily life and their religious affairs and how He blessed

them. They should not envy their cousins, the Arabs, for what Allah has given them, the Final Messenger of Allah being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allah’s peace and blessings be upon him until the Day of Judgment.

124. And (remember) when the Lord of Ibrāhīm (Abraham) tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), “Verily, I am going to make you an Imām (a leader) for mankind (to follow you).” (Ibrāhīm) said, “And of my offspring (to make leaders).” (Allah) said, “My covenant (prophethood) includes not Zālimīn (polytheists and wrongdoers).”

Ibrāhīm Al-Khalīl was an Imām for the People

Allah is informing us of the honor of Ibrāhīm Al-Khalīl, who He made an Imām for the people, and a model to be imitated, because of the way he conducted himself and adhered to Tawḥīd. This honor was given to Prophet Ibrāhīm when he adhered to Allah’s decisions and prohibitions. This is why Allah said,

And (remember) when the Lord of Ibrāhīm (i.e., Allah) tried him with (certain) commands.

This Ayah means, O Muḥammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrāhīm, while in reality they do not follow it, while you, O Muḥammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allah tested Ibrāhīm with.

which he fulfilled.

indicating that Ibrāhīm implemented all of Allah’s orders. Allah said in another Ayah,
And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey) (53:37)

meaning, he was truthful and he was obedient to Allah's legislation. Also, Allah said,

Verily, Ibrahim was an Ummah (or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin (polytheists), (He was) thankful for His (Allah's) favors. He (Allah) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad ﷺ saying): "Follow the religion of Ibrahim Hanif (Islamic Monotheism – to worship none but Allah) and he was not of the Mushrikin."

Say (O Muhammad ﷺ): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifan, and Ibrahim (to worship none but Allah, alone) and he was not of Al-Mushrikin." (6:161) and,

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifan (Islamic Monotheism – to worship none but Allah alone) and he was not of Al-Mushrikin. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers (3:67-68).

Allah said,
which means, "Laws, commandments and prohibitions." 'Words' as mentioned here, sometimes refers to what Allāh has willed, such as Allāh's statement about Maryam,

«And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the Qānitīn (i.e. obedient to Allāh)» (66:12).

"Words" also refers to Allāh's Law, such as Allāh's statement,

«And the Word of your Lord has been fulfilled in truth and in justice» (6:115)

meaning, His legislation. "Words" also means truthful news, or a just commandment or prohibition. For instance, Allāh said,

«And (remember) when the Lord of Ibrāhīm tried him with (certain) Words (commands), which he fulfilled»

meaning, he adhered to them, Allāh said,

«Verily, I am going to make you an Imām (a leader) for mankind (to follow you).»

as a reward for Ibrāhīm's good deeds, adhering to the commandments and avoiding the prohibitions. This is why Allāh made Ibrāhīm a role model for the people, and an Imām whose conduct and path are imitated and followed.

What were the Words that Ibrāhīm was tested with?

There is a difference of opinion over the words that Allāh tested Ibrāhīm with. There are several opinions attributed to Ibn 'Abbās. For instance, 'Abdur-Razzāq said that Ibn 'Abbās said, "Allāh tested him with the rituals (of Ḥajj)."[1] Abu Ishāq reported the same.[2] 'Abdur-Razzāq also narrated that Ibn

[2] Ibid.
‘Abbās said that,

«And (remember) when the Lord of Ibrāhīm (Abraham) (i.e., Allāh) tried him with (certain) commands»

means, “Allāh tested him with Ṭahārah (purity, ablution): five on the head and five on the body. As for the head, they are cutting the mustache, rinsing the mouth, inhaling and discarding water, using Siwāk and parting the hair. As for the body, they are trimming the nails, shaving the pubic hair, circumcision and plucking under the arm and washing with water after answering the call of nature.”[1] Ibn Abi Ḥātim said, “A similar statement was also reported from Saʿīd bin Al-Musayyib, Mujāhid, Ash-Shaʿbī, An-Nakhaʿī, Abu Ẓalīḥ, Abu Al-Jald, and so forth.”[2]

There is a similar statement that Imām Muslim narrated from ‘Ā’ishah who said that Allāh’s Messenger ﷺ said,

«Ten are among the Fitrah (instinct, natural constitution): trimming the mustache, growing the beard, using Siwāk, inhaling and then exhaling water (in ablution), cutting the nails, washing between the fingers (in ablution), plucking the underarm hair, shaving the pubic hair, washing with water after answering the call of nature, (and I forgot the tenth, I think it was) rinsing the mouth (in ablution).”[3]

The Two Šaḥīḥs recorded Abu Hurayrah saying that the Prophet ﷺ said,

«Five are among the acts of Fitrah: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.” This is the wording with

Muslim.\[1\]

Muḥammad bin Ishāq reportd that Ibn ʿAbbās said, “The words that Allāh tested Ibrāhīm with, and that he implemented were: abandoning his (disbelieving) people when Allāh commanded him to do so, disputing with Nimrod (king of Babylon) about Allāh, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allāh commanded him to do so, patience with the monetary and material demands of hosting guests by Allāh’s command, and Allāh’s order for him to slaughter his son. When Allāh tested Ibrāhīm with these words, and he was ready for the major test, Allāh said to him,

\[\text{أَسْلَمْتُ رَبِّي الْكَبِيرِ} \]

\[\text{“Submit (be a Muslim)!” He said, “I have submitted myself (as a Muslim) to the Lord of all that exists.”} \] (2:131)

although this meant defying and being apart from the people."\[2\]

The Unjust do not qualify for Allāh’s Promise

Allāh said that Ibrāhīm said,

\[\text{وَرَجُوتُ رَبِّي وَلا يُثَالَ حَبْرُ الْجَهَّالِينَ} \]

\[\text{“And of my offspring (to make leaders)” and Allāh replied,} \]

\[\text{لا يَتَالَ عَهْدُ الْخَلِيْفَةِ} \]

\[\text{"My covenant (prophethood) includes not Zālimīn (polytheists and wrongdoers)."} \]

When Allāh made Ibrāhīm an Imām (Leader for the faithful), he asked Allāh that Imāms thereafter be chosen from his offspring. Allāh accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allāh’s promise. Thus, they will neither become Imāms nor be imitated (for they will not be righteous). The proof that Ibrāhīm’s supplication to Allāh was accepted is that Allāh said in Sūrat Al-‘Ankabūt (29:27),

\[1\] *Fāṭaḥ Al-Bārī* 10:347 and Muslim 1:222.

\[2\] Ibn Abī Ḥātim 1:360.
And We ordained among his offspring prophethood and the Book.

Hence, every Prophet whom Allah sent after Ibrāhīm were from among his offspring, and every Book that Allah revealed was to them. As for Allah’s statement,

كَانَ لَا يَتَّالَعُ عَهْدُ الْخَيْرِينَ

(Allah) said, “My covenant (prophethood) includes not Zālīmīn (polytheists and wrongdoers).”

Allah mentioned that there are unjust people among the offspring of Ibrāhīm, and they will not benefit from Allah’s promise, nor would they be entrusted with anything, even though they are among the children of Allah’s Khalīl (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrāhīm, and these is who will benefit from Ibrāhīm’s supplication. Ibn Jarir said that this Ayah indicated that the unjust shall not be Imāms for the people. Moreover, the Ayah informed Ibrāhīm that there will be unjust people among his offspring. Also, Ibn Khuwayz Minād Al-Mālikī said, “The unjust person does not qualify to be a Khalīfah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of Hadiths).”

125. And (remember) when We made the House (the Ka’bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrāhīm (or the stone on which Ibrāhīm as a place)

The Virtue of Allah’s House

Al-‘Awfi reported that Ibn ‘Abbās commented on Allah’s statement,

فَوَيْدَ خَطَّابًا أَلْبَتْ أَلْبَتْ مَكَّةَ أَلْبَتْ إِلَّاَ أَلْبَتْ

(And remember) when We made the House (the Ka’bah at Makkah) a place of resort for mankind

“They do not remain in the House, they only visit it and return
to their homes, and then visit it again.” Also, Abu Ja’far Ar-Rāzī narrated from Ar-Rabī’ bin Anas from Abu Al-ʻĀliyah who said that,

(And remember) when We made the House (the Ka’bah at Makkah) a place of resort for mankind and a place of safety

means, “Safe from enemies and armed conflict. During the time of Jahiliyyah, the people were often victims of raids and kidnapping, while the people in the area surrounding it (Al-Masjid Al-Ḥarām) were safe and not subject to kidnapping.”[1] Also, Mujahid, ‘Atā’, As-Suddi, Qatādah and Ar-Rabī’ bin Anas were reported to have said that the Āyah (2:125) means, “Whoever enters it shall be safe.”[2]

This Āyah indicates that Allāh honored the Sacred House, which Allāh made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allāh accepted the supplication of His Khalīl, Ibrāhīm, when he asked Allāh to make the hearts of people eager to visit the House. Ibrāhīm said (14:40),

Our Lord! And accept my invocation.

Allāh described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, Khalīl Ar-Rahmān, just as Allāh said,

(And remember) when We showed Ibrāhīm the site of the (Sacred) House (the Ka’bah at Makkah) (saying): “Associate not anything (in worship) with Me…” (22:26) and,

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-ʿĀlamīn (mankind and jinn). In it are manifest signs (for example), the Maqām (place) of Ibrāhīm; whosoever enters it, he attains security (3:96-97).

The last honorable Ayah emphasized the honor of Ibrāhīm’s Maqām, and the instruction to pray next to it,

And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer.

The Maqām of Ibrāhīm

Sufyān Ath-Thawri reported that Saʿīd bin Jubayr commented on the Ayah,

And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer

"The stone (Maqām) is the standing place of Ibrāhīm, Allāh’s Prophet, and a mercy from Allāh. Ibrāhīm stood on the stone, while Ismā’īl was handing him the stones (constructing the Kaʿbah).”[1] As-Suddi said, “The Maqām of Ibrāhīm is a stone which Ismā’īl’s wife put under Ibrāhīm’s feet when washing his head.”[2] Al-Qurṭubi mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Rāzi reported it in his Tafsīr from Al-Ḥasan Al-Šaṣrī, Qatādah, and Ar-Rabi’ bin Anas.[3]

Ibn Abī Ḥātim reported that Jābir, describing the Ḥajj (pilgrimage) of the Prophet Ḥūsain said, “When the Prophet Ḥūsain performed Ṭawāf, ʿUmar asked him, ‘Is this the Maqām of our father?’ He said, ‘Yes.’ ʿUmar said, ‘Should we take it a place of prayer?’ So Allāh revealed,

And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer." [1]

Al-Bukhārī said, "Chapter: Allāh’s statement,

And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer.

meaning, they return to it repeatedly." He then narrated that Anas bin Mālik said that 'Umar bin Al-Khaṭṭāb said, "I agreed with my Lord, or my Lord agreed with me, regarding three matters. I said, 'O Messenger of Allāh! I wish you take the Maqām of Ibrāhīm a place for prayer.' The Āyah,

And take you (people) the Maqām (place) of Ibrāhīm (Abraham)

was revealed. I also said, 'O Messenger of Allāh! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet’s wives) to wear Ḥijāb. Allāh sent down the Āyah that required the Ḥijāb. And when I knew that the Prophet ἡ was angry with some of his wives, I came to them and said, 'Either you stop what you are doing, or Allāh will endow His Messenger with better women than you are.' I advised one of his wives and she said to me, 'O 'Umar! Does the Messenger of Allāh not know how to advise his wives, so that you have to do the job instead of him?' Allāh then revealed,

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, − Muslims (who submit to Allāh).” (66:5)

Also, Ibn Jarīr narrated that Jābir said, "After the Messenger of Allāh kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to Maqām of Ibrāhīm, with it between him and the House, and prayed two Rak‘ahs." [2] This is part of the long

Hadīth that Muslim recorded in Ṣaḥīḥ.\[1\] Al-Bukhārī recorded that 'Amr bin Dinār said that he heard Ibn 'Umar say, “The Messenger of Allāh ﷺ performed Tawāf around the House seven times and then prayed two Rak'ahs behind the Maqām.”\[2\]

All these texts indicate that the Maqām is the stone that Ibrāhīm was standing on while building the House. As the House's walls became higher, Iṣmā'īl brought his father a stone, so that he could stand on it, while Iṣmā'īl handed him the stones. Ibrāhīm would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrāhīm kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrāhīm and Iṣmā'īl and how they built the House, as narrated from Ibn ‘Abbās and collected by Al-Bukhārī. Ibrāhīm’s footprints were still visible in the stone, and the Arabs knew this fact during the time of Jahiliyyah. This is why Abu Ṭālib said in his poem known as 'Al-Lamiyyah', “And Ibrāhīm’s footprint with his bare feet on the stone is still visible.”

The Muslims also saw Ibrāhīm’s footprints on the stone, as Anas bin Mālik said, “I saw the Maqām with the print of Ibrāhīm’s toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands.”

Earlier, the Maqām was placed close to the Ka'bah’s wall. In the present time, the Maqām is placed next to Al-Ḥijr on the right side of those entering through the door.

When Ibrāhīm finished building the House, he placed the stone next to the wall of Al-Ka'bah. Or, when the House was finished being built, Ibrāhīm just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the Tawāf (circumbulating). It is understandable that the Maqām of Ibrāhīm would stand where the building of the House ended. The Leader of the faithful 'Umar bin Al-Khaṭṭāb, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away.

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\[1\] Muslim 2:920.

\[2\] Fath Al-Bāri 3:586.
from the Ka'bah's wall during his reign. 'Umar is one of the two men, whom the Messenger of Allah described when he said,

«أَتْنِئُوا الْمَفْعُونَ ابْنِي أَبِي بُكْرٍ وَعَاصِمٍ»

"Imitate the two men who will come after me: Abu Bakr and 'Umar."[1]

'Umar was also the person whom the Qur'an agreed with regarding praying next to Maqam of Ibrāhīm. This is why none among the Companions rejected it when he moved it.

'Abdur-Razzāq reported from Ibn Jurayj from 'Aṭā', "'Umar bin Al-Khaṭṭāb moved the Maqam back." Also, 'Abdur-Razzāq narrated that Mujāhid said that 'Umar was the first person who moved the Maqam back to where it is now standing." Al-Ḥāfiz Abu Bakr, Aḥmad bin 'Ali bin Al-Ḥusayn Al-Bayhaqī recorded 'Ā'ishah saying, "During the time of the Messenger of Allah and Abu Bakr, the Maqam was right next to the House. 'Umar moved the Maqam during his reign." This Ḥadīth has an authentic chain of narration.

«وَمِنْهَا أَلَّا إِنِّي أَنِيبْرُ عَمِلَ أَنْ تَحْيَيْنَا بِنَبِيَّيْنِنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَالْيَسِينَ السَّحْرُ عِندَهُمَا وَأَلَّا يَقْضُو الْمَيْسِرَ عِندَهُمَا»

«وَإِنَّا نَقْلَبُ مَا بَلَغَهُ مِنْهَا فِي الْأَيْقَةِ وَلَنْ نَكُنْ مِنَ الْمُجْرِمِينَ»

«فَإِذَا دَخَلْتُمْ بِهِ مَارَضُوًّا إِنْ شَاءَ رَبُّكُمْ فَخُذُوا مَا رَآهُمْ مَيْسِرًا وَلَنْ نَخْتَفِي فَيْنَاءٍ مِّنَ الْيَتِينَ»

«وَإِنْ تَنَلُّوا مِنْهَا فَلَا تَضْرِيعُ فِيهِ عِندَنَا إِنَّا نَكُلُّ أَوْلاَدَنَا مِنْهَا إِلَّا مَنْ تَأْمُرُنَا وَإِنَّا نَكُنْ نَسِيَّةٌ»

125. And We commanded Ibrāhīm (Abraham) and Ismāʿīl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

And (remember) when Ibrāhīm and (his son) Ismā‘īl were raising the foundations of the House (the Ka‘bah at Makkah), (saying), “Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.”

“Ours Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.”

The Command to purify the House

Al-Hasan Al-Baṣrī said that,

“And We gave Our ‘Ahd (command) to Ibrāhīm and Ismā‘īl”

means, “Allāh ordered them to purify it from all filth and impurities, of which none should ever touch it.”[1] Also, Ibn Jurayj said, “I said to ‘Aṭā‘, ‘What is Allāh’s ‘Ahd?’ He said, ‘His command.’” Also, Sa‘d bin Jubayr said that Ibn ‘Abbās commented on the Āyah,

“that they should purify My House (the Ka‘bah) for those who are circumambulating it, or staying (l’tikāf)”

“Purify it from the idols.” Further, Mujähid and Sa‘īd bin Jubayr said that,

(purify My House for those who are circumambulating it)

means, “From the idols, sexual activity, false witness and sins of all kinds.”

Allāh said,

(for those who are performing Tawaf (circumambulating) it).

The Tawāf around the House is a well-established ritual, Sa‘īd bin Jubayr said that,

(for those who are circumambulating it)

means, strangers (he means who do not live in Makkah), while;

(or staying (I’tikāf))

is about those who live in the area of the Sacred House.[1] Also, Qatādah and Ar-Rabī‘ bin Anas said that I’tikāf is in reference to those who live in the area of the House, just as Sa‘īd bin Jubayr stated.[2] Allāh said,

(or bowing or prostrating themselves (there, in prayer))

Ibn ‘Abbās said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves.[3] Also, ‘Aṭā‘ and Qatādah offered the same Tafsīr.[4]

Purifying all Masjīds is required according to this Āyah and according to Allāh’s statement,

[2] Ibid.
[4] Ibid.
In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhān, Iqāmah, Ṣalah, invocations, recitation of the Qur’ān). Therein glorify Him (Allāh) in the mornings and in the (late) afternoons (24:36).

There are many Ḥadiths that give a general order for purifying the Masjids and keeping filth and impurities away from them. This is why the Prophet ﷺ said,

إِنَّا نُحْيِيُ الْمَسْاجِدُ إِنَّا نُحْيِيُ الْمَسْاجِدُ إِنَّا نُحْيِيُ الْمَسْاجِدُ

The Masjids are established for the purpose that they were built for (i.e. worshipping Allāh alone).[

I have collected a book on this subject, and all praise is due to Allāh.

Makkah is a Sacred Area

Allāh said,

وَقَالَ رَبِّ رَزِّيُ لَتَمْلِئُهُ هَذَا الْقَرْحَةَ وَأَنْتَ أَعْلَمْ مِنَ الْقَرْحَةِ مِنْ مَا صُبِّرَ مِنْهُ بِإِنَّهُ وَالْيَوْمِ

And (remember) when Ibrāhīm said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.”

Imām Abu Ja’far bin Jarīr At-Ṭabarī narrated that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

إِنَّ إِبْرَاهِيمَ حَرَّمَ بِيْتَ الله وَأَمَامَهُ وَأَيْنَى حَرَّمَ الْمُدَّيْنَةَ مَا بَيْنَ لَبَنَٰبِهَا فَلاَ يَضْرَّ ضِيَادًا وَلاَ يَقْطَعُ عَضَاامًا

Ibrāhīm made Allāh’s House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madinah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut. An-Nasā’ī and Muslim also recorded this Ḥadith.

There are several other Ḥadīths that indicate that Allāh made Makkah a sacred area before He created the heavens and earth. The Two Šaḥīḥs recorded ʿAbdullāh bin ʿAbbās saying that the Messenger of Allāh ﷺ said,

ٍإِنْ هذَا الْبَلَدُ حَرَّمَهَا اللَّهُ يَوْمَ خَلَقَ الْسَّمَوَاتِ وَالْأَرْضَ، فَهَُوْهَا حَرَّمَةُ اللَّهِ إِلَى ﻣَرْبَوعِ الْقِيَامَةِ وَإِذَا لَمْ يَحْلُّ الْمَيْتُ الْقَدْرَةَ عِنْدَهُم، فَلَمْ يَحْلُّ الْمَيْتُ إِلَّا سَاعَةً مِّنْ هِرَاءٍ، فَهُوَ حَرَّمَةُ اللَّهِ إِلَى ﻣَرْبَوعِ الْقِيَامَةِ لَا يَعْضَدُ شَوَهَةٌ وَلَا يَنْفَرُ صَبْطًا؛ وَلَا يَنْقَطِعُ اْلْقَطْنَةُ إِلَّا مِّنْ عَرْفَّهَا وَلَا يَخْلَّلُ خَلَائِهَا، فَقَالَ اللَّوْمَانُ: ِنِبَّ رَسُولُ اللَّهِ إِلاَّ الْإِذْجِرُّ، إِنَّهُ لَفِي هَٰذِهِ وَلَثَّيْبَتِهِمْ فَقَالَهُ: إِلاَّ الْإِذْجِرُّ١

Allāh has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allāh made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allāh made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.² Al-ʿAbbās said, "O Messenger of Allāh! Except the lemon-grass, for our goldsmiths and for our graves.' The Prophet added, 'Except lemon-grass.'³

This is the wording of Muslim. The Two Šaḥīḥs also recorded Abu Hurayrah narrating a similar Ḥadīth, while Al-Bukhārī recorded a similar Ḥadīth from Šafiyyah bint Shaybah who narrated it from the Prophet ﷺ.⁴

Abu Shurayḥ Al-ʿAdawi said that he said to 'Amr bin Saʿīd while he was sending armies to Makkah, "O Commander! Let me narrate a Ḥadīth that the Messenger of Allāh ﷺ said the day that followed the victory of Makkah. My ears heard the Ḥadīth, my heart comprehended it, and my eyes saw the Prophet ﷺ when he said it. He thanked Allāh and praised him and then said,

ٍإِنْ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يَحْرَمْهَا النَّاسُ فَلَا بَلَدٌ إِلَّا نَمْرُؤُ يَخْلَّلُهُ وَيَثْقُبُهُ إِلَّا وَلَدُ يَعْصَمُهُ وَلَدُ الْيَوْمِ الأَخَرِ.

¹ Faith Al-𝐵ари 4:56, and Muslim 2:986.
² Faith Al-𝐵اري 3:253.
"Allāh, not the people, made Makkah a sanctuary, so any person who has belief in Allāh and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact)."

Abu Shurayh was asked, 'What did 'Amr reply?' He said, ('Amr said) 'O Abu Shurayh! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.' This Ḥadīth was collected by Al-Bukhārī and Muslim.\footnote{\textit{Fath Al-Bāri} 4:50, and Muslim 2:987.}

After this, there is no contradiction between the Ḥadīths that stated that Allāh made Makkah a sanctuary when He created the heavens and earth and the Ḥadīths that Ibrāhīm made it a sanctuary, since Ibrāhīm conveyed Allāh’s decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allāh ﷺ was written as the Final Prophet when Ādam was still clay. Yet, Ibrāhīm said,

\begin{quote}
\textit{Our Lord! Send amongst them a Messenger of their own} \hfill (2:129).
\end{quote}

Allāh accepted Ibrāhīm’s supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the Ḥadīth about what the Messenger of Allāh ﷺ said when he was asked, "O Messenger of Allāh! Tell us about how your prophethood started." He ﷺ said,
I am the supplication of my father Ibrāhīm, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Shām (Syria).\footnote{Ahmād 5:262.}

In this Ḥadīth, the Companions asked the Messenger ﷺ about the beginning of his prophethood. We will explain this matter later, if Allāh wills.

**Ibrāhīm invokes Allāh to make Makkah an Area of Safety and Sustenance**

Allāh said that Ibrāhīm said,

\[
\text{زِبْ أَجْمَلُ كَذَا بَلَدًا مَثِانًا}
\]

\text{My Lord, make this city (Makkah) a place of security} (2:126)

from terror, so that its people do not suffer from fear. Allāh accepted Ibrāhīm’s supplication. Allāh said,

\[
\text{وَمَنْ كَانَ مُنْتَخَبًا كَانَ مَبِينًا}
\]

\text{Whosoever enters it, he attains security} (3:97) and,

\[
\text{أَوَلَمْ يَرَى آتَيْنَا كَحْرًا مَّانِيًا وَنَحْفَظُ أَمْوَاهُمْ ثُمَّ نَحْلُونَهُمْ}
\]

\text{Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?} (29:67).

We have already mentioned the Ḥadīths that prohibit fighting in the Sacred Area. Muslim recorded that Jābir said that the Messenger of Allāh ﷺ said,

\[
\text{لا يِجْلِلُ لَاخْتَرِ أَن يُجْلِلَ بِسَبِيلِ السَّلاَح}
\]

\text{No one is allowed to carry weapons in Makkah.} \footnote{Muslim 2:989.} Allāh mentioned that Ibrāhīm said,

\[
\text{زِبْ أَجْمَلُ هَذَا بَلَدًا مَثِانًا}
\]
My Lord, make this city (Makkah) a place of security meaning, make this a safe city. This occurred before the Ka'bah was built. Allāh said in Sūrat Ibrāhīm,

«And (remember) when Ibrāhīm said, “My Lord! Make this city (Makkah) one of peace and security…”» (14:35)

as here, Ibrāhīm supplicated a second time after the House was built and its people lived around it, after Isḥāq who was thirteen years Ismā'il’s junior was born. This is why at the end of his supplication, Ibrāhīm said here,

«All the praises and thanks be to Allāh, Who has given me in old age Ismā'il (Ishmael) and Isḥāq (Isaac). Verily, my Lord is indeed the Hearer of invocations» (14:39).

Allāh said next,

«...and provide its people with fruits, such of them as believe in Allāh and the Last Day.’’ He (Allāh) answered: ‘‘As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!’’»

Ibn Jarir said that Ubayy bin Ka'b commented on,

«He answered: ‘‘As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!’’»

“These are Allāh’s Words (meaning not Ibrāhīm’s)”[1] This is also the Tafsīr of Mujāhid and ’Ikrimah.[2] Furthermore, Ibn Abī Ḥātim narrated that Ibn ’Abbas commented on Allāh’s statement,
My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.

Ibrāhīm asked Allah to grant sustenance for the believers only. However, Allah revealed, 'I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for? I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination.'[1] Ibn 'Abbās then recited,

On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden (17:20).

This was recorded by Ibn Marduwyah, who also recorded similar statements from 'Ikrimah and Mujāhid. Similarly, Allah said,

Verily, those who invent a lie against Allah will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70),

And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allah is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:23-24) and,

And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqin (the pious). (43:33-35).

Allâh said next,

Then I shall compel him to the torment of the Fire, and worst indeed is that destination!

meaning, “After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination.” This Ayah indicates that Allâh gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability. This Ayah is similar to Allâh’s statement,

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all) (22:48).

Also, the Two Sahîhs recorded,

No one is more patient than Allâh when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.\(^\text{(1)}\)

The Sahîh also recorded,

Allāh gives respite to the unjust person, until when He seizes him; He never lets go of him.\(^{[1]}\)

He then recited Allāh’s statement,

«Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.» (11:102)

Building the Ka‘bah and asking Allāh to accept This Deed

Allāh said,

«(And remember) when Ibrāhīm (Abraham) and (his son) Ismā‘īl (Ishmael) were raising the foundations of the House (the Ka‘bah at Makkah), (saying), “Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.”»

Allāh said, “O Muḥammad! Remind your people when Ibrāhīm and Ismā‘īl built the House and raised its foundations while saying,

«Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.”»

Al-Qurtubi mentioned that Ubayy and Ibn Mas‘ūd used to recite the Āyah this way,

\(^{[1]}\) Fath Al-Bāri 8:205.
And (remember) when Ibrāhīm and (his son) Ismā’īl were raising the foundations of the House (the Ka'bah at Makkah), saying, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."  

What further testifies to this statement (which adds 'saying' to the Āyah) by Ubayy and Ibn Mas'ūd, is what came afterwards,

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You.

The Prophets Ibrāhīm and Ismā’īl were performing a good deed, yet they asked Allāh to accept this good deed from them. Ibn Abī Ḥātim narrated that Wuhayb bin Al-Ward recited,

And (remember) when Ibrāhīm and (his son) Ismā’īl were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us".

and cried and said, "O Khalīl of Ar-Raḥmān! You raise the foundations of the House of Ar-Raḥmān (Allāh), yet you are afraid that He will not accept it from you?"[2] This is the behavior of the sincere believers, whom Allāh described in His statement,

And those who give that which they give (23:60)

meaning, they give away voluntary charity, and perform the acts of worship yet,

with their hearts full of fear (23:60)

afraid that these good deeds might not be accepted of them. There is an authentic Hadith narrated by 'Ā'ishah on this subject, which we will mention later, Allāh willing.

Al-Bukhārī recorded that Ibn 'Abbās said, "Prophet Ibrāhīm took Ismā'īl and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the Masjid. During that time, Ismā'īl's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrāhīm left them there with a bag containing some dates and a water-skin containing water. Ibrāhīm then started to leave, and Ismā'īl's mother followed him and said, 'O Ibrāhīm! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrāhīm did not reply. She asked, 'Has Allāh commanded you to do this?' He said, 'Yes.' She said, 'I am satisfied that Allāh will never abandon us.' Ibrāhīm left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated,

"رزِّنَا إِلَيْهِ أَسْكَنْكُمْ بِنَّذَرِي بِبَأْسٍ عَبْرَ ذِي رَجُلٍ عَنْ بَنيَّكَ الْمُحْمَرَ."

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah)" until,

"بَنِيَّكَ الْمُحْمَرَ."

"Give thanks" (14:37).

Ismā'īl's mother then returned to her place, started drinking water from the water-skin and nursing Ismā'īl. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountian to where she was, Aṣ-Ṣafā, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn 'Abbās said that the Messenger
of Allāh ﷺ said, “This is why the people make the trip between Aš-Ṣafā and Al-Marwah (during Ḥajj and Umrah).”

“When she reached Al-Marwah, she heard a voice and said, ‘Shush,’ to herself. She tried to hear the voice again and when she did, she said, ‘I have heard you. Do you have relief?’ She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Ismā‘īl’s mother was astonished and started digging, using her hand to transfer water to the water-skin.” Ibn ‘Abbās said that the Prophet ﷺ then said, “May Allāh grant His mercy to the mother of Ismā‘īl, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.”

“Ismā‘īl’s mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, ‘Do not fear abandonment. There shall be a House for Allāh built here by this boy and his father. Allāh does not abandon His people.’ During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kadā’, made camp at the bottom of the valley. They saw some birds, they were astonished, and said, ‘Birds can only be found at a place where there is water. We did not notice before that this valley had water.’ They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismā‘īl’s mother, next to the water, and said, ‘O Mother of Ismā‘īl! Will you allow us to be with you (or dwell with you)?’ She said, ‘Yes. But you will have no exclusive right to the water here.’ They said, ‘We agree.’” Ibn ‘Abbās said that the Prophet ﷺ said, “At that time, Ismā‘īl’s mother liked to have human company.”

“And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismā‘īl learned Arabic from them, and they liked the way he was raised. Ismā‘īl’s mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismā‘īl, so he asked his wife about him. She said, ‘He has
gone out hunting.’ When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), ‘When your husband comes, convey my greeting and tell him to change the threshold of his gate.’ When Ismā‘il came, he sensed that they had a visitor and asked his wife, ‘Did we have a visitor?’ She said, ‘Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.’ Ismā‘il said, ‘Did he ask you to do anything?’ She said, ‘Yes. He asked me to convey his greeting and that you should change the threshold of your gate.’ Ismā‘il said to her, ‘He was my father and you are the threshold, so go to your family (i.e. you are divorced).’ So he divorced her and married another woman.

Again Ibrāhīm thought of visiting his dependents whom he had left (at Makkah). Ibrāhīm came to Ismā‘il’s house, but did not find Ismā‘il and asked his wife, ‘Where is Ismā‘il?’ Ismā‘il’s wife replied, ‘He has gone out hunting.’ He asked her about their condition, and she said that they have a good life and praised Allāh. Ibrāhīm asked, ‘What is your food and what is your drink?’ She replied, ‘Our food is meat and our drink is water.’ He said, ‘O Allāh! Bless their meat and their drink.’’ The Prophet (Muḥammad ﷺ) said, “They did not have crops then, otherwise Ibrāhīm would have invoked Allāh to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water.”

“Ibrāhīm said, ‘When Ismā‘il comes back, convey my greeting to him and ask him to keep the threshold of his gate.’ When Ismā‘il came back, he asked, ‘Has anyone visited us.’ She said, ‘Yes. A good looking old man,’ and she praised Ibrāhīm, ‘And he asked me about our livelihood and I told him that we live in good conditions.’ He asked, ‘Did he ask you to convey any message?’ She said, ‘Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.’ Ismā‘il said, ‘That was my father, and you are the threshold; he commanded me to keep you.’

Ibrāhīm then came back visiting and found Ismā‘il behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrāhīm, he stood up and they greeted each other, just as
the father and son greet each other. Ibrāhīm said, 'O Ismā’īl, Your Lord has ordered me to do something.' He said, 'Obey your Lord.' He asked Ismā’īl, 'Will you help me?' He said, 'Yes, I will help you.' Ibrāhīm said, 'Allāh has commanded me to build a house for Him there,' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the Ka'bah), while Ismā’īl continued handing him the stones. Both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the Hearing, the Knowing.' (2.127)." Hence, they were building the House, part by part, going around it and saying,

"Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."

The Story of rebuilding the House by Quraysh before the Messenger of Allāh  was sent as Prophet

In his Sīrah, Muḥammad bin Isḥāq bin Yasār said, "When the Messenger of Allāh  reached thirty-five years of age, the Quraysh gathered to rebuild the Ka'bah, this included covering it with a roof. However, they were weary of demolishing it. During that time, the Ka'bah was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top. Some people had stolen the Ka'bah's treasure beforehand, which used to be in a well in the middle of the Ka'bah. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayḥ bin 'Amr, from the tribe of Khuzā'ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk. Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the Ka'bah's ceiling; a Coptic carpenter in Makkah prepared what they needed for the job.

When they decided to begin the demolition process to rebuild

the House, Abu Wahb bin ‘Amr bin Ā‘îdh bin ‘Abd bin ‘Imrân bin Makhzûm took a stone from the *Ka’bah*; the stone slipped from his hand and went back to where it had been. He said, ‘O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.’” Ibn Ishâq commented here that the people also attribute these words to Al-Walîd bin Al-Mughirah bin ‘Abdullâh bin ‘Amr bin Makhzûm.\(^1\)

Ibn Ishâq continued, “The Quraysh began to organize their efforts to rebuild the *Ka’bah*, each subtribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the *Ka’bah*. Al-Walîd bin Al-Mughirah said, ‘I will start to bring it down.’ He held an ax and stood by the *Ka’bah* and said, ‘O Allâh! No harm is meant. O Allâh! We only seek to do a good service.’ He then started to chop the House’s stones. The people waited that night and said, ‘We will wait and see. If something strikes him, we will not bring it down and instead rebuild it the way it was. If nothing happens to him, then Allâh will have agreed to what we are doing.’ The next morning, Al-Walîd went to work on the *Ka’bah*, and the people started bringing the *Ka’bah* down with him. When they reached the foundations that Ibârîm built, they uncovered green stones that were above each other, just like a pile of spears.” Ibn Ishâq then said that some people told him, “A man from Quraysh, who was helping rebuild the *Ka’bah*, placed the shovel between two of these stones to pull them up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones.”\(^2\)

**The Dispute regarding Who should place the Black Stone in Its Place**

Ibn Ishâq said, “The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the *Ka’bah* reached the point where the Black Stone was to be placed in

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\(^1\) Ibn Hishâm 1:204.

\(^2\) Ibn Hishâm 1:207.
its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu ‘Abd Ad-Dār and Banu ‘Adi bin Ka’b bin Lu’ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughīrah bin ‘Abdullāh bin ‘Amr bin Makhzūm, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muḥammad ﷺ - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, ‘This is Al-Amīn (the Honest one). We all accept him; This is Muḥammad.’ When the Prophet ﷺ reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet ﷺ carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allāh ‘Al-Amīn’ even before the revelation came to him.”

**Ibn Az-Zubayr rebuilds Al-Ka’bah the way the Prophet ﷺ wished**

Ibn Ishāq said, “During the time of the Prophet ﷺ, the Ka’bah was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment. Al-Ḥajjāj bin Yūsuf was the first person to cover it with silk.” The Ka’bah remained the same way the Quraysh rebuilt it, until it was burned during the reign of ‘Abdullāh bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazīd bin Mu‘āwiyyah. During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the Ka’bah down and built it upon the foundations of Ibrāhīm, including the Ḥijr

[1] Ibn Hishām 1:211.
in it. He also made an eastern door and a western door in the Ka‘bah and placed them on ground level. He had heard his aunt ‘A‘īshah, the Mother of the believers, narrate that the Messenger of Allāh ﷺ had wished that. The Ka‘bah remained like this throughout his reign, until Al-Ḥajjāj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of ‘Abdul-Mālik bin Marwān.

Muslim recorded that ‘Aṭā’ said, “The House was burnt during the reign of Yazīd bin Mu‘āwiyyah, when the people of Ash-Shām raided Makkah. Ibn Az-Zubayr did not touch the House until the people came for Ḥajj, for he wanted to incite them against the people of Ash-Shām. He said to them, ‘O people! Advise me regarding the Ka‘bah, should we bring it down and rebuild it, or just repair the damage it sustained?’ Ibn ‘Abbās said, ‘I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet ﷺ was sent.’ Ibn Az-Zubayr said, ‘If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allāh’s House? I will invoke my Lord for three days and will then implement what I decide.’ When the three days had passed, he decided to bring the Ka‘bah down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level. Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect. Ibn Az-Zubayr then said, ‘I heard ‘A‘īshah say that the Messenger of Allāh ﷺ said,

أَلْوَلَّا أَنَّ النَّاسَ خَبِيتَ عَهْدَهُمْ يَكْرِهُ مُؤَذِّبُ، وَليْسَ عَيْنِي مِنَ الْقَبْلَةِ مَا يَقْرِبُني عَلَى بَانِيَهُ
لَكَنْ أَذْلَكَ فِيهِ مِنَ الْجَمْهُرِ خَمْسَةَ أَفْدِيَةٍ، وَلَجْعُلْ لَهُ بَابًا يَدْخُلُ النَّاسَ مُنَّةً وَبَابًا
يَخْرُجُونَ مِنَهَا،

‘If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits
from Al-Ḥijr and would have made a door for it that people could enter from, and another door that they could exit from.  

Ibn Az-Zubayr said, 'I can spend on this job, and I do not fear the people.' So he added five cubits from the Ḥijr, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Ḥajjaj wrote to 'Abdul-Mālik bin Marwān asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House. 'Abdul-Mālik wrote back, 'We do not agree with Ibn Az-Zubayr's actions. As, for the Ka'bah's height, leave it as it is. As for what he added from the Ḥijr, bring it down, and build the House as it was before and close the door.' Therefore, Al-Ḥajjaj brought down the House and rebuilt it as it was.  

In his Sunan, An-Nasā'ī collected the Ḥadīth of the Prophet ﷺ narrated from ‘Ā’ishah, not the whole story,  

The correct Sunnah conformed to Ibn Az-Zubayr’s actions, because this was what the Prophet ﷺ wished he could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This Sunnah was not clear to ‘Abdul-Mālik bin Marwān. Hence, when ‘Abdul-Mālik realized that ‘Ā’ishah had narrated the Ḥadīth of the Messenger of Allāh ﷺ on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it." Muslim recorded that ‘Ubaydullāh bin ‘Ubayd said that Al-Ḥārith bin Abdullāh came to ‘Abdul-Mālik bin Marwān during his reign. ‘Abdul-Mālik said, 'I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from ‘Ā’ishah what he said he heard from her.' Al-Ḥārith said, 'Yes he did. I heard the Ḥadīth from her.' 'Abdul-Mālik said, 'You heard her say what?' He said, 'She said that the Messenger of Allāh ﷺ said,' 

إن فَوْمَكِ اسْتَفْتَرُوا مِنَ يَتَابِعُ الْكَبَيْبِ وَلَوْلَا حَدَّاَتُ عِبَادُهُمْ إِلَى أَرْبَعَةَ مَا تَرَكُوا مِنْهَا. إِنَّ بَدَا لِفَوْمِكَ مِنْ بَعْضِي أَنْ يَتَابِعُوهُ فَهَذَى إِلَى أَرْبَعَةَ مَا تَرَكُوا مِنْهَا

Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of Shirk, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.' He showed her around seven cubits.'

One of the narrators of the Ḥadīth, Al-Walīd bin 'Aṭā', added that the Prophet ﷺ said,

وَلَجِعَتْ آثِرًا بَابَتَانِ مَوْضُوعَينِ فِي الأَرْضِ: سُرْبَيْاَ وَغَرْبَيْاَ، وَلَعَلَّ تَدَرِينَ لِمَ كَانَ قُوَّمُكَ رَفَعُوا بَابَهَا؟ قَالَ: فَلَتْ. قَالَ: فَتَعَزَّزَ أَنْ لَا يَدْخُلُهَا إِلَّا مِنْ أَرَادُوا، لَكِنَّ الْرَّجُلِ إِذَا هُوَ أَرَادَ أَن يَدْخُلُهَا يَدْعُوْهَا يُرْتَبُ دُفَّوْهُ إِذَا كَانَ أَن يَدْخُلُ دُفَّوُهُ.

I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?' She said, 'No.' He said, 'To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down.'

'Abdul-Malik then said, 'You heard 'Ā'ishah say this Ḥadīth?' He said, 'Yes.' 'Abdul-Malik said, 'I wish I left it as it was.'[1]

An Ethiopian will destroy the Ka'bah just before the Last Hour

The Two Saḥihs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

وَالْحَرْبُ التَّكْبِيْرَةَ دُوَى السُّوْيقَاتَانِ مِنْ الأَلْبَانِهِنَّ

The Ka'bah will be destroyed by Dhus-Sawīqatayn (literally, a person with two lean legs) from Ethiopia.[2]

Also, Ibn 'Abbās said that the Prophet ﷺ said,

كَأْنَى بِهِ أَشْوَأُ أَفْحَجُ يَقْلُعُهَا حَبْرًا حَبْرًا

As if I see him now: a black person with thin legs plucking the stones of the Ka'bah one after another.' Al-Bukhārī


recorded this Ḥadīth.\(^{[1]}\)

Imām ʿAḥmad bin Ḥanbal recorded in his Musnad that ʿAbdullāh bin ʿAmr bin Al-ʿĀṣ said that he heard the Messenger of Allāh ﷺ say,

«إِنِّي أَنْزُلُ أَنْفُسَكُمَّ وَأَنْفُسِ أَبْنَيْنِي يُضِرُّ عَلَيْهِنَا بِمُسْخَاتِهِنَّ وَمِمْلَأَنَّ آثَامَنَا إِلَّا عَلَيْهِنَا وَإِنْ فَسَدَتْ عَلَيْهِنَا»

«Dhus-Sawīqatayn from Ethiopia will destroy the Kaʿbah and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the Kaʿbah with his ax.»\(^{[2]}\)

This will occur after the appearance of Gog and Magog people. Al-Bukhārī recorded that Abu Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«فَلْيُحَجِّي الْيَتْبِّعَ وَلْيَعْتِمَّ نَبِيُّ بَعْدَ خَرُوجِ يَحْجُّ وَيَمْعَجُّ»

«There will be Hajj and ‘Umrah to the House after the appearance of Gog and Magog people.»\(^{[3]}\)

**Al-Khalīl’s Supplication**

Allāh said that ʿIbārāhīm and Ismāʿīl supplicated to Him,

«وَنَخَافَ وَسَجَنَ عَلَى نَفْسِهِمْ وَعَلَى نَفْسِ ابْنِهِمْ مَنْ ذِي نَفْسٍ أَنْفُسُهُمْ مُّسْلِمٌ مَّنْ ذِي نَفْسٍ أَنْفُسُهُمْ مُّسْلِمُ»

«Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.»

Ibn Jarīr said, “They meant by their supplication, ‘Make us submit to Your command and obedience and not associate anyone with You in obedience or worship.’”\(^{[4]}\)

Also, ʿIkrimah commented on the Āyah,

«وَنَخَافَ وَسَجَنَ عَلَى نَفْسِهِمْ»

«Our Lord! And make us submissive unto You»

---

\(^{[1]}\) Fath Al-Bārī 3:538.

\(^{[2]}\) Aḥmad 2:220.

\(^{[3]}\) Fath Al-Bārī 3:531.

\(^{[4]}\) Aṯ-Ṭabari 3:73.
“Allāh said, ‘I shall do that.’”

(And of our offspring a nation submissive unto You)

Allāh said, ‘I shall do that.’”

This supplication by Ibrāhīm and Ismāʿīl is similar to what Allāh informed us of about His believing servants,

(And those who say: ‘Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqīn’) (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allāh alone without partners is a sign of complete love of Allāh. This is why when Allāh said to Ibrāhīm,

(Verily, I am going to make you an Imām (a leader) for mankind (to follow you)) Ibrāhīm said,

(And of my offspring (to make leaders).”) (Allāh) said, “My covenant (prophethood) includes not the Zālimīn (polytheists and wrongdoers)” which is explained by,

(And keep me and my sons away from worshipping idols)

Muslim narrated in his Sahīh that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

“When the son of Ādān dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allāh) for him.”

The Meaning of Manāsik

Sa'īd bin Manṣūr said that 'Attāb bin Bashīr informed us from Khaṣīf, from Mujāhid who said, “The Prophet Ibrāhīm supplicated,

اتَّدَيْنا مَنَاسِكًا

(and show us our Manāsik)

Jibrīl then came down, took him to the House and said, ‘Raise its foundations.’ Ibrāhīm raised the House’s foundations and completed the building. Jibrīl held Ibrāhīm’s hand, led him to Aṣ-Ṣafā and said, ‘This is among the rituals of Allāh.’ He then took him to Al-Marwah and said, ‘And this is among the rituals of Allāh.’ He then took him to Mīnā until when they reached the ‘A qa b ā h, they found Iblīs standing next to a tree. Jibrīl said, ‘Say Takbīr (Allāh is the Great) and throw (pebbles) at him.’ Ibrāhīm said the Takbīr and threw (pebbles at) Iblīs. Iblīs moved to the middle Jamrah, and when Jibrīl and Ibrāhīm passed by him, Jibrīl said to Ibrāhīm, ‘Say Takbīr and throw at him.’ Ibrāhīm threw at him and said Takbīr. The devious Iblīs sought to add some evil acts to the rituals of Ḥajj, but he was unable to succeed. Jibrīl took Ibrāhīm’s hand and led him to Al-Mash‘ar Al-Ḥarām and ‘Arafāt and said to him, ‘Have you ‘Arafat (known, learned) what I showed you?’ thrice. Ibrāhīm said, ‘Yes I did.’”[1] Similar statements were reported from Abu Mijlaz and Qatādah.[2]

۱۲۹. “Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur‘ān), and purify them. Verily, You are the Mighty, the Wise.”

Ibrāhīm’s Supplication that Allāh sends the Prophet

Allāh mentioned Ibrāhīm’s supplication for the benefit of the people of the Sacred Area (to grant them security and

provision), and it was perfected by invoking Allâh to send a Messenger from his offspring. This accepted supplication, from Ibrâhîm, conformed with Allâh’s appointed destiny that Muḥammad ﷺ be sent as a Messenger among the Ummiyyîn and to all non-Arabs, among the Jînns and mankind.

Hence, Ibrâhîm was the first person to mention the Prophet ﷺ to the people. Ever since, Muḥammad ﷺ was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muḥammad ﷺ by name. Jesus addressed the Children of Israel saying,

"I am the Messenger of Allâh unto you, confirming what is before me in the Taurûh, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmâd."

(61:6)

This is why the Prophet ﷺ said,

"The supplication of my father Ibrâhîm and the glad tidings brought forth by Jesus the son of Mary."[1]

The Prophet ﷺ said,

"My mother saw a light that went out of her and radiated the palaces of Ash-Shâm."[2]

It was said that the Prophet’s mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them. The light mentioned in the Hadîth appeared in Ash-Shâm (Greater Syria), testifying to what will later occur when the Prophet’s religion will be firmly established in Ash-Shâm area. This is why by the end of time, Ash-Shâm will be a refuge for Islâm and its people. Also, Jesus the son of Mary will descend in Ash-Shâm, next to the eastern white minaret in Damascus. The Two Şâhihs stated,

The Meaning of Al-Kitāb wal-Ḥikmah

Allāh said,

\[\text{وَزُكِّيَّهُمُ الْكِتَابَ} \]

\{and instruct them in the Book\} meaning, Al-Qur'ān,

\[\text{وَلِيُّكَنَّهُ} \]

\{and Al-Ḥikmah\} meaning, the Sunnah, as Al-Ḥasan, Qatādah, Muqātil bin Hayyan and Abu Mālik asserted.\[2\] It was also said that ‘Al-Ḥikmah’, means ‘comprehension in the religion’, and both meanings are correct. ‘Ali bin Abī Ṭalḥah said, that Ibn ‘Abbās said that,

\[\text{وَزُكِّيَّهُمُ} \]

\{and purify them\} means, “With the obedience of Allāh.”\[3\]

\[\text{إِنَّكَ أَنتَ الْقَدِيرُ الْمُكْيَمُ} \]

\{Verily, You are the Mighty, the Wise\}.

This Āyah stated that Allāh is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

\[130. \text{And who turns away from the religion of Ibrāhīm } (i.e.\]
Islāmic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous».

»131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the `Ālamīn (mankind, Jinn and all that exists)."»

»132. And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya‘qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."»

Only the Fools deviate from Ibrāhīm’s Religion

Allāh refuted the disbelievers’ innovations of associating others with Allāh in defiance of the religion of Ibrāhīm, the leader of the upright. Ibrāhīm always singled out Allāh in worship, with sincerity, and he did not call upon others besides Allāh. He did not commit Shirk, even for an instant. He disowned every other deity that was being worshipped instead of Allāh and defied all his people in this regard. Prophet Ibrāhīm said,

«بُنِيْتُمْ لِأَرِيَادِيْنَ نَمَا أَنَّمَا مُنكِرُونَ إِلَّا نَفْسَكُمْ وَاللَّهُ فَاللَّهُ هُوَ الْأَكْرَمُ عَلَى الْأَوَّلِينَ»

«O my people! I am indeed free from all that you join as partners (in worship with Allāh). Verily, I have turned my face towards Him Who has created the heavens and the earth Ḥanīfa (Islāmic Monotheism), and I am not of Al-Mushrikīn.» (6:78-79). Also, Allāh said,

«وَأَنْعَمَ اللَّهُ عَلَى مُحَمَّدٍ وَفَقَرَهُ إِلَيْهِ بَيْنَ مَا تَنَاءَدُونَ إِلَّا أَلَّهُ فَأَرَيْنِي إِلَيْهِ مَلِكًا»

«And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allāh alone) Who did create me; and verily, He will guide me"» (43:26-27),

«وَهَوَىُ أَنَا مُكَافِأٌ مَعْلُومًا لِلَّهِ إِلَّا عَن مُوسَى وَعَدَّاهُ إِلَى نَبِيٍّ مَنْ تَعَنَّى لَهُ أَنَّمَ»
And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he (Ibrāhīm) had made to him (his father). But when it became clear to him (Ibrāhīm) that he (his father) was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Āwwah (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing (9:114), and,

Verily, Ibrāhīm was an Ummah (a leader having all the good qualities, or a nation), obedient to Allāh, Ḥanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikin. (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 (16:120-122).

This is why Allāh said here,

And who turns away from the religion of Ibrāhīm, meaning, abandons his path, way and method

(except him who fools himself) meaning, who commits injustice against himself by deviating from the truth, to wickedness. Such a person will be defying the path of he who was chosen in this life to be a true Imām, from the time he was young, until Allāh chose him to be His Khalīl, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following the path of misguidance and deviation instead? Is there more injustice than this? Allāh said,

Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed (31:13).

Abu Al-‘Āliyah and Qatādah said, “This Āyah (2:130) was revealed about the Jews who invented a practice that did not
come from Allāh and that defied the religion of Ibrāhīm.”[1] Allāh’s statement,

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Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Wali (Protector and Helper) of the believers. (3:67-68), testifies to this fact.

Allāh said next,

“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 ‘Ālāmīn (mankind, Jinn and all that exists).”

This Āyah indicates that Allāh commanded Ibrāhīm to be sincere with Him and to abide and submit to Him; Ibrāhīm perfectly adhered to Allāh’s command. Allāh’s statement,

means, Ibrāhīm commanded his offspring to follow this religion, that is, Islām, for Allāh. Or, the Āyah might be referring to Ibrāhīm’s words,

“I have submitted myself (as a Muslim) to the Lord of the ‘Ālāmīn (mankind, Jinn and all that exists).”

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them. Similarly, Allāh said,

And he (Ibrāhīm) made it [i.e. Lā ilāha illāllāh (none has the right to be worshipped but Allāh alone)] a Word lasting among his offspring, (true Monotheism) (43:28).

It might be that Ibrāhīm advised his children, including Jacob, Isaac's son, who were present. It appears, and Allāh knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrāhīm and Sarah, for the good news includes both of them in Allāh's statement,

But We gave her (Sarah) glad tidings of Ishāq (Isaac), and after Ishāq, of Ya‘qūb (Jacob) (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children. Also, Allāh said in Sūrat Al-‘Ankabūt,

And We bestowed on him (Ibrāhīm), Ishāq and Ya‘qūb, and We ordained among his offspring prophethood and the Book. (29:27), and,

And We bestowed upon him Ishāq, and (a grandson) Ya‘qūb (21:72), thus, indicating that this occurred during Ibrāhīm's lifetime. Also, Jacob built Bayt Al-Maqdis, as earlier books testified. The Two Sahīhs recorded that Abu Dharr said, "I said, 'O Messenger of Allāh! Which Masjid was built first?' He said, 'Al-Masjid Al-Ḥaram (Al-Ka'bah)." I said, 'Then?' He said, 'Bayt Al-Maqdis.' I said, 'How many years later?' He said, 'Forty years." Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in Ayāt above (2:130-132).

Adhering to Tawḥīd until Death

Allāh said,

Fath Al-Bāri 6:469, and Muslim 1:370.
meaning, perform righteous deeds during your lifetime and remain on this path, so that Allâh will endow you with the favor of dying upon it. Usually, one dies upon the path that he lived on and is resurrected according to what he died on. Allâh, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic Hadîth that says,

-Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it. Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.\(^{[1]}\) Allâh said, (92:5-10),

-As for him who gives (in charity) and keeps his duty to Allâh and fears Him. And believes in Al-Îufsânâ. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Îufsânâ (none has the right to be worshipped except Allâh). We will make smooth for him the path for evil»,

\(^{[1]}\)\textit{Fath Al-Bârî} 6:105.
Or were you witnesses when death approached Ya‘qūb (Jacob)? When he said unto his sons, “What will you worship after me?” They said, “We shall worship your Allāh (God — Allāh) the Ilāh of your fathers, Ibrāhīm (Abraham), Ismā‘î l (Ishmael), Iṣḥāq (Isaac), One Ilāh, and to Him we submit (in Islām).”

That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

Ya‘qūb’s Will and Testament to His Children upon His Death

This Āyah contains Allāh’s criticism of the Arab pagans among the offspring of Ismā‘î l as well as the disbelievers among the Children of Israel. Jacob the son of Isaac, the son of Ibrāhīm. When death came to Jacob, he advised his children to worship Allāh alone without partners. He said to them,

“What will you worship after me?” They said, “We shall worship your Ilāh (God — Allāh) the Ilāh of your fathers, Ibrāhīm, Ismā‘î l, Iṣḥāq.”

Mentioning Ismā‘î l here is a figure of speech, because Ismā‘î l is Jacob’s uncle. An-Naḥās said that the Arabs call the uncle a father, as Al-Qurṭubi mentioned.[1]

This Āyah is used as evidence that the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhārī who narrated Abu Bakr’s statement from Ibn ‘Abbās and Ibn Az-Zubayr. Al-Bukhārī then commented that there are no opposing opinions regarding this subject.[2] This is also the opinion of ‘Ā‘ishah the Mother of the believers, Al-Ḥasan Al-BAṣrī, Tawūs and ‘Aṭā’, Mālik, Ash-Shāfi‘i and Aḥmad said that

the inheritance is divided between the grandfather and the brothers. It was reported that this was also the opinion of `Umar, `Uthmān, `Ali, bin Mas`ūd, Zayd bin Thābit and several scholars among the Salaf and later generations.

The statement,

\[
إِلَهًا كُلّدٍ
\]

\{One Ilāh (God)\} means, “We single Him out in divinity and do not associate anything or anyone with Him.”

\[
وَعَلَّمَنَّهُ مُسِمِّعًا
\]

\{And to Him we submit\}, in obedience meaning, obedient and submissiveness. Similarly, Allāh said,

\[
وَلَدُّو، آسَمَّمَ مِن فِي الْخَيْرَةِ وَلَيْسَ عَلَى نَفْسِكَ وَصَاحِبَكَ وَإِذَا رَجَعُتُمْ
\]

\{While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned\} (3:83).

Indeed, Islam is the religion of all the Prophets, even if their respective laws differed. Allāh said,

\[
وَمَا أُرْسِلْتَ مِن فِي الْخَيْرَةِ إِلَّا تَوَهَّلَ إِلَّا نُزِّيَ بِهِ بَصَرُّ إِلَّا إِذَا أَمَلَ أَنْ يُعْبَدَ
\]

\{And We did not send any Messenger before you (O Muhammad ﷺ) [but We revealed to him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)\} (21:25).

There are many other Ayāt - and Ḥadīths - on this subject. For instance, the Prophet ﷺ said,

\[
فَخَنَّ مَعْصِرَ الأَلِيْهَا إِلَّا غَلَابٌ بَيْنَتَا وَأَجْدَدُهُ
\]

\{We, the Prophets, are brothers with different mothers, but the same religion.\}[^1]

Allāh said,

\[
ذَلِكَ أَنَّكَ نَذَّبْتَ
\]

\{That was a nation who has passed away\} meaning, existed before your time,

[^1]: Ahmad 2:319.
They shall receive the reward of what they earned and you of what you earn.

This Ayah proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours,

And you will not be asked of what they used to do.

This is why a Ḥadīth proclaims,

Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muḥammad), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf (Islāmic Monotheism), and he was not of Al-Mushrikīn (those who worshipped others along with Allāh.)."

Muḥammad bin Ỉṣḥāq reported that Ibn ‘Abbās said that ‘Abdullāh bin Șūriyā Al-A’war said to the Messenger of Allāh, "The guidance is only what we (Jews) follow. Therefore, follow us, O Muḥammad, and you will be rightly guided." Also, the Christians said similarly, so Allāh revealed,

And they say, "Be Jews or Christians, then you will be guided."

Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf means, "We do not need the Judaism or Christianity that you call us to, rather,

(we follow) only the religion of Ibrāhīm, Ḥanīf meaning, on the straight path, as Muḥammad bin Ka'b Al-Quraṣi and Ḥisā bin Jāriyah stated.\[1\] Also, Abu Qilābah said, "The Ḥanif is what the Messengers, from beginning to end, believed in.\[2\]

136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Iṣhāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt (the offspring of the twelve sons of Ya'qūb), and that which has been given to Mūsā (Moses) and ʿĪsā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)."
The Muslim believes in all that Allah 'revealed and all the Prophets

Allah directed His believing servants to believe in what He sent down to them through His Messenger Muhammad ﷺ and in what was revealed to the previous Prophets in general. Some Prophets Allah mentioned by name, while He did not mention the names of many others. Allah directed the believers to refrain from differentiating between the Prophets and to believe in them all. They should avoid imitating whomever Allah described as,

وَيَبْدِئُونَ أنْ يَتَّخِذُوا بَيْنَ أَنْفُسِهِمْ شَعْبًا وَيَتَّخِذُونَ نَفْسَهُمْ دِينًا وَيَتَّخِذُونَ نَفْسَهُمْ وَهْيَاتًا

And wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers» (4:150-151).

Al-Bukhārī narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah ﷺ said,

أَوِيْلَا يَتَّخِذُوا أَنْفُسَهُمْ دِينًا وَأَوِيْلَا يَتَّخِذُوا أَنْفُسَهُمْ شَعْبًا آَنُثَا بِاللَّهِ وَمَا أَنْوَلْ إِلَّا مَنْ يَشَاء

Do not believe the People of the Book, nor reject what they say. Rather, say, 'We believe in Allah and in what was sent down to us.'»[1]

Also, Muslim, Abu Dāwud and An-Nasāʾī recorded that Ibn 'Abbās said, "Mostly, the Messenger of Allah ﷺ used to recite,

نَامِهَا يَلَّوْنَ وَآُوْلُ إِلَّا إِنَّا

We believe in Allah and that which has been sent down to us» (2:136), and,

نَامِهَا يَلَّوْنَ وَآُوْلُ إِلَّا إِنَّا مُتَبَيِّنَتْ

We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)» (3:52) during the two (voluntary)

Rak'āt before Fajr.\textsuperscript{[1]}

Abu Al-‘Āliyah, Ar-Rabî‘ and Qatādah said. “Al-Asbāt are the twelve sons of Jacob, and each one of them had an Ummah of people from his descendants. This is why they were called Al-Asbāt.”\textsuperscript{[2]} Al-Khalîl bin Aḥmad and others said, “Al-Asbāt among the Children of Israel are just like the tribes among the Children of Ismā‘îl.” This means that the Asbāt are the various tribes of the Children of Israel, among whom Allâh sent several Prophets. Moses said to the Children of Israel,

\begin{quote}
آذكروهُم بسمةٌ إِنَّكُمْ عَلَيْهِمُ الْفَضْلُ وَجَعلْتُهُمُ مَلَكَ
\end{quote}

\begin{quote}
Remember the favor of Allâh to you: when He made Prophets among you, made you kings\end{quote} (5:20). Also, Allâh said,

\begin{quote}
وَطَفَّطُوهُمْ أَنْقَتَتْ عَنْهُمْ أَسُبَاطًا
\end{quote}

\begin{quote}
And We divided them into twelve tribes\end{quote} (7:160).

Al-Qurṭubî said, “Sibṭ is the group of people or a tribe all belonging to the same ancestors.”\textsuperscript{[3]}

Qatādah said, “Allâh commanded the believers to believe in Him and in all His Books and Messengers.”\textsuperscript{[4]} Also, Sulaymān bin Ḥabīb said, “We were commanded to believe in the [original] Torah and Injîl, but not to implement them.”\textsuperscript{[5]}

\begin{quote}
کَفَانَ نَشِئُوا بِعَيْشٍ مَا نَشِئُ بِهِ. ۗ فَقَدْ نَفَذْتُمْ نَفَذَةً فَإِلَّا هَمُّ هُمْ فِي شَفَاعَةٍ سَبِيلِهِمْ وَهُمْ
\end{quote}

\begin{quote}
أَنْتُمُ الْكُسَائِرُ ٌ مِّنْ أَصْحَبِ الْكِتَابِ وَمَنْ أَحْصَنَ مِنَ الْكِتَابِ ۗ وَهُمْ يَكْبُرُونَ
\end{quote}

\begin{quote}
137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the Hearer, the Knower.\end{quote}

\begin{quote}
138. [Our Šibghah (religion) is] the Šibghah of Allâh (Islām) and which Šibghah can be better than Allâh’s? And we are His worshippers.\end{quote}


\textsuperscript{[2]} Ibn Abî Ḥātim 1:399.

\textsuperscript{[3]} Al-Qurṭubî 2:141.

\textsuperscript{[4]} Ibn Abî Ḥātim 1:400.

\textsuperscript{[5]} Ibid.
Allāh said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allāh’s Books and Messengers and do not differentiate between any of them,

*then they are rightly guided* meaning, they would acquire the truth and be directed to it.

*but if they turn away* from truth to falsehood after proof had been presented to them,

*then they are only in opposition. So Allāh will suffice you against them* meaning, Allāh will aid the believers against them,

*And He is the Hearer, the Knower*. Allāh said,

*The Šibghah of Allāh*. Ad-Ḍaḥḥāk said that Ibn ‘Abbās commented, “The religion of Allāh.”[1] This Tafsīr was also reported of Mujāhid, Abu Al-ʿĀliyah, ʿIkrimah, Ibrāhīm, Al-Ḥasan, Qatādah, Ad-Ḍaḥḥāk, ‘Abdullāh bin Kathīr, ‘Atiyah Al-ʿAwī, Ar-Rabī‘ bin Anas, As-Suddi and other scholars.[2] The Āyah,

*Allāh’s Fitrāh (i.e. Allāh’s Iṣlāmic Monotheism)* (30:30) directs Muslims to, “Hold to it.”

---

139. Say (O Muhammad \( \text{س} \) to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders)."

140. Or say you that Ibrāhīm, Ismā‘īl, Ishāq, Ya‘qūb and Al-Asbāt, were Jews or Christians? Say, "Do you know better or does Allāh? And who is more unjust than he who conceals the testimony he has from Allāh? And Allāh is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

Allāh directed His Prophet \( \text{س} \) to pre-empt the arguments with the idolators:

\[
\text{قُلُوا أنَّا أُسْتَمَّنا وَأَنْتُمْ أَسْتَمَّنُونَ}
\]

1 Say (O Muhammad \( \text{س} \) to the Jews and Christians), "Dispute you with us about Allāh" meaning, "Do you dispute with us regarding the Oneness of Allāh, obedience and submission to Him and in avoiding His prohibitions,

\[
\text{وَهُوَ رَبُّنَا وَرَبُّكُمُ}
\]

while He is our Lord and your Lord?" meaning, He has full control over us and you, and deserves the worship alone without partners.

\[
\text{وَكُلُّ نَاسٍ أُعْمَلُونَ وَكُلُّكُمْ أُعْمَلُونَ}
\]

And we are to be rewarded for our deeds and you for your deeds." meaning, we disown you and what you worship, just as you disown us. Allāh said in another Āyah,

\[
\text{كَلِبُوا فَلَنَّا لَيْإِنِّي وَلَكُمْ سَلَامٍ أنْتُمْ بِهِنَّ أَعْمَلُونَ وَأَنَا بِهِنَّ أَعْمَلُونَ}
\]

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" (10:41), and,

\[
\text{أَنْتُمْ تَعْمَلُونَ فَنَّا نَعْمَثُ وَسَمِينَ وَقَدْ نَعْمِنَ أَنْعَمُ}
\]
So if they dispute with you (Muḥammad ﷺ) say: “I have submitted myself to Allāh (in Islām), and (so have) those who follow me” (3:20). Allāh said about Ibrāhīm,


His people disputed with him. He said: “Do you dispute with me concerning Allāh” (6:80), and,


Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh)? (2:258). He said in this honorable Ayāh,


And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him meaning, “We disown you just as you disown us.”


And we are sincere to Him, in worship and submission.

Allāh then criticized them in the claim that Ibrāhīm, the Prophets who came after him and the Asbāt were following their religion, whether Judaism or Christianity. Allāh said,


Say, “Do you know better or does Allāh?” meaning, Allāh has the best knowledge and He stated that they were neither Jews, nor Christians. Similarly, Allāh said in the Ayāh,


Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (to worship none but Allāh alone) and he was not of Al-Mushrikīn (3:67) and the following Ayāt. Allāh also said,


And who is more unjust than he who conceals the testimony he has from Allāh? (2:140). Al-Ḥasan Al-Ḥašrī said, “They used to recite the Book of Allāh He sent to them that stated that the true religion is Islām and that Muḥammad ﷺ is the Messenger
of Allāh. Their Book also stated that Ibrāhīm, Ismā‘īl, Isḥāq, Ya‘qūb and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people. Allāh’s statement,

«وَمَا لَكُمْ مِن حَرَّمٍ بِهَا مَّعَنَّا مَّا كَبَّرُونَ

And Allāh is not unaware of what you do», is a threat and a warning that His knowledge encompasses every one’s deeds, and He shall award each accordingly. Allāh then said,

«يَا أَيُّهَا الَّذِينَ آمَنُواْ فَلَا تُطِبُّواْ مَا كَبَّرُواْ مَا كَبَّرْتُمْ

That was a nation who has passed away» meaning, existed before you,

«لَا تُطِبُّواْ مَا كَبَّرْتُمْ وَلَا تَكُونُواْ مِن ذَٰلِكَ مَعَ كُلِّ صَابِرٍ

They shall receive the reward of what they earned, and you of what you earn» meaning, they bear their deeds while you bear yours,

«وَلَوْلَا كَانَتْ لَكُمْ مِن شِيْءٍ كَانَ أَثَانٌ

And you will not be asked of what they used to do» meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds. Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allāh’s orders and following His Messengers who were sent as warners and bearers of good news. Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allāh, the Lord of the worlds, to all mankind and the Jinns. May Allāh’s peace and blessings be on Muḥammad ﷺ and the rest of Allāh’s Prophets.
412. The fools (idolators, hypocrites, and Jews) among the people will say:

“What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer.” Say (O Muhammad ﷺ): “To Allah belong both, east and the west. He guides whom He wills to the straight way.”

413. Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a Wasat (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allah guided. And
Allāh would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.

Changing the Qiblah — Direction of the Prayer

Imām Al-Bukhārī reported that Al-Barā’ bin ‘Āzib narrated: “Allāh’s Messenger ﷺ offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka‘bah (at Makkah). The first prayer which he offered (facing the Ka‘bah) was the ‘Asr (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in Ruku) during their prayers (facing Jerusalem). He addressed them saying, ‘By Allāh, I bear witness that I have offered prayer with the Prophet ﷺ facing Makkah (Ka‘bah).’ Hearing that, those people immediately changed their direction towards the House (Ka‘bah) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous Qiblah (Jerusalem) before it was changed towards the House (the Ka‘bah in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allāh then revealed:

وَمَا كَانَ اللَّهُ يَخْسَأُ إِسْتَيْضِعُ إِلَّا كَانَ اللَّهُ بِالْكَانِ عَزُوًّا قُدُرًا

“And Allāh would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid) (2:143).”

Al-Bukhārī[1] collected this narration, while Muslim[2] collected it using another chain of narrators. Muhammad bin Ishāq reported that Al-Barā’ narrated: Allāh’s Messenger ﷺ used to offer prayers towards Bayt Al-Maqdis (in Jerusalem), but would keep looking at the sky awaiting Allāh’s command (to change the Qiblah). Then Allāh revealed:

فَهَلَّ نَرَى نَّفْلَةٍ وَسَمَىَّا فِي السَّمَاءِ تَفْرِيقًا لَّهُمَا فَرَءَاهَا فَأَوْلَىَ وَجَهَّاهَا فَنَّظَرَ

Verily, We have seen the turning of your (Muḥammad’s) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harām (at Makkah).” (2:144)

A man from among the Muslims then said, “We wish we could know about those among us who died before the Qiblah was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards Bayt Al-Maqdis.” Allāh then revealed:

«وَاٰلَيْكُمْ ۖ أَنْ تَقْتُلُواْ أَنفُسَكُمْ إِسْتِفْعَامًا»

«And Allāh would never make your faith (prayers) to be lost.» (2:143)

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, “What made them change the former Qiblah that they used to face?” Allāh then revealed:

«سَبُلُ الْسُّفَهَاءِ مِنَ الْأَوَّالِ»

«The fools (idolators, hypocrites, and Jews) among the people will say...»

until the end of the Āyah.\[1\]

'Ali bin Abu Ṭalḥah related that Ibn ‘Abbās said: When Allāh’s Messenger迁移到Al-Madīnah, Allāh commanded him to face Bayt Al-Maqdis (Jerusalem). The Jews were delighted then. Allāh’s Messenger迁移到faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrāhīm’s Qiblah (the Ka‘bah in Makkah) and used to supplicate to Allāh and kept looking up to the sky (awaiting Allāh’s command in this regard). Allāh then revealed:

«تَوَّارِىٰ وَجُبَّاهُمْ ۖ مَطْلُوبًا»

«turn your faces (in prayer) in that direction.»

meaning, its direction. The Jews did not like this change and said, “What made them change the Qiblah that they used to face (meaning Jerusalem)?” Allāh revealed:

\[1\] Al-Qurṭubi 3:133.
“Say (O Muḥammad ﷺ): ‘To Allāh belong both, east and the west. He guides whom He wills to the straight way.’”\footnote{At-Ṭabarī 3:138.}

There are several other Ahādīth on this subject. In summary, Allāh’s Messenger ﷺ was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of Ka‘bah), so that the Ka‘bah would be between him and Bayt Al-Maqdis. When the Prophet ﷺ migrated to Al-Madīnah, this practice was no longer possible; then Allāh commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbās and the majority of the scholars have stated.

Al-Bukhārī reported in his Sahīḥ that the news (of the change of Qiblah) was conveyed to some of the Anṣār while they were performing the ‘Aṣr (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the Ka‘bah.\footnote{Al-Bukhārī no. 399. These people were from the tribe of Banu Salamah.}

It is reported in the Sahīḥayn (Al-Bukhārī & Muslim) that Ibn ‘Umar narrated: While the people were in Quba’ (Mosque) performing the Fajr (Dawn) prayer, a man came and said, “A (part of the) Qur’ān was revealed tonight to Allāh’s Messenger ﷺ and he was commanded to face the Ka‘bah. Therefore, face the Ka‘bah. They were facing Ash-Shām, so they turned towards the Ka‘bah.”\footnote{Fath Al-Bārī 8:24, and Muslim 1:375.}

These Ḥadīths prove that the Nāsīkh (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the Nāsīkh had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous ‘Aṣr, Maghrib and ‘Ishā’ prayers (although they had prayed them towards Jerusalem after Allāh had changed the Qiblah). Allāh knows best.

When the change of Qiblah (to Ka‘bah in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said:

\[\text{وَلَبَّٰواَنَمَّمُ الْأَلْبَارِ} \]
What has turned them (Muslims) from their Qiblah to which they used to face in prayer?

They asked, “What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)?” Allâh answered their questions when He stated:

قَلْ نَفَّذَ الْقُبُورُ وَالْمَهْدُ

Say (O Muḥammad ﷺ): “To Allâh belong both, east and the west.”

meaning, the command, the decision and the authority are for Allâh Alone. Hence:

قَبْلَ الْأَمۡرِ أَن تُولِّوَا نَظْرَيْكُمۡ مِنْهُ الْشَّمْسِ وَالْقُلُوبِ وَلَكِنَّ الْأَمۡرَ مِن‌َا عَلَيْهِنَّ

...so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne).” (2:115),

and:

يَبْشُرُ الْأَرْضَ أَن تُولُوَانَ مَوَارِجَكُمۡ مِنْ شَمَشٍ وَقُلُوبٍ وَلَكِنَّ الْأَمۡرَ مِن‌َا عَلَيْهِنَّ

It is not Al-BIRR (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-BIRR is the one who believes in Allâh.” (2:177)

This statement means, the best act is to adhere to Allâh’s commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allâh’s commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allâh’s care and kindness towards His servant and Messenger, Muḥammad ﷺ, and certainly, his Ummah (Muslim nation) is profoundly great. Allâh has guided them to the Qiblah of (Prophet) Ibrâhîm – Allâh’s Khâlîl (intimate friend). He has commanded them to face the Ka’bah, the most honorable house (of worship) on the face of the earth, which was built by Ibrâhîm Al-Khâlîl in the Name of Allâh, the One without a partner. This is why Allâh said afterwards:
"Say (O Muhammad ﷺ): "To Allah belong both, east and the west. He guides whom He wills to the straight way."

Imam Ahmad reported that 'A'ishah (the Prophet's wife) said that Allah's Messenger ﷺ said about the People of the Scripture (Jews and Christians):

"إِنْهُمْ لا يَحْسَبُونَ عَلَى شَيءٍ كَمَا يَحْسَبُونَ عَلَى وُجُودِ الْجَمَاعَةِ الَّتِي هِيَ هِدَايَةُ اللهِ لَهَا وَصُلُّوا عَلَيهَا وَعَلَى الْبَيِّنَةِ الَّتِي هِيَ هِدَايَةُ اللهِ لَهَا وَصُلُّوا عَلَيهَا وَعَلَى فُؤُودُهَا خَلَفُ الإِمَامِ أَمِينٌ"

"They do not envy us for a matter more than they envy us for Jumudah (Friday) to which Allah has guided us and from which they were led astray; for the (true) Qiblah to which Allah has directed us and from which they were led astray; and for our saying 'Amin' behind the Imam (leader of the prayer)."[1]

The Virtues of Muhammed's Nation

Allah said:

"وَذَلِكَ جُنُودُكُمْ أَنَّهُمْ وَسَلُّوا فِي صَدْرِهِمْ سَهْدَةً عَلَى الْمَآءِ وَيَكُونُ الْرُّسُولُ عَلَيْهِمْ سَهِيدًا"

"Thus We have made you [true Muslims], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you."

Allah stated that He has changed our Qiblah to the Qiblah of Ibrāhim and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue. The word Wasat in the Ayah means the best and the most honored. Therefore, saying that (the Prophet's tribe) Quraysh is in the Wasat regarding Arab tribes and their areas, means the best. Similarly, saying that Allah's Messenger ﷺ was in the Wasat of his people, means he was from the best subtribe. Also, 'Aṣr, the prayer that is described as 'Wusta' (a variation of the word Wasat), means the best prayer, as the authentic collections of Ahādith reported. Since Allah made this Ummah (Muslim nation) the Wasat, He has endowed her with the most complete legislation, the best

Manhaj (way, method, etc.) and the clearest Madhhab (methodology, mannerism, etc). Allāh said:

وَهُوَ الَّذِي يَتَّلِمْكُمْ وَمَا جَعَلْنَا عَلَيْكُمْ فِي الْأُمَيَّةِ حَرَّمّ فِتْرَةً لَّيْكُمُ إِلَّا هُوَ الْبَيْتُ الْمُسْتَفَقِّيَّ مَنْ خَلَفَ فِي اثْنَيْنِ إِلَّا هُوَ الْمَسْتَفَقِّيَّ

(He has chosen you (to convey His Message of Islamic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father İbrahim. It is He (Allāh) Who has named you Muslims both before and in this (the Qur’ān), that the Messenger (Muḥammad ﷺ) may be a witness over you and you be witnesses over mankind) [22:78]

Moreover, Imām ʿAbd Allāh b. ʿAbd al-Rahmān b. ʿAṣārī reported that Abu Saʿīd narrated:

Allāh’s Messenger ﷺ said:

ۣۜۡۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢۢ
Imām Aḥmad also reported that Abu Sa‘īd Khudri narrated: Allah’s Messenger (ﷺ) said:

"The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, ‘Has he (their Prophet) conveyed (the Message) to you?’ They would say, ‘No.’ He would be asked, ‘Have you conveyed (the Message) to your people?’ He would say, ‘Yes.’ He would be asked, ‘Who testifies for you?’ He would say, ‘Muḥammad and his Ummah.’ Muḥammad and his Ummah would then be summoned and asked, ‘Has he conveyed (the Message) to his people?’ They would say, ‘Yes.’ They would be asked, ‘Who told you that?’ They would say, ‘Our Prophet (Muḥammad) came to us and told us that the Messengers have conveyed (their Messages).’"

Hence Allah’s statement:

﴿وَمَا أَفْتَرَىٰنِكُمْ إِلَّا مَا سَأَلْتُمُوهُ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

"Thus We have made you a Wasat nation."

He said, "(meaning) the ‘Adl," (he then continued reciting the Ayah):

﴿وَنَكَّلَنَّكُمْ أَنَّا وَسَلَّمْنَا إِنَّكُمْ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

"Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you."[1]

Furthermore, Imām Aḥmad reported that Abul-Aswad narrated: I came to Al-Madinah and found that an epidemic had broken out that caused many fatalities. I sat next to

‘Umar bin Al-Khaṭṭāb once when a funeral procession started and the people praised the dead person. ‘Umar said, “Wajabat (it will be recorded as such), Wajabat!” Then another funeral was brought forth and the people criticized the dead person. Again, ‘Umar said, “Wajabat.” Abul-Aswad asked, “What is Wajabat, O Leader of the faithful?” He said, “I said just like Allāh’s Messenger ﷺ had said:

"أَلْيَمَا مُسَلِّمٌ شهَدَ لَهُ أَربَعَةٌ بَيْحَاءَتَيْهِ اللّهُ الْجَبَّةٌ، قَالَ: فَقُلْنَا وَلَّانَا، فَاذْكُرْنِيَ الْمَفْتَرِىَ ثَمَّ لَمْ تَسْأَلَهُ عَنِ الْوَاحِدِ.

"Any Muslim for whom four testify that he was righteous, then Allāh will enter him into Paradise.’ We said, ‘What about three?’ He said, ‘And three.’ We said, ‘And two?’ He said, ‘And two.’ We did not ask him about (the testimony) of one (believing) person.”’

This was also recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasā‘i.[2]

The Wisdom behind changing the Qiblah

Allāh then said:

"وَمَا جَاهَدَ الْمُتَّقِيُّونَ مِنۡ أَن يَتَّبَعُوا الْقُبُورَ مِنۡ أَن يَتَّبَعِ الْبَيْحَاءَتَيْنَ، كَانَتُ كَبِيرَةَ إِلَّا عَلَى الْمَلَأِ دَٰخِلِيَّةَ آخِرَةٍ،"

"And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided.”

Allāh states thus: We have legislated for you, O Muḥammad, facing Bayt Al-Maqdis at first and then changed it to the Ka‘bah so as to find who will follow and obey you and thus face whatever you face.

«دَّى، يَتَّبَعَ عَلَى عِبَادِيَّةٍ»

«...from those who would turn on their heels.»

meaning, reverts from his religion. [Allâh then said:]

آية كنّا لهب

(Indeed it was great (heavy, difficult))

The Āyah indicates that changing the Qiblah from Bayt Al-Maqdis to the Ka’bah is heavy on the heart, except for whomever Allâh has rightly guided their hearts, who believe in the truth of the Messenger ﷺ with certainty and that whatever he was sent with is the truth without doubt. It is they who believe that Allâh does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers. Similarly, Allâh said:

وَذَا نَارٍ مَّا أَوْلَى صَرْحَةً يَتَبَيَّنُ نَزْلَةُ آيَةِ هَيَّةٍ كَثِيرَةٍ فَأَينَ اِلَّذِينَ يَتَبَكَّرُونَ

(And whenever there comes down a Sūrah (chapter from the Qur’ān), some of them (hypocrites) say: “Which of you has had his faith increased by it?” As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add doubt and disbelief to their doubt and disbelief; and they die while they are disbelievers.) (9:124, 125)

and:

وَنَزَرُونَ عَلَى الْقُرْآنِ وَهُمْ لَا يَفْتَقُونَ وَلَا يَعْقِلُونَ وَلَا يَرْجُونَ إِلَّا حَسَّاسَةً

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

Certainly, those who remained faithful to the Messenger ﷺ, obeyed him and faced whatever Allâh commanded them, without doubt or hesitation, were the leaders of the Companions. Some scholars stated that the Early Migrants
(who migrated with the Prophet ﷺ from Makkah to Al-Madinah) and Anṣār (the residents of Al-Madinah who gave aid and refuge to both the Prophet ﷺ and the Migrants) were those who offered prayers towards the two Qiblah (Bayt Al-Maqdis and then the Ka'bah).

Al-Bukhārī reported in the explanation of the Āyah (2:143) that Ibn 'Umar narrated: While the people were performing the Fajr (Dawn) prayer in the Quba’ Mosque, a man came and said, “Qur'ān was revealed to the Prophet ﷺ and he was ordered to face the Ka’bah. Therefore, face the Ka’bah.” They then faced the Ka’bah. Muslim also recorded it. \[1\]

At-Tirmidhi added that they were performing Ruku’ (bowing down in prayer), and then changed the direction (of the Qiblah) to the Ka’bah while still bowing down. \[2\] Muslim reported this last narration from Anas. \[3\] These Ḥadīths all indicate the perfect obedience the Companions had for Allāh and His Messenger ﷺ and their compliance with Allāh’s commandments, may Allāh be pleased with them all.

Allāh said:

\[
\text{وَمَا كَانَ اللَّهُ لِنُجِيبُكُمْ إِسْتَجْمَلُونَ}
\]

\langle And Allāh would never make your faith (prayers) to be lost. ⟩

meaning, the reward of your prayers towards Bayt Al-Maqdis before would not be lost with Allāh. It is reported in Ṣaḥīḥ that Abu Isḥāq As-Sabī’īy related that Barā’ narrated: “The people asked about the matter of those who offered prayers towards Bayt Al-Maqdis and died (before the Qiblah was changed to Ka’bah). Allāh revealed:

\[
\text{وَمَا كَانَ اللَّهُ لِنُجِيبُكُمْ إِسْتَجْمَلُونَ}
\]

\langle And Allāh would never make your faith (prayers) to be lost. ⟩”

It was also recorded by At-Tirmidhi from Ibn ‘Abbās, and At-Tirmidhi graded it Ṣaḥīḥ. \[4\]

Ibn Isḥāq reported that Ibn ‘Abbās narrated:

\[1\] Fath Al-Bāri 8:22.
\[2\] Muslim 1:375.
\[3\] Tuhfat Al-Aḥwadhi 8:300.
\[4\] Muslim 1:375.
\[5\] Fāṭh Al-Bāri 8:20, Tuhfat Al-Aḥwadhi 8:300.
And Allah would never make your faith to be lost.

entails: Your (prayer towards) the first Qiblah and your believing your Prophet and obeying him by facing the second Qiblah; He will grant you the rewards for all these acts. Indeed,

 Truly, Allah is full of kindness, the Most Merciful towards mankind.

Furthermore, it is reported in the Sahih that Allah’s Messenger saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse. Allah’s Messenger said:

Do you think that this woman would willingly throw her son in the fire?” They said, “No, O Messenger of Allah!” He said, “By Allah! Allah is more merciful with His servants than this woman with her son.”

Verily, We have seen the turning of your (Muhammad’s) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e., Jews

The First Abrogation in the Qur'an was about the Qiblah

'Ali bin Abu Talhah related that Ibn 'Abbās narrated: The first abrogated part in the Qur'an was about the Qiblah. When Allāh's Messengerﷺ migrated to Al-Madinah, the majority of its people were Jews, and Allāh commanded him to face Bayt Al-Maqdis. The Jews were delighted then. Allāh’s Messengerﷺ faced it for ten and some months, but he liked to face the Qiblah of Ibrāhīm (Ka'bah in Makkah). He used to supplicate to Allāh and look up to the sky (awaiting Allāh's command). Allāh then revealed:

«Verily, We have seen the turning of your (Muḥammad's) face towards the heaven», until,

«...and when you turn your faces (in prayer) in that direction.»

The Jews did not like this ruling and said:

«“What has turned them (Muslims) from their Qiblah (prayer direction) to which they used to face in prayer.” Say (O Muḥammad), “To Allāh belong both, east and the west.”» (2:142)[1]

Allāh said:

«...so wherever you turn (yourselves or your faces) there is the Face of Allāh» (2:115),

and:

«And We made the Qiblah (prayer direction towards Jerusalem)»

which you used to face, only to test those who followed the
Messenger (Muḥammad ﷺ) from those who would turn on
their heels (i.e., disobey the Messenger).  2:143

Is the Qiblah the Ka‘bah itself or its General Direction?

Al-Ḥākim related that ‘Ali bin Abu Ṭālib said:

«فَرَّارِضُكْ تَوَارَى الْمَسْجِدُ الْمَرْجِيَّةُ»

«...so turn your face in the direction of Al-Masjid Al-Ḥarām
(at Makkah).» means its direction.»[1]

Al-Ḥākim then commented that the chain of this narration is
authentic and that they (i.e., Al-Bukhārī and Muslim) did not
include it in their collections.

This ruling concerning the Qiblah is also the opinion of Abu
Al-‘Āliyah, Mujāhid, Ikrīmah, Sa‘īd bin Jubayr, Qatādah, Ar-
Rabī’ bin Anas and others.[2]

Allāh’s Statement:

«وَجَعَلْنَا بَيْنَ يَدَيْنِي نَصْرًا لَّكُمْ وَنَعَمًا لِّلَّذِينَ يَتَّقُونَ»

«(And wheresoever you people are, turn your faces (in prayer)
in that direction)»

is a command from Allāh to face the Ka‘bah from wherever
one is on the earth: the east, west, north or south. The
exception is of the voluntary prayer (Nāfī) while one is
traveling, for one is allowed to offer it in any direction his body
is facing, while his heart is intending the Ka‘bah. Also, when
the battle is raging, one is allowed to offer prayer, however he
is able. Also, included are those who are not sure of the
direction and offer prayer in the wrong direction, thinking that
it is the direction of the Qiblah, because Allāh does not burden
a soul beyond what it can bear.

The Jews had Knowledge that the (Muslim) Qiblah
would later be changed

Allāh stated that:

وَلَوْ نَزَّلْنَا عَلَيْهِمْ كِتَابًا مُّقَرَّبًا أَلَوْنَا الْكِتَابَ لَيَدْعُونَ أَنَّ اللَّهَ لَهُمْ مَن ذِي نَزَمٍ

Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. »

This Ayah means: The Jews, who did not like that you change your Qiblah from Bayt Al-Maqdis, already knew that Allâh will command you (O Muḥammad) to face the Ka'bah. The Jews read in their Books their Prophets’ description of Allâh’s Messenger ﷺ and his Ummah, and that Allâh has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelieve and rebellion. This is why Allâh threatened them when He said:

وَمَا أَنتَ لَهُمْ مَّلِيتٌ ۖ ۖ إِلَّا نَذَرًا مَّسَّتُهُمْهُمُ ۖ ۖ أَمَا أَنتَ بِمَا كَتَبْنَا فِي كِتَابِنَا ۖ ۖ شَيْئًا بَعْضُهُمْ يَكْتُبُونَ وَبَعْضُهُمْ يَخْتَفُونَ ۖ ۖ أَلَمْ يَكُونَ مَآءً مُّقْنَىٰ أَمَّا أَنتُ مِنَ الْحَسَنَاتِ ۖ ۖ إِنَّا أَيْنَ الْكَلِيلُ ۖ ۖ ۖ إِنَّا أَيْنَ الْعَظِيمُ

(And Allâh is not unaware of what they do.)

145. And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other’s Qiblah. Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the wrongdoers.

The Stubbornness and Disbelief of the Jews

Allâh describes the Jews’ disbelief, stubbornness and defiance of what they know of the truth of Allâh’s Messenger ﷺ, that if the Prophet ﷺ brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires. In another instance, Allâh said:

إِنَّ الَّذِينَ حَمَّلُوا عَلَيْهِمْ سَكِنسٌ رَبِّهِ لاَ يُؤْمِنُونَ ۖ وَلَوْ سَأَلُوكَ حَدَّثْكَ مَا يَوْمَ يَوْمٍ حَتَّى يَرَوُا النَّذَابَةَ الْأَكْبَرَ
"Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment." (10:96, 97)

This is why Allah said here:

وَلَوْ نَأْتِ ٱلنَّاسَ ذِي الْقُسُولَةَ ﴿۲۳﴾

And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction).

Allah’s statement:

وَنَتَّابِعُ ٱلْقِبَلَةَ ﴿۲۴﴾

...nor are you going to follow their Qiblah,

indicates the vigor with which Allah’s Messenger implements what Allah commanded him. Allah’s statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet adheres by Allah’s commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case. Hence, praying towards Bayt Al-Maqdis was not because it was the Qiblah of the Jews, but because Allah had commanded it. Allah then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allah said to His Messenger and his Ummah:
Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the wrongdoers.

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it—[i.e., the qualities of Muhammad ﷺ which are written in the Tawrâh and the Injil].

This is the truth from your Lord. So be you not one of those who doubt.

The Jews know that the Prophet ﷺ is True, but they hide the Truth

Allâh states that the scholars of the People of the Scripture know the truth of what Allâh's Messenger ﷺ was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent. Similarly, in a Hadith, Allâh's Messenger ﷺ said to a man who had a youngster with him:

"Is this your son?" He said, "Yes, O Messenger of Allâh! I testify to this fact." Allâh's Messenger ﷺ said:

"Well, you would not transgress against him nor would he transgress against you."

According to Al-Qurṭubi, it was narrated that 'Umar said to 'Abdullâh bin Salâm (an Israelite scholar who became a Muslim), "Do you recognize Muḥammad as you recognize your

own son?” He replied, “Yes, and even more. The Honest One
descended from heaven on the Honest One on the earth with
his (i.e., Muhammad’s) description and I recognized him,
although I do not know anything about his mother’s story.”[1]

Allāh states next that although they had knowledge and
certainty in the Prophet ﷺ, they still:

«conceal the truth.»

The Āyah indicates that they hide the truth from the people,
about the Prophet ﷺ, that they find in their Books,

«while they know it.» Allāh then strengthens the resolve of His
Prophet ﷺ and the believers and affirms that what the Prophet
ﷺ came with is the truth without doubt, saying:

«(This is) the truth from your Lord. So be you not one of those
who doubt.»

148. For every nation there is a direction to which they face
(in their prayers). So hasten towards all that is good.
Wheresoever you may be, Allāh will bring you together (on the
Day of Resurrection). Truly, Allāh is able to do all things.

Every Nation has a Qiblah

Al-‘Awfī reported that Ibn ‘Abbās said:

«For every nation there is a direction to which they face (in
their prayers)»

“This talks about followers of the various religions. Hence,
every nation and tribe has its own Qiblah that they choose,

while Allāh’s appointed Qiblah is what the believers face.\footnote{1}

Abūl-ʿĀliyāh said, “The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allāh has guided you, O (Muslim) Ummah, to a Qiblah which is the true Qiblah.”\footnote{2} This statement was also related to Mujāhid, ‘Aṭā’ Aḍ-Ḍaḥḥāk, Ar-Rabī’ bin Anas, As-Suddi, and others.\footnote{3}

This last Āyah is similar to what Allāh said:

«To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh.» (5:48)

In the Āyah (2:148), Allāh said:

«Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.»

meaning: He is able to gather you from the earth even if your bodies and flesh integrated and scattered.

«149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.»

«150. And from wheresoever you start forth (for prayers), turn

\footnote{1} ʿAṭ-Ṭabarî 3:193.  
\footnote{2} Ibn Abī Ḥātim 1:121.  
\footnote{3} Ibn Abī Ḥātim 1:121-122.
your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My blessings on you and that you may be guided.

**Why was changing the Qiblah mentioned thrice?**

This is a third command from Allāh to face Al-Masjid Al-Ḥarām (the Sacred Mosque) from every part of the world (during prayer). It was said that Allāh mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allāh first said:

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فَدَرَّرْنَا تَحْلِيلًا وَنَا في السَّمَاوَاتِ مُفْتَسِرُونَ
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"Verily, We have seen the turning of your (Muhammad’s) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you" (2:144), until:

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وَلَبِنَ الْذِّيْنِ أَرْضَى الْكَذَّابُونَ لَعَلَّهُمْ يَعْفَفُونَ أَنْ هَيْ إِلَى رَبِّهِمْ وَمَا أَلَّهُ يَقْبَلُ عَنْهُمْ مَا يَعْمَلُونَ
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"Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka’bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do." (2:144)

Allāh mentioned in these Ayāt His fulfillment of the Prophet’s wish and ordered him to face the Qiblah that he liked and is pleased with. In the second command, Allāh said:

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定量 حَنَّ حِيْثُ لَكُمْ وَلَدَيْكُمْ ٍفَتَمْ يَسْتَيْعَبُ الْحَقَّ وَلَيْسَ الْنَّاسُ بِرَبِّكَ وَمَا أَلَّهُ
```

"And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām that is indeed the truth from your Lord. And Allāh is not unaware of what you do."

Therefore, Allāh states here that changing the Qiblah is also the truth from Him, thus upgrading the subject more than in the first Ayāh, in which Allāh agreed to what His Prophet
had wished for. Thus Allāh states that this is also the truth from Him that He likes and is pleased with. In the third command, Allāh refutes the Jewish assertion that the Prophet ﷺ faced their Qiblah, as they knew in their Books that the Prophet ﷺ will later on be commanded to face the Qiblah of Ibrāhīm, the Ka‘bah. The Arab disbelievers had no more argument concerning the Prophet’s Qiblah after Allāh commanded the Prophet ﷺ to face the Qiblah of Ibrāhīm, which is more respected and honored, rather than the Qiblah of the Jews. The Arabs used to honor the Ka‘bah and liked the fact that the Messenger ﷺ was commanded to face it.

The Wisdom behind abrogating the Previous Qiblah

Allāh said:

\[
\text{...so that men may have no argument against you}
\]

Therefore, the People of the Book knew from the description of the Muslim Ummah that they would be ordered to face the Ka‘bah. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the Qiblah of Bayt Al-Maqdis, which was also the Qiblah of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allāh’s Statement:

\[
\text{...except those of them that are wrongdoers,}
\]

indicates the Mushrikīn (polytheists) of Quraysh. The reasoning of these unjust persons was the unsound statement: “This man (Muhammad) claims that he follows the religion of Ibrāhīm! Hence, if his facing Bayt Al-Maqdis was a part of the religion of Ibrāhīm, why did he change it?” The answer to this question is that Allāh has chosen His Prophet ﷺ to face Bayt Al-Maqdis first for certain wisdom, and he obeyed Allāh regarding this command. Then, Allāh changed the Qiblah to the Qiblah of Ibrāhīm, which is the Ka‘bah, and he also obeyed Allāh in this command. He, obeys Allāh in all cases and never engages in the defiance of Allāh even for an instant, and his Ummah imitates him in this.
Allāh said:

\[ \text{กาล่า นั้น} \]  
\( \text{...so fear them not, but fear Me!} \)

meaning: 'Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.' Indeed, Allāh Alone deserves to be feared.

Allāh said:

\[ \text{เวณิช} \]  
\( \text{...so that I may complete My blessings on you.} \)

This Āyah relates to Allāh's statement:

\[ \text{ยิ่งกว่า} \]  
\( \text{...so that men may have no argument against you}, \)

meaning: I will perfect My bounty on you by legislating for you to face the Ka'bah, so that the (Islamic) Sharī'ah (law) is complete in every respect. Allāh said:

\[ \text{มีก็} \]  
\( \text{...that you may be guided.} \)

meaning: 'To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.' This is why this Ummah is the best and most honored nation ever.

\[ \text{ก็มา} \]  
\( \text{151. Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you did not know.} \)

\[ \text{ก็มา} \]  
\( \text{152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.} \)
Muḥammad’s Prophecy is a Great Bounty from Allāh

Allāh reminds His believing servants with what He has endowed them with by sending Muḥammad ﷺ as a Messenger to them, reciting to them Allāh’s clear Ayāt and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of Jāhiliyyah (pre-Islamic era). The Messenger ﷺ also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur‘ān, and the Hīkmaḥ (i.e., the wisdom), which is his Sunnah. He also teaches them what they knew not. During the time of Jāhiliyyah, they used to utter foolish statements. Later on, and with the blessing of the Prophet’s Message and the goodness of his prophecy, they were elevated to the status of the Awdīya’ (loyal friends of Allāh) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues. Allāh said:

«أَلَّا تُقَبِّلُوا مَن ظَلَّ مِنَ الْجَهَّالِينَ إِلَّا مَنْ أَنزَلَ عَلَيْهِمْ نَزْلًا مِّنْهُمْ وَلَبِثُوا عَلَى مَا ظَنُّوْا».

«Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting unto them His verses (the Qur‘ān), and purifying them (from sins).» (3:164)

Allāh also criticized those who did not give this bounty its due consideration, when He said:

«أَلَمْ تَرَ إِلَى الْجَهَّالِينَ أَنْ أَنزَلْتُ لَهُمْ مِنْ رَبِّهِمْ كَفَّارَةً وَغَدَّ طَورٌ لَّهُمْ مِّنْ دُرْرِهِمْ».

«Have you not seen those who have changed the favors of Allāh into disbelief (by denying Prophet Muḥammad ﷺ) and his Message of Islām, and caused their people to dwell in the house of destruction?» (14:28)

Ibn ‘Abbās commented, “Allāh’s favor means Muḥammad.”[1] Therefore, Allāh has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

«فَذَٰلِكَ اذْكُرُونِى وَأَشْكُورُونِى لِي وَلَا تُفْسَدُونَ».

«Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.»

Mujahid said that Allâh’s statement:

```plaintext
(كُنَا أُرْسِلْنَا رَتِيعًا نَحْنُو عَلَيْهِ)
```

(Similarly (to complete My favor on you), We have sent among you a Messenger (Muhammad ﷺ) of your own,) means: Therefore, remember Me in gratitude to My favor.[¹]

Al-Hasan Al-Baṣrî commented about Allâh’s statement:

```plaintext
(ثُمَّ ذَكَرْنَاهُ فِي نَفْسِهِ وَاتَّقُوهُ فِي مَالِ ذَكَرْنَاهُ)
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(Therefore remember Me. I will remember you),

“Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness).”[²]

An authentic Ḥadîth states:

```plaintext
يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرْنَاهُ فِي نَفْسِهِ وَاتَّقَى ذَكَرْنَاهُ فِي مَالِ ذَكَرْنَاهُ
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(Allâh the Exalted said, ‘Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.’)[³]

Imâm Aḥmad reported that Anas narrated that Allâh’s Messenger ﷺ said:

```plaintext
قَالَ اللَّهُ ﺃลْمَعْ: يَا أُبُو آدمَ، إِن ذَكَرْنَا فِي نَفْسِكَ ذُكَرْنَا، إِن ذَكَرْنَا فِي مَالِ ذُكَرْنَا - أَوْ قَالَ: فِي مَلاَكَةٍ - وَإِن ذُكَرْنَا فِي مَلاَكَةٍ ذُكَرْنَا، إِن ذُكَرْنَا فِي مَلاَكَةٍ ذُكَرْنَا، إِن ذُكَرْنَا فِي مَلاَكَةٍ ذُكَرْنَا
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(Allâh the Exalted said, ‘O son of Àdam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm’s length. If you draw closer to Me by a forearm’s length, I will draw closer to you by an arm’s length. And if you come to Me walking, I will come

[²] Ibn Abî Ḥâtim 1:141.
to you running).

Its chain is Šahih, it was recorded by Al-Bukhāri.\(^{[1]}\) Allāh said:

«...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.»

In this Āyah, Allāh commands that He be thanked and appreciated, and promises even more rewards for thanking Him. Allāh said in another Āyah:

«And (remember)

when your Lord proclaimed: “If you give thanks (by accepting faith and worshipping none but Allāh), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe.”

Abu Rajā’ Al-Uṭāridi said: ‘İmran bin Ḥuṣayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards. He said, “Allāh’s Messenger ἂ said:

«Those whom Allāh has favored with a bounty, then Allāh likes

to see the effect of His bounty on His creation”, or he said, “on His servant” - according to Rūḥ (one of the narrators of the Ḥadīth).[1]

153. O you who believe! Seek help in patience and Aṣ-Ṣalāḥ (the prayer). Truly, Allāh is with Aṣ-Ṣābirīn (the patient).

154. And say not of those who are killed in the way of Allāh, “They are dead.” Nay, they are living, but you perceive (it) not.

The Virtue of Patience and Prayer

After Allāh commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience. A Ḥadīth states:

«مَثَّلَ الْمُؤْمِنِينَ لَيْكُمُ الْإِنسَانَ الَّذِي كَانَ أَصَابَهُ مَرَارَةُ فَنَصَبَ كَانَ خَيْرًا لَهُ وَإِنَّ أَصَابَهُ ضَرَارًا فَفَصَّبَ كَانَ خَيْرًا لَهُ»

«Amazing is the believer, for whatever Allāh decrees for him, it is better for him! If he is tested with a bounty, he is grateful for it and this is better for him; and if he is afflicted with a hardship, he is patient with it and this is better for him.»[2]

Allāh has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allāh’s statement:

«وَاسْتِبْنِيْنِيْ بِالْحَمْدِ وَالْفَطْرَةِ وَإِنَّا لَكِبَارٌ إِلَّا عَلَى الْخَيْرِينَ»

«(And seek help in patience and Aṣ-Ṣalāḥ (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshi’in [i.e., the true believers in Allāh])» (2:45)

There are several types of Ṣabr — patience: one for avoiding the prohibitions and sins, one for acts of worship and obedience. The second type carries more rewards than the first.

type. There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

‘Abdur-Rahmān bin Zayd bin Aslam said, “Ṣabr has two parts: patience for the sake of Allāh concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired. Those who acquire these qualities will be among the patient persons whom Allāh shall greet (when they meet Him in the Hereafter; refer to Sūrat Al-Ahzāb 33:44), Allāh willing.”[^1]

**The Life enjoyed by Martyrs**

Allāh's statement:

> «وَلَا تَقُولوا لَن يُغْلِبَنَّ فِي سَبِيلِ اللَّهِ مَن يُمَلَّىٰ بِأَمْوَٰلِهِ»

> «And say not of those who are killed in the way of Allāh, “They are dead.” Nay, they are living.»

indicates that the martyrs are alive and receiving their sustenance.

Muslim reported in his Ṣahīḥ:

> "أَنَّ أَوْزَاعَ السَّهَادَاءِ فِي حَوَاضِلٍ عَظِيمٍ حُسْرَ، مَشْرَعُ فِي الْجَسَدِ حُيَّرَ السَّاءِ، تُمَّ تِلَّهُ إِلَى نُفَاعِيْلٍ مَعْلُوقَةَ بَعْضُ الْمُرْجِي، فَأَطْلَعُ عَلَيْهِمْ رَبُّكَ اطْلَاعًا، فَقَالَ: مَاذَا تَجْعَلُونَ؟ فَقَالُوا: يَا رَبِّنَا رَبِّيُّ يُسْتَغْفِرُونَنَا لِعُوْمِنَ نُفَاعِيْلَ؟ ثُمَّ عَادَ إِلَيْهِمْ يُسْتَغْفِرُونَنَا، فَلَمْ يَا رَبُّنَا رَأَوْنَا أَنَّهُمْ لا يَزْرَعُونَ مِنْ أَنْ يُسْتَغْفِرُونَنَا، فَقَالُوا: يَوْمَئِذَ أَنْ خَلَفُوا إِلَى الدَّارِ الْأَخَرَيْنِ فَتَقَافَلُوا فِي سَبِيلِهِ حُيَّرَ فِي عُيُوْنِ ذَٰلِكَ مَرْأَةٌ أُخْرَىٰ - لِيَقُولُنَّ مِنْ نُوَابِ الْشَّهَاءَةِ - يَقُولُ الرَّبُّ جَلَّ جَلَالَهُ: إِنَّا كَتَبْنَ أَنْهُمْ إِلَيْهِ لا يُزَجِّعُونَهُ»

> "The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allāh). Your Lord looked at them and asked them, 'What do you wish for?' They said, 'What more could we wish for while You have favored us with what You have not favored any other of your creation?' He repeated the question again. When they realized that they will be asked (until they answer), they said, 'We wish that You send

[^1]: Ibn Abī Ḥātim 1:144.
us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom). The Lord then said, 'I have written that they will not be returned to it (earthly life) again.'  \(^{(1)}\)

Imām Aḥmad reported that 'Abdur-Rahmān bin Ka'b bin Mālik narrated from his father that Allāh's Messenger ﷺ said:

«The believer's soul is a bird that feeds on the trees of Paradise until Allāh sends it back to its body when the person is resurrected.» \(^{(2)}\)

This Ḥadīth includes all the believers in its general meaning. Thus, the fact that the Qur'ān mentions the martyrs in particular in the above Āyāh serves to honor, glorify and favor them (although the other believers share the rewards they enjoy).

\(^{155.}\) And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Aḥṣābirin (the patient).

\(^{156.}\) Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."

\(^{157.}\) They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.

**The Believer is Patient with the Affliction and thus gains a Reward**

Allāh informs us that He tests and tries His servants, just as He said in another Āyāh:

\(^{(1)}\) Muslim 3:1502.

\(^{(2)}\) Aḥmād 3:455.
And surely, We shall try you till We test those who strive hard (for the cause of Allah) and As-Sâbirîn (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful). (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger. Allah said in another Ayah:

So Allah made it taste extreme of hunger (famine) and fear. (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allah has used here the word ‘Libâs’ (cover or clothes) of fear and hunger. In the Ayat above, Allah used the words:

with something of fear, hunger, meaning, a little of each.

Then (Allah said),

loss of wealth, meaning, some of the wealth will be destroyed,

lives meaning, losing friends, relatives and loved ones to death,

and fruits, meaning, the gardens and the farms will not produce the usual or expected amounts. This is why Allah said next:

but give glad tidings to As-Sâbirîn (the patient).

He then explained whom He meant by 'the patient' whom He praised:
meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allāh and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allāh on the Day of Resurrection. These facts thus compel them to admit that they are Allāh’s servants and that their return will be to Him in the Hereafter.

This is why Allāh said:

أولئك علىهم صلواتٌ من رضيهم ورضيهم

They are those on whom are the Salawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy.

meaning, Allāh’s praise and mercy will be with them. Sa‘īd bin Jubayr added, “Meaning, safety from the torment.”

وأولئك هم المهتدين

(and it is they who are the guided ones.) Umar bin Al-Khaṭṭāb commented: “What righteous things, and what a great heights.

أولئك علىهم صلواتٌ من رضيهم ورضيهم

They are those on whom are the Salawāt from their Lord, and (they are those who) receive His mercy are the two righteous things.

وأولئك هم المهتدين

(and it is they who are the guided ones) are the heights.”

The heights means more rewards, and these people will be awarded their rewards and more.

The Virtue of asserting that We all belong to Allāh, during Afflictions

There are several Ahādīth that mention the rewards of admitting that the return is to Allāh by saying:

«إِنَّ الْجَهَالَةَ وَالْخَيْرَةَ لَيْكَ عَلَيْهِ ۖ كَمَا كَانَتُ لَهُمُ السَّيِّدَةُ»

«"Truly, to Allāh we belong and truly, to Him we shall return."»

when afflictions strike. For instance, Imām Aḥmad reported that Umm Salamah narrated: Once, Abu Salamah came back after he was with Allāh’s Messenger ﷺ and said: I heard Allāh’s Messenger ﷺ recite a statement that made me delighted. He said:

لا يُصِيبُ أَحَدًا مِنّي مُصِيبًا فَيَسْتَرِجِعُ وَعَدَ مُصِيبٌ فَيَقُولُ: اللَّهُمَّ أَجَرْنِي
في مُصِيبَيْنِ وَأَخْلِفْيُ لي خُبَرًا مِنْهَا، إِلَّا فَعَلُّ ذَلِكَ بِهِ»

«No Muslim is struck with an affliction and then says Istirjā’ when the affliction strikes, and then says: ‘O Allāh! Reward me for my loss and give me what is better than it,’ but Allāh will do just that.»

Umm Salamah said: So I memorized these words. When Abu Salamah died I said Istirjā’ and said: “O Allāh! Compensate me for my loss and give me what is better than it.” I then thought about it and said, “Who is better than Abu Salamah?” When my ʿiddah (the period of time before the widow or divorced woman can remarry) finished, Allāh’s Messenger ﷺ asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it. He then asked me for marriage and when he finished his speech, I said, “O Messenger of Allāh! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allāh would punish me. I am old and have children.”

He said:

فَأَنَّا مَا ذَكَرْتُ بِمِنْ السَّنٍ فَنَسَأَ بِذِبَاهِهِ اللهُ غَزَّ وَجَلَّ عَلَيْكَ، وأَنَا مَا ذَكَرْتُ بِمِنْ السَّنُّ
فَقَدْ أَصَابَتِي مَثَلُ الْذِّي أُصَابَ، وأَنَا مَا ذَكَرْتُ مِنْ الْبُلَايَ، فَإِنَّمَا جَبَلَيْكَ جَيَاثٌ»
As for the jealousy that you mentioned, Allāh the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.

She said, “I have surrendered to Allāh’s Messenger.” Allāh’s Messenger ﷺ married her and Umm Salamah said later, “Allāh compensated me with who is better than Abu Salamah: Allāh’s Messenger ﷺ.”[1] Muslim reported a shorter version of this Ḥadīth.[2]

4158. Verily, Aṣ-Ṣafā and Al-Marwāh[3] are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or ’Umrah (pilgrimage) of the House to perform Ṭawāf between them. And whoever does good voluntarily, then verily, Allāh is All-Recognizer, All-Knower.

The Meaning of “it is not a sin” in the Āyah

Imām Aḥmad reported that ‘Urwah said that he asked ‘Ā’ishah about what Allāh stated:

Verily, Aṣ-Ṣafā and Al-Marwāh (two mountains in Makkah) are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or ’Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Ṭawāf) between them (Aṣ-Ṣafā and Al-Marwāh).

“By Allāh! It is not a sin if someone did not perform Ṭawāf around them.” ‘Ā’ishah said, “Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, ‘It

[3] The names of the two small mountains that the pilgrims walk and run between during the rites of ‘Umrah.
is not a sin if one did not perform Tawāf around them.’ Rather, the Āyah was revealed regarding the Anṣār, who before Islam, used to assume Ihlāl (or Iḥrām for Ḥajj) in the area of Mushallal for their idol Manāt that they used to worship. Those who assumed Ihlāl for Manāt, used to hesitate to perform Tawāf (going) between Mounts Aṣ-Ṣafā and Al-Marwah. So they (during the Islamic era) asked Allāh’s Messenger ﷺ about it, saying, ‘O Messenger of Allāh! During the time of Jāhiliyyah, we used to hesitate to perform Tawāf between Aṣ-Ṣafā and Al-Marwah.’ Allāh then revealed:

{إِنِّي أَسْتُرِئُ الْيَوْمَ الْيَوْمِ ۚ إِنَّ اللَّهَ فَيْضًا مُّنِيبًا}

*Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or ‘Umrah of the House to perform the going (Tawāf) between them.*

‘Ā’ishah then said, “Allāh’s Messenger ﷺ has made it the Sunnah to perform Tawāf between them (Aṣ-Ṣafā and Al-Marwah), and thus, no one should abandon performing Tawāf between them.”[1] This Ḥadīth is reported in the Sahihayn.

In another narration, Imām Az-Zuhri reported that ‘Urwh said: Later on I (‘Urwh) told Abu Bakr bin ‘Abdur-Raḥmān bin Al-Ḥārith bin Hishām (of ‘Ā’ishah’s statement) and he said, “I have not heard of such information. However, I heard learned men saying that all the people, except those whom ‘Ā’ishah mentioned, said, ‘Our Tawāf between these two hills is a practice of Jāhiliyyah.’ Some others among the Anṣār said, ‘We were commanded to perform Tawāf of the Ka’bah, but not between Aṣ-Ṣafā and Al-Marwah.’ So Allāh revealed:

{إِنِّي أَسْتُرِئُ الْيَوْمَ الْيَوْمِ ۚ إِنَّ اللَّهَ فَيْضًا مُّنِيبًا}

*Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.*”

Abu Bakr bin ‘Abdur-Raḥmān then said, “It seems that this verse was revealed concerning the two groups.”[2] Al-Bukhārī collected a similar narration by Anas.

Ash-Sha’bī said, “Īsāf (an idol) was on Aṣ-Ṣafā while Nā’ilah

(an idol) was on Al-Marwah, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing Tawāf between them. Thereafter, the Āyah (2:158 above) was revealed.”

The Wisdom behind legislating Sa‘ī between Aṣ-Ṣafā and Al-Marwah

Muslim recorded a long Ḥadīth in his Sahih from Jābir, in which Allāh’s Messenger ﷺ finished the Tawāf around the House, and then went back to the Rukn (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near Aṣ-Ṣafā while reciting:

«إِنَّا أُلْبِسْناَ وَالْمِرْصَىَ مِنْ سَمَّىَ أَنَّهُ»

«Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.»

The Prophet ﷺ then said, «I start with what Allāh has commanded me to start with [meaning start the Sa‘ī (i.e., fast walking) from the Aṣ-Ṣafā].» In another narration of An-Nasa’i, the Prophet ﷺ said, «Start with what Allāh has started with (i.e., Aṣ-Ṣafā).»[1]

Imām Aḥmad reported that Ḥabibah bint Abu Tajrāh said, “I saw Allāh’s Messenger ﷺ performing Tawāf between Aṣ-Ṣafā and Al-Marwah, while the people were in front of him and he was behind them walking in Sa‘ī. I saw his garment twisted around his knees because of the fast walking in Sa‘ī (he was performing) and he was reciting:

«اتِّصَارْنَفَانِ انَّ اللهَ كَتَبَ عَلَيْكُمْ السَّغِيْرِ.»

«Perform Sa‘ī, for Allāh has prescribed Sa‘ī on you.»[2]

This Ḥadīth was used as a proof for the fact that Sa‘ī is a Rukn[3] of Ḥajj. It was also said that Sa‘ī is Wājib,[4] and not a Rukn of Ḥajj and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with

[3] A pillar, which if not performed, then the act of worship must be repeated.
[4] An obligatory element, which if not performed can be expiated as directed.
Damm.\[1\] Allāh has stated that Ṭawāf between Aṣ-Ṣafā and Al-Marwah is among the symbols of Allāh, meaning, among the acts that Allāh legislated during the Ḥajj for Prophet Ibrāhīm.

Earlier we mentioned the Ḥadith by Ibn ‘Abbās that the origin of Ṭawāf comes from the Ṭawāf of Ḥajar (Prophet Ibrāhīm’s wife), between Aṣ-Ṣafā and Al-Marwah seeking water for her son (Ismā’īl) Ibrāhīm had left them in Makkah, where there was no habitation for her. When Ḥajar feared that her son would die, she stood up and begged Allāh for His help and kept going back and forth in that blessed area between Aṣ-Ṣafā and Al-Marwah. She was humble, fearful, frightened and meek before Allāh. Allāh answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of Zamzam bring forth its water for her, which is:

«طَعَامٌ طَفِيْلٌ، وَنَفْرَاءٌ سَفِيرٌ»

“A tasty (or nutritional) food and a remedy for the illness.”

Therefore, whoever performs Sa‘ī between Aṣ-Ṣafā and Al-Marwah should remember his meekness, humbleness and need for Allāh to guide his heart, lead his affairs to success and forgive his sins. He should also want Allāh to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allāh to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, — the same providence which was provided to Ḥajar.

Allāh then states:

«وَمَنْ طُطِقَ حَيَاةً»

“And whoever does good voluntarily.”

It was said that the Āyah describes performing Ṭawāf more than seven times, it was also said that it refers to voluntary ‘Umrah or Ḥajj. It was also said that it means volunteering to do good works in general, as Ar-Rāzi has stated. The third opinion was attributed to Al-Ḥasan Al-Baṣrī.\[2\] Allāh knows best.

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\[1\] A form of expiation in which an animal is slaughtered in Makkah and distributed among the poor.

\[2\] Ar-Rāzi 4:146.
Allāh states:

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...then verily, Allāh is All-Recognizer, All-Knower.\)

meaning, Allāh’s reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone. Indeed:

\[\text{Surly, Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward.} \text{(4:40)}\]

\[\text{فإِنَّ الْأَيَّامَ يُكَشَّفُونَ مَا أَرْمَىٰ مِنَ الْبَيْنِيَاتِ وَلَا يَكْبِرُ مِنْ حِكْمَةِ فِي الْكِتَابِ أَلْوَاتُكَ}
\[\text{تُقَدِّمُهُمُ الْأَمْرُ وَلَا يَكْبِرُ مِنْ مُثْلِهَا أَثْرًى عَلَى هُمْ \text{(4:40)}}
\[\text{وَإِنَّ الْأَرْوَاهُ الْفُجُورُ} \text{جَعَلَهَا لَا يُحْفَظُ عَلَيْهِمْ هُدًى وَلَا غَيْبًةً لَّهُمْ} \text{4:40)}

\[\text{جَعَلَهَا لَا يُحْفَظُ عَلَيْهِمْ هُدًى وَلَا غَيْبًةً لَّهُمْ} \text{4:40)}

\[\text{159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allāh and cursed by the cursers.} \text{4:40)}

\[\text{160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.} \text{4:40)}

\[\text{161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allāh and of the angels and of mankind, combined.} \text{4:40)}

\[\text{162. They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved}. \text{4:40)}

The Eternal Curse for Those Who hide Religious Commandments

These Ayāt sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allāh
has made such aspects clear for His servants through the Books that He revealed to His Messengers. Abu Al-‘Āliyah said that these Āyāt, “were revealed about the People of the Scripture who hid the description of Muḥammad ﷺ.”[1] Allāh then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allāh and by the cursers.

A Ḥadīth in the Musnad, narrated through several chains of narrators, that strengthens the overall judgment of the Ḥadīth, states that Abu Hurayrah narrated that Allāh’s Messenger ﷺ said:

"Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection."[2]

It is also recorded by Al-Bukhāri that Abu Hurayrah said, “If it was not for an Āyah in Allāh’s Book, I would not have narrated a Ḥadīth for anyone:

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down."

Mujāhid said, “When the earth is struck by drought, the animals say, ‘This is because of the sinners among the Children of Ādam. May Allāh curse the sinners among the Children of Ādam.’”[4]

Abu Al-‘Āliyah, Ar-Rabi‘ bin Anas and Qatādah said that

"and cursed by the cursers"

means that the angels and the believers will curse them.[5]

Moreover, a Hadith states that everything, including the fish in the sea, asks for forgiveness for the scholars. The Ayah (2:159 above) states that those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allah, the angels, all humanity, and those who curse (including the animals) each in its own distinct way. Allah knows best.

From this punishment, Allah excluded all who repent to Him:

«إِلَّا أَلْبِينَ تَابِعًا وَأَسْلَمُوا وَبَيَّنُوا»

Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).

This Ayah refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

«فَأُولَئِكَ أُوْلُبُ عَلَيْهِمْ وَأُوْلُبُ الْكَبْرَاءِ»

These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

This Ayah also indicates that those who used to call to innovation, or even disbelief, and repent to Allah, then Allah will forgive them. Allah afterwards states that those who disbelieve in Him and remain in this state until they die, then:

«أَوْلَآِئِكَ عَلِيمُ قَدْنَا أَمَرَّوا وَلَمْ يَأْمَرُوا وَكَانُوا لَمَعَانِيَ»

It is they on whom is the curse of Allah and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of Jahannam, where,

«لَا يَقْطَعُ عَنْهُمْ الْمَذَابُ»

Their punishment will neither be lightened.

Hence, the torment will not be decreased for them,

«وَلَمْ يَكْوَرِسُ»

Nor will they be reprieved.

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge
with Allâh from this evil end.

**Cursing the Disbelievers is allowed**

There is no disagreement that it is lawful to curse the disbelievers. 'Umar bin Al-Khaṭṭāb and the Imâms after him used to curse the disbelievers in their Qunùt (a type of supplication) during the prayer and otherwise. As for cursing a specific disbeliever, some scholars stated that it is not allowed to curse him, because we do not know how Allâh will make his end. Others said that it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allâh curse him! He is being brought repeatedly (to be flogged for drinking)." Allâh’s Messenger ﷺ said:

\[
\text{دَلَّ لَّمِنَ الَّذِينَ يُبَشِّرُونَهُمْ بِاللهِ وَرَسُولِهِ}
\]

"Do not curse him, for he loves Allâh and His Messenger."[1]

This Hadîth indicates that it is allowed to curse those who do not love Allâh and His Messenger ﷺ. Allâh knows best.

\[163. \text{And your Ilâh (God) is One Ilâh (God – Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.} \]

In this Ayâh, Allâh mentions that He is the only deity, and that He has no partners or equals. He is Allâh, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious — Ar-Rahmân, the Most Merciful — Ar-Rahîm. We explained the meanings of these two Names in the beginning of Sûrat Al-Fâtîhah. Shahr bin Ḥawshab reported that Asmâ’ bint Yazîd bin As-Sakan narrated that Allâh’s Messenger ﷺ said:

\[
\text{اسمُ اللهِ الأعظمُ في هاتينِ الآيتينِ}
\]

"Allâh’s Greatest Name is contained in these two Ayât:"

created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness. Allāh said:

«And your Ilāh (God) is One Ilāh (God - Allāh), Lā ilāhā illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.» and:

Lā ilāhā illa Huwa (none has the right to be worshipped but He), Al-Haiyūl-Qaiyūm (the Ever Living, the One Who sustains and protects all that exists).» (3:1, 2)[1]

Then Allāh mentions some of the proof that He is alone as the deity, that He is the One who

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes

the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayāt (proofs, evidences, signs, etc.) for people of understanding.

The Proofs for Tawḥīd

Allāh said:

«إنَّ في خلْقِ النَّشَرِينِ»

«Verily, in the creation of the heavens and the earth... »

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has. Allāh continues:

«وَبَتَّلَ فِي أَلْبِيٍّ وَذُبَّارٍ»

«...and in the alternation of night and day.»

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allāh said:

«لَا يَتَغَلَّبُ الْقَمَرُ عَلَى النَّهْارِ وَلَا النَّهْارُ عَلَى الْقَمَرِ وَلَكَ بِهِمَا سُبْحَانُك»

«It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.» (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allāh said:

«نوَلِيجُ اللَّيْلَ في النَّهَارِ وَنْوَلِيجُ النَّهَارَ في اللَّيْلِ»

«Allāh merges the night into the day, and He merges the day into the night» (57:6)

meaning, He extends the length of one from the other and vice versa. Allāh then continues:

«وَالْقَلْبِ اللَّيْلَ يَتَحْيَى في النَّهَارِ وَنْوَلِيجُ اللَّيْلَ»

«...and the ships which sail through the sea with that which is of use to mankind.»

Shaping the sea in this manner, so that it is able to carry
ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allâh then continues:

\[ \text{وَمَا أَنزَلَ اللَّهِ مِنَ الْآفَاتِ مِنَ الْآفَاتِ يَوْمَ أَخْرَى يَوْمَ الْآفَاتِ بَعْدَ مَوْتِهِا} \]

\[ \ldots \text{and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death} \]

which is similar to Allâh’s statement:

\[ \text{وَمَا أَنزَلَ اللَّهِ عَلَى الْأَرْضِ الْأَنَامَةَ أَحِبَّتِهَا وَأَخْرَجَهَا بِنَتَائِجَ يَمْنُتا مَكْرُوْهُ} \]

\[ \text{And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.} \] (36:33), until:

\[ \text{وَمَا لَا يَعْلَمُونَ} \]

\[ \text{which they know not.} \] (36:36)

Allâh continues:

\[ \text{وَمَا فِي الْأَرْضِ مِنَ الْخَيْطَاءَ} \]

\[ \text{and the moving (living) creatures of all kinds that He has scattered therein,} \]

meaning, in various shapes, colors, uses and sizes, whether small or large. Allâh knows all that, sustains it, and nothing is concealed from Him. Similarly, Allâh said:

\[ \text{وَمَا مَاتُوْنَ فِي الْأَرْضِ إِلَّا عَلَىٰ اللَّهِ رَزُقُهَا وَسُرُوقُهَا وَسُوَءُّهَا كَثُرَتُ عَلَيْهَا لِيَضًرِعَنَّ ثَيْبَيْنَ} \]

\[ \text{And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawh Al-Mahfûz – the Book of Decrees with Allâh).} \] (11:6)

\[ \text{وَضَعَفَ الْيَتِّيفَ} \]

\[ \ldots \text{and in the veering of winds...} \]

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north
(the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the Ka'bah, sometimes from the west, striking its back. There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allah knows best.

Allah continues:

«...and clouds which are held between the sky and the earth.»

The clouds run between the sky and the earth to wherever Allah wills of lands and areas.

Allah said next:

«...are indeed Ayat for people of understanding.»

meaning, all these things are clear signs that testify to Allah's Oneness. Similarly, Allah said:

«Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire."» (3:190, 191)
165. And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.

The Condition of the Polytheists in this Life and the Hereafter

In these Ayat, Allah mentions the condition of the polytheists in this life and their destination in the Hereafter. They appointed equals and rivals with Allah, worshipping them along with Allah and loving them, just as they love Allah. However, Allah is the only deity worthy of worship, Who has neither rival nor opponent nor partner. It is reported in the Sahihayn that ‘Abdullāh bin Mas‘ūd said: I said, “O Messenger of Allah! What is the greatest sin?” He said:

أَن تَجَّعَلَ اللَّهُ بَدَا وَهُوَ خَلَقُكَ

"To appoint a rival to Allah while He Alone has created you."

[1]

Allah said:

وَالَّذِينَ خَبَّارُ أَنَا عَلَيْهِمْ بَلَغْتُمْ تَحْكُمًا

"But those who believe, love Allah more (than anything else)"

Because these believers love Allah, know His greatness, revere Him, believe in His Oneness, then they do not associate

anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allâh warns those who commit Shirk,

\[\text{\textit{If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh.}}\]

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and Shirk (polytheism), then they would shun the deviation that they live by.

Allâh mentions their false beliefs in their idols, and that those they followed will declare their innocence of them. Allâh said:

\[\text{\textit{When those who were followed disown (declare themselves innocent of) those who followed (them).}}\]

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

\[\text{\textit{We declare our innocence (from them) before You. It was not us they worshipped.}}\] (28:63), and:

\[\text{\textit{"Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."}}\] (34:4)

The Jinn will also disown the disbelievers who worshipped them, and they will reject that worship. Allâh said:

\[\text{\textit{And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the}}\]
Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.\footnote{46:5, 6} Allāh said:

\begin{quote}
\textit{And they have taken (for worship) ālihah (gods) besides Allāh, that they might give them honor, power and glory (and also protect them from Allāh’ punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).\footnote{19:81, 82}}
\end{quote}

Prophet Ibrāhīm said to his people:

\begin{quote}
\textit{If you have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.\footnote{29:25}}
\end{quote}

\begin{quote}
\textit{But if you could see when the Zālimūn (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: “Had it not been for you, we should certainly have been believers!” And those who were arrogant will say to those who were deemed weak: “Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimūn (polytheists, sinners, disbelievers, criminals).” Those who were deemed weak will say}
\end{quote}
to those who were arrogant: "Nay, but it was your plotting by
night and day, when you ordered us to disbelieve in Allah and
set up rivals to Him!" And each of them (parties) will conceal
their own regrets (for disobeying Allah during this worldly life),
when they behold the torment. And We shall put iron collars
round the necks of those who disbelieved. Are they required
ought except what they used to do? (34:31-33) Allah said:

"And Shaytan (Satan) will say when the matter has been
decided: "Verily, Allah promised you a promise of truth. And I
too promised you, but I betrayed you. I had no authority over
you except that I called you, and you responded to me. So
blame me not, but blame yourselves. I cannot help you, nor can
you help me. I deny your former act in associating me (Satan)
as a partner with Allah (by obeying me in the life of the world).
Verily, there is a painful torment for the Zalimun (polytheists
and wrongdoers)." (14:22)

Allah then said:

"...and they see the torment, then all their relations will be cut
off from them."

meaning, when they see Allah's torment, their power and
means of salvation are all cut off, and they will have no way of
making amends, nor will they find a way of escape from the
Fire. 'Atâ' reported that Ibn 'Abbâs said about:

"then all their relations will be cut off from them."

"meaning the friendship." Mujâhid reported a similar
statement in another narration by Ibn Abu Najîh.[1]

Alláh said:

«وَقَالُواِ اللَّهُ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ أَلَمْ يَكُنْ لَنَا كَرَةً قُرُضُرتَ بِيْنَهُمْ كَمَا نُزِّرْنَا وَتَوَسَّلْنَا»

«And those who followed will say: “If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.”»

This Āyah means: ‘If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Alláh Alone instead.’ But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Alláh said. This is why Alláh said:

«كَذَٰلِكَ رَبُّكُمُ الَّذِي أَنْعَثِمْهُ حَسَّدُكُمْ عَلَيْهِمْ»

«Thus Alláh will show them their deeds as regrets for them.» meaning, their works will vanish and disappear. Similarly, Alláh said:

«وَقَدْ نَهَىٰ إِلَيْهِ مَا عَمِلُوا بِهِمْ عَمَلُ فَجَعَلْنَاهُ فَجَعَلَهُ مَكَٰفَأَةً كَفُورًا»

«And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.» (25:23)

Alláh also said:

«فَنَّبَلَ الْتَّلْبِينَ كَفُرُوا بِرَبِّيِّهِ أَصْلَنَّهُ كَرَمًا أَنْبَذَتْ بِهِ أُنْبِيَتُهُ بِعَيْنٍ عَاصِفَةً»

«The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.» (14:18), and:

«وَأَلِلَّهُ سَكَّعُوا أَصْلَنَّهُ كَرَمًا بِيَدِهِ يَسَّٰعُ بِهِ ٱللَّهُ مَاتًا»

«As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water.» (24:39)

This is why Alláh said — at the end of the Āyah 2:167 above

«وَتَأْمَرُونَ مِنَ ٱلْكَبْرَاءِ»

«And they will never get out of the Fire.»
168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you an open enemy.

169. He (Satan) commands you only what is evil and Fāḥshā‘ (sinful), and that you should say about Allāh what you know not.

The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of Shayṭān

After Allāh stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of Shayṭān, meaning his ways and methods with which he misguides his followers, like prohibiting the Bahīrah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or Sā‘ībah (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a Wāsīlah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that Shayṭān made attractive to them during the time of Jāḥiliyyah. Muslim recorded ‘Iyāḍ bin Ḥimār saying that Allāh’s Messenger ﷺ said that Allāh the Exalted says,

"Every type of wealth I have endowed My servants is allowed for them…" (until), ‘I have created My servants Ḥunafā‘ (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I
allowed for them.'[1]

Allāh said:

«...he is to you an open enemy.»

warning against Satan. Allāh said in another instance:

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

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

Qatādah and As-Suddi commented on what Allāh said:

«...and follow not the footsteps of Shaytān (Satan):»

Every act of disobedience to Allāh is among the footsteps of Satan.[2]

‘Abd bin Humayd reported that Ibn ‘Abbās said: “Any vow or oath that one makes while angry, is among the footsteps of Shaytān and its expiation is that of the vow.” [3] Allāh’s statement:

«He (Satan) commands you only what is evil and Fahshā (sinful), and that you should say about Allāh what you know not.»

The verse means: Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as

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[3] Feeding ten poor persons, clothing them, freeing a servant, or fasting three days; and refer to 5:89 in the Qur’ān.
He commands you to commit what is even worse, that is, saying about Allāh without knowledge. So this includes every innovator and disbeliever.

4170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?

4171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

The Polytheist imitates Other Polytheists

Allāh states that if the disbelievers and polytheists are called to follow what Allāh has revealed to His Messenger ﷺ and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following," meaning, worshipping the idols and the false deities. Allāh criticized their reasoning:
meaning, those whom they follow and whose practices they imitate, and:

«...did not understand anything nor were they guided?»

meaning, they had no sound understanding or guidance. Ibn Ishâq reported that Ibn ‘Abbâs said that this was revealed about a group of Jews whom Allâh’s Messenger ﷺ called to Islam, but they refused, saying, “Rather, we shall follow what we found our forefathers following.” So Allâh revealed this Āyah (2:170) above.⁴

The Disbeliever is just like an Animal

Allâh then made a parable of the disbelievers, just as He said in another Āyah:

«For those who believe not in the Hereafter is an evil description.» (16:60)

Similarly, Allâh said here (2:171 above)

«And the example of those who disbelieve...»

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds. This is what is reported from Ibn ‘Abbâs, Abu Al-Āliyah, Mujâhid, ‘Ikrimah, ‘Aṭâ’, Al-Ḥasan, Qatâdah, ‘Aṭâ’ Al-Khurâsâni and Ar-Rabî’ bin Anas.⁵

⁴ Aṭ-Ṭabârî 3:305.
⁵ Ibn Abî Ḥâtim 1:225-228.
means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

means, they do not comprehend or understand anything.

172. O you who believe (in the Oneness of Allāh – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.

173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allāh. 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.

The Command to eat Pure Things and the Explanation of the Prohibited Things

Allāh commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a Hadith recorded by Imām Aḥmad, that Abu Hurayrah said that Allāh’s Messenger ᵃˢ said:

أَيُّنَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَّا يُقِلُّ إِلاً طَيِّبًا، وَإِنَّ اللَّهَ أَمَّارَ الْمُؤَمِّنِينَ أَمَّرَ بِهِ الْمُعْلَمِينَ، فَقَالَ: «أَيُّنَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَّا يُقِلُّ إِلاً طَيِّبًا» وَقَالَ: «أَيُّنَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَّا يُقِلُّ إِلاً طَيِّبًا»
"O people! Allāh is Ṭayyib (Pure and Good) and only accepts that which is Ṭayyib. Allāh has indeed commanded the believers with what He has commanded the Messengers, for He said: "O (you) Messengers! Eat of the Ṭayyib and do righteous deeds. Verily, I am well-acquainted with what you do" (23:51), and: "O you who believe! Eat of the lawful things that We have provided you with!" He then mentioned a man, "who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, 'O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?" [1] It was also recorded by Muslim and At-Tirmidhi [2]

After Allāh mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals. Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the going of horns or by being partly eaten by a wild animal. Dead animals of the sea are excluded from this ruling, as is explained later, Allāh willing, as Allāh said:

«Lawful to you is (the pursuit of) watergame and its use for food» (5:96),

and because of the Ḥadīth about the whale recorded in the Ṣaḥīḥ.[3] The Musnad, Al-Muwatta’ and the Sunan recorded the Prophet ḫ saying about the sea:

Its water is pure and its dead are permissible.\footnote{1}

Ash-Shāfi‘ī, Aḥmad, Ibn Mājah, and Ad-Dāraquṭnī reported that Ibn "Umar said that the Prophet \textit{saw} said:

أُحِلْتُ لَنَا مِيتُانِينَ وَذِمَانَ، السَّمْكُ وَالجَرَادُ وَالْكَبِدُ وَالطَّخَالُ

"We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen."\footnote{2}

We will mention this subject again in \textit{Sūrat Al-Mā‘idah} (chapter 5 in the Qur‘ān), \textit{In shā’ Allāh} (if Allāh wills).

\textbf{Issue:} According to Ash-Shāfi‘ī and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal. In one narration from him, Mālik said that they are pure themselves, but become impure because of their location. Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurṭubi commented: “Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid.”\footnote{3} Ibn Mājah reported that Salmān said that Allāh’s Messenger \textit{saw} was asked about butter, cheese and fur. He said:

\textit{الَّذِي حَلَّ مِنْ أَحْلَلَ اللَّهُ فِي كِتَابِهِ، وَالْخَرَازَمِ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَنَّا عَنْهُ}

"The allowed is what Allāh has allowed in His Book and the prohibited is what Allāh has prohibited in His Book. What He has not mentioned is a part of what He has pardoned."\footnote{4}

Allāh has prohibited eating the meat of swine, whether


\footnote{3} Al-Qurṭubi 2:221.

\footnote{4} Ibn Mājah 2:1117.
slaughtered or not, and this includes its fat, either because it is implied, or because the term *Lahm* includes that, or by analogy. Similarly prohibited are offerings to other than Allāh, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of Jāhilīyyah. Al-Qurṭubi mentioned that ‘Ā’ishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims. She said, “Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables.”[1]

**The Prohibited is Allowed in Cases of Emergency**

Then Allāh permitted eating these things when needed for survival or when there are no permissible types of food available. Allāh said:

» فِي إِضْرَارٍ عَيْبٍ بِعَضْرٍ وَلَا عَارٍ

«But if one is forced by necessity without willful disobedience nor transgressing due limits», meaning, without transgression or overstepping the limits,

» فَاللَّهُ عَلَيْهِ رَحْمَةٌ عَبْدُهُ رَحْمَةٌ

«...then there is no sin on him.»

meaning, if one eats such items, for,

» إِنِّي اللَّهُ غَفُورٌ رَّحِيمٌ

«Truly, Allāh is Oft-Forgiving, Most Merciful.»

Mujāhid said, “If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn’t, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allāh, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allāh, then the permission does not apply to him even if he is in dire need.” The same was reported from Sa’īd bin Jubayr. Sa’īd and Muqāṭil bin Ḥayyān are reported to have said that without willful disobedience means, “Without believing that it

is permissible.”[1] It was reported that Ibn ‘Abbās commented on the Āyah:

\[
\text{"...without willful disobedience nor transgressing"}
\]

saying, “Without willful disobedience means eating the dead animal and not continuing to do so. Qatādah said:

\[
\text{"...without willful disobedience"}
\]

“Without transgressing by eating from the dead animals, that is when the lawful is available.”[2]

**Issue:** When one in dire straits finds both — dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals. Ibn Mājah reported that ‘Abbād bin Shurāḥbil Al-Ghubari said, “One year we suffered from famine. I came to Al-Madīnah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allāh’s Messenger ﷺ and told him what had happened. He said to the man:

\[
\text{‘Who fed him when he was hungry — or he said starving — nor have you taught him if he was ignorant.’}
\]

The Prophet ﷺ commanded him to return ‘Abbād’s garment to him, and to offer him a Wasq (around 180 kilograms) - or a half Wasq - of food.[3]

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the Ḥadīth that ‘Amr bin Shu’ayb narrated from his father that his grandfather said: Allāh’s Messenger ﷺ was asked about the hanging clusters of dates. He said:

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There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.\(^{[1]}\)

Muqātil bin Ḥayyān commented on:

\[\text{...then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.}\]

"For what is eaten out of necessity."\(^{[2]}\) Saʿīd bin Jubayr said, "Allāh is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity."\(^{[3]}\) Masrūq said, "Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire."\(^{[4]}\) This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

\[\begin{align*}
\text{"Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment."}\end{align*}\]

\[\begin{align*}
\text{"Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire."}\end{align*}\]

\[\begin{align*}
\text{"That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition."}\end{align*}\]

\(^{[1]}\) Tuḥfat Al-ʿAwadhi 4:510.

\(^{[2]}\) Ibn Abī Ḥātim 1:240.

\(^{[3]}\) Ibn Abī Ḥātim 1:240.

\(^{[4]}\) Al-Bayhaqi in As-Sunan Al-Kubrā 9:357.
Criticizing the Jews for concealing what Allāh revealed

Allāh said:

«إنَّ الَّذينَ كَفَرُوا بِآياتِنَا َٰوَهَّبْنَاهُم مَا أُنزِلَ إِلَى النَّبِيِّ</p>

«Verily, those who conceal what Allāh has sent down of the Book.»

Meaning the Jews who concealed their Book’s descriptions of Muḥammad ﷺ, all of which testify to his truth as a Messenger and a Prophet. They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muḥammad ﷺ, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit. They preferred the little that they gained over guidance and following the truth, believing in the Messenger ﷺ and having faith in what Allāh was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allāh made the truth about His Messenger ﷺ known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet ﷺ, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allāh criticized them again many times in His Book. For instance, Allāh said in this Āyah (2:174 above):

«إِنَّ الَّذينَ كَفَرُوا بِآياتِنَا َٰوَهَّبْنَاهُم مَا أُنزِلَ إِلَى النَّبِيِّ»

«Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things).»

meaning, the joys and delights of this earthly life. Allāh said:

«وَلَا يَأْكُلُونَ مِنْ مَا بَعْلُونَهُمْ إِلَّا أَطْوَارًا»

«...they eat into their bellies nothing but fitr.»

meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allāh said:
Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire! (4:10)

Also, reported in an authentic Ḥadīth is that Allāh's Messenger ﷺ said:

Those who eat or drink in golden or silver plates are filling their stomachs with the fire of Jahannam (Hell).[1]

Allāh said:

Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

This is because Allāh is furious with them for concealing the truth. They thus deserve Allāh's anger, so Allāh will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment. Then, Allāh said about them:

Those are they who have purchased error for guidance.

Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books. Allāh said:

...and torment at the price of forgiveness,

meaning, they preferred torment over forgiveness due to the

[1] Sahih Al-Bukhari no. 5634, and Muslim no. 2065.
sins they have committed. Allah then said:

So how bold they are (for evil deeds which will push them) to the Fire.

Allah states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer. We seek refuge with Allah from this evil end.

Allah’s Statement:

That is because Allah has sent down the Book (the Qur’an) in truth.

means, they deserve this painful torment because Allah has revealed Books to His Messenger Muhammad, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allah’s signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it. This Final Messenger — Muhammad — called them to Allah, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the Ayat that Allah revealed to His
Messengers, and this is why they deserved the torment and the punishment. This is why Allāh said here (2:176):

«That is because Allāh has sent down the Book (the Qur‘ān) in truth. And verily, those who disputed about the Book are far away in opposition.»

177. It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākin (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs As-Ṣalāh (Iqāmat-As-Ṣalāh), and gives the Zakāh, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious).

Al-BIRR (Piety, Righteousness)

This Āyah contains many great wisdoms, encompassing rulings and correct beliefs.

As for the explanation of this Āyah, Allāh first commanded the believers to face Bayt Al-Maqdis, and then to face the Ka‘bah during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims. Then Allāh sent revelation which clarified the wisdom behind this command, that is, obedience to Allāh, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is Birr, Taqwā and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allāh. This is why Allāh said:
It is not Birr that you turn your faces towards east and (or) west (in prayers); but Birr is the one who believes in Allâh and the Last Day.

Similarly, Allâh said about the sacrifices:

It is neither their meat nor their blood that reaches Allâh, but it is the piety from you that reaches Him. (22:37)

Abu Al-‘Alîyah said, “The Jews used to face the west for their Qiblah, while the Christians used to face the east for their Qiblah. So Allâh said:

It is not Birr that you turn your faces towards east and (or) west (in prayers) (2:177)

meaning, “this is faith, and its essence requires implementation.” Similar was reported from Al-Ḥasan and Ar-Rabî‘ bin Anas.1 Ath-Thawri recited:

but Birr is the one who believes in Allâh,

and said that what follows are the types of Birr.2 He has said the truth. Certainly, those who acquire the qualities mentioned in the Āyah will have indeed embraced all aspects of Islâm and implemented all types of righteousness; believing in Allâh, that He is the only God worthy of worship, and believing in the angels the emissaries between Allâh and His Messengers.

The ‘Books’ are the Divinely revealed Books from Allâh to the Prophets, which were finalized by the most honorable Book (the Qur’ān). The Qur’ān supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur’ān abrogates all previous Books and testifies to all of Allâh’s Prophets, from the first Prophet to the Final Prophet, Muḥammad, may Allâh’s

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1 Ibn Abi Ḥātim 1:251.
2 Ibn Abi Ḥātim 1:253.
peace and blessings be upon them all.

Allâh’s statement:

«وَمَا أَنْزَلْنَاهُ عَلَى جَبِيْحٍ»

«...and gives his wealth, in spite of love for it,»

refers to those who give money away while desiring it and loving it. It is recorded in the Sahîhayn that Abu Hurayrah narrated that the Prophet ﷺ said:

«أَنْفَضَلْ الصَّدَقَةَ أَنْ تَضْطَرَّكَ وَأَنْتَ ضَحَيْتُ شَجَيْحٍ، تَأْمَلُ الْمَتَّى وَتَخْشَى الْفَقُرَ»

«The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.»[1]

Allâh said:

«وَبِيَلَامَ الْعَلَمَ عَلَى خَيْبَةً، يَسْكِنَا بِنَيَّا وَأَبِيًا»

«And they give food, inspite of their love for it, to the Miskîn (the poor), the orphan, and the captive (saying): “We feed you seeking Allâh’s Face only. We wish for no reward, nor thanks from you.”» (76:8, 9)

and:

«فَلَنْ نَتَنَّوِلَنَّ أَلَّامَ حَيَاةً تُدْيِنَّا بِهَا مَنْ يَضْحَى»

«By no means shall you attain Birr unless you spend of that which you love.» (3:92) Allâh’s statement:

«وَبَيِّنَّنَّا عَلَى أَشْهَمِ الْمُخَصَّصَةَ»

«...and give them preference over themselves even though they were in need of that» (59:9)

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous Ayât give away what they covet (but not necessarily need).

Allâh’s statement:

«ذَيَّ الْمَّسَكَنِ»

«the kinsfolk» refers to man’s relatives, who have more rights

than anyone else to one’s charity, as the Ḥadīth supports:

«ṣadaqah (i.e., charity) given to the poor is a charity, while the ṣadaqah given to the relatives is both ṣadaqah and ṣīlah (nurturing relations), for they are the most deserving of you and your kindness and charity».[1]

Allāh has commanded kindness to the relatives in many places in the Qur’ān.

[to the orphans] The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence. ‘Abdur-Razzāq reported that ‘Ali said that the Prophet ﷺ said:

[and to Al-Masākīn] The Miskīn is the person who does not have enough food, clothing, or he has no dwelling. So the Miskīn should be granted the provisions to sustain him enough so that he can acquire his needs. In the Sahihayn it is recorded that Abu Hurayrah said that Allāh’s Messenger ﷺ said:

«The Miskīn is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the Miskīn is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity».[2]

[and to the wayfarer] is the needy traveler who runs out of money and should, thus, be granted whatever amount that


helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back. The guests are included in this category. ‘Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said, "Ibn As-Sabīl (wayfarer) is the guest who is hosted by Muslims."[1] Furthermore, Mujāhid, Sa‘īd bin Jubayr, Abu Ja‘far Al-Bāqir, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, Ar-Rabī‘ bin Anas and Muqātil bin Ḥayyān said similarly.[2]

〈and to those who ask〉 refers to those who beg people and are thus given a part of the Zakāh and general charity.

〈and to set servants free〉

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom. We will mention several of these categories and types under the Tafsīr of the Āyah on Ṣadaqah in Sūrat Barā‘ah [chapter 9 in the Qur‘ān], In shā‘ Allāh.

Allāh’s statement:

〈performs Aş-Salāh (Iqāmat-Aş-Salāh)〉 means those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allāh. Allāh’s statement:

〈and gives the Zakāh〉 means the required charity (Zakāh) due on one’s money, as Sa‘īd bin Jubayr and Muqātil bin Ḥayyān have stated.[3]

Allāh’s statement:

〈and who fulfill their covenant when they make it,〉

is similar to:

«أَلْلَهُ يَحْفِظُ يَزِيدُ مُهَدِيْنِ أَفْوَاءَ وَلَا يُضْمَرُ الْبِينَاتِ»

«Those who fulfill the covenant of Allāh and break not the Mithāq (bond, treaty, covenant).» (13:20)

The opposite of this characteristic is hypocrisy. As found in a Ḥadīth:

«تَحْتِيْنَ اثْنَانِيْنِ فِي الْقَلْبِ»

«The signs of a hypocrite are three: if he speaks, he lies; if he promises, he breaks his promise; and if he is entrusted, he breaches the trust.»[1]

In another version:

«إِذَا حَدَّثَ كَذَّبَتْ، وَإِذَا عَاهَدَ عَدَّرَ، وَإِذَا خَاضَمُ، فَخَرَّ»

«If he speaks, he lies; if he vows, he breaks his vow; and if he disputes, he is lewd.»[2]

Allāh’s statement:

«وَالْقَلْبِيْنِينَ فِي النَّاسِ، وَالْقَلْبِيْنِينَ وَالْقَلْبِيْنِينَ»

«...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).»

means, during the time of meekness and ailment.

«وَالْقَلْبِيْنِينَ»

«...and at the time of fighting (during the battles).»

means on the battlefield while facing the enemy, as Ibn Mas‘ūd, Ibn ‘Abbās, Abu Al-‘Āliyah, Murrah Al-Hamdānī, Mujāhid, Sa‘īd bin Jubayr, Al-Ḥasan, Qatādah, Ar-Rabī‘ bin Anas, As-Suddī, Muqātil bin Ḥayyān, Abu Mālik,[3] Aḍ-Ḍāhhāk and others have stated.[4]

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them. And

[2] Ibid.
Allah knows best, it is He Whom help is sought from, and upon Him we rely.

Allah’s statement:

(Such are the people of the truth)

means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue. So they are the truthful,

(and they are Al-Muttaqin (the pious),

because they avoided the prohibitions and performed the acts of obedience.

(178. O you who believe! Al-Qisās (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.)

(179. And there is (a saving of) life for you in Al-Qisās (the Law of equality in punishment), O men of understanding, that you may acquire Taqwā.)

The Command and the Wisdom behind the Law of Equality

Allah states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do
not transgress the set limits, as others before you transgressed
them, and thus changed what Allâh has ordained for them.
The reason behind this statement is that (the Jewish tribe of)
Banu An-Naṣîr invaded Quraysh (another Jewish tribe)
during the time of Jâhiliyyah (before Islam) and defeated them.
Hence, (they made it a law that) when a person from Naṣîr
drives a person from Quraysh, he is not killed in retaliation,
but only pays a hundred Wasq\(^1\) of dates. However, when a
person from Quraysh kills a Naṣîr man, he would be killed for
him. If Naṣîr wanted (to forfeit the execution of the murderer
and instead require him) to pay a ransom, the Quraysh man
pays two hundred Wasq of dates [double the amount Naṣîr
pays in Diyah (blood money)]. So Allâh commanded that
justice be observed regarding the penal code, and that the
path of the misguided and mischievous persons be avoided,
who in disbelief and transgression, defy and alter what Allâh
has commanded them. Allâh said:

\[
\text{“Al-Qisâs (the Law of equality in punishment) is prescribed for}
\text{you in case of murder: the free for the free, the slave for the}
\text{slave, and the female for the female.”}
\]

Allâh’s statement:

\[
\text{“the free for the free, the slave for the slave, and the female for}
\text{the female.”}
\]

was abrogated by the statement {life for life} (5:45). However,
the majority of scholars agree that the Muslim is not killed for
a disbeliever whom he kills. Al- Bukhârî reported that ‘Ali
narrated that Allâh’s Messenger ﷺ said:

\[
\text{“The Muslim is not killed for the disbeliever (whom he}
\text{kills).”}^{[2]}
\]

No opinion that opposes this ruling could stand correct, nor
is there an authentic Hadîth to contradict it. However, Abu

\(^{[1]}\) A camel load, sixty Sâ’, approximately 165 liters.

\(^{[2]}\) Șaḥîh Al-Bukhârî no. 111.
Hanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the Ayah (5:45) in Sūrat Al-Mā'īdah (chapter 5 in the Qur'ān).

The Four Imāms (Abu Ḥanifah, Mālik, Shāfi‘ī and Ahmād) and the majority of scholars stated that the group is killed for one person whom they murder. ‘Umar said, about a boy who was killed by seven men, “If all the residents of San’a’ (capital of Yemen today) collaborated on killing him, I would kill them all.” No opposing opinion was known by the Companions during that time which constitutes a near Ijmā‘ (consensus). There is an opinion attributed to Imām Ahmād that a group of people is not killed for one person whom they kill, and that only one person is killed for one person. Ibn Al-Mundhir also attributed this opinion to Mu‘ādh, Ibn Az-Zubayr, ‘Abdul-Malik bin Marwān, Az-Zuhri, Ibn Sirīn and Ḥabīb bin Abu Thābit. Allāh’s statement:

«Q你要么被杀者之兄弟，或其血亲，若他（或他们）宽恕了凶手，则应以善言待他（们）。”

refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder. This opinion is attributed to Abu Al-‘Āliyah, Abu Sha‘thā‘, Mujāhid, Sa‘īd bin Jubayr, ‘Atā’ Al-Ḥasan,[1] Qatādah[2] and Muqātil bin Ḥayyān.[3] Aḍ-Ḍahḥāk said that Ibn ‘Abbās said:

«Q你要么被杀者之兄弟，或其血亲，若他（或他们）宽恕了凶手，则应以善言待他（们）。”

means the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the Diyah after capital punishment becomes due (against the killer), this is the ‘Afw (pardon mentioned in the Ayah).”[4] Allāh’s statement:

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

«...then it should be sought in a good manner.»

means, the killer should accept the terms of settlement without causing further harm or resisting the payment. Allāh’s statement:

«A‘īdī yu‘āfi‘t ‘in nī fī rīyām wa‘rīm.»

«This is an alleviation and a mercy from your Lord.»

means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa‘īd bin Mansūr reported that Ibn ‘Abbās said, “The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allāh said to this Ummah (the Muslim nation):


‘The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money),’

Hence, ‘pardoning’ or ‘forgiving’ means accepting blood money in intentional murder cases.”

Ibn Ḥībbān also recorded this in his Ṣaḥīḥ. Qatādah said:

This is an alleviation from your Lord

Allāh had mercy on this Ummah by giving them the Diyah which was not allowed for any nation before it. The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money. The People of the Injīl (the Gospel - the Christians) were required to pardon (the killer, but no Diyah was legislated). This Ummah (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money.” Similar was reported from Sa‘īd bin Jubayr, Muqātil bin Ḥayyān and Ar-Rabī’ bin Anas.[1]

Allāh’s statement:

«فَمَنْ ارْتَدَّ بَعْدَ ذَلِكَ فَذَلِكَ عَذَابٌ أَلِيمٌ»

«So after this whoever transgresses the limits, he shall have a painful torment.»

means, those who kill in retaliation after taking the Diyah or accepting it, they will suffer a painful and severe torment from Allāh. The same was reported from Ibn ‘Abbās, Mujāhid, ‘Aṭā’ ʿIkrimah, Al-Ḥasan, Qatādah, Ar-Rabī’ bin Anas, As-Suddi and Muqātil bin Ḥayyān.[2]

The Benefits and Wisdom of the Law of Equality

Allāh’s statement:

«وَلَكُمْ فِي الْإِسْمَاءِ حِيْبَةٌ»

«And there is life for you in Al-Qiṣās»

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved. In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qurʾān:

«وَلَكُمْ فِي الْإِسْمَاءِ حِيْبَةٌ»

And there is (a saving of) life for you in Al-Qisás (the Law of equality in punishment).

Abu Al-‘Aliyyah said, “Allah made the Law of equality a ‘life’. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn.” Similar statements were reported from Mujahid, Sa’id bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Ar-Rabi’ bin Anas and Muqatil bin Hayyān. [1] Allah’s statement:

means, ‘O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allah and what He considers sinful.’ Taqwā (mentioned in the Ayah) is a word that means doing all acts of obedience and refraining from all prohibitions.

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).

181. Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

Including Parents and Relatives in the Will was later abrogated

This Ayah contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the Ayah about inheritance was revealed. When the Ayah of inheritance was revealed, this Ayah was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allah. Therefore, deserving inheritors take their fixed inheritance without the need to be included in the will or to be reminded of the favor of the inherited person. For this reason we see the Hadith narrated in the Sunan and other books that 'Amr bin Kharijiah said: I heard Allah's Messenger ﷺ saying in a speech:

إِنَّ اللَّهَ قدَ أعطَى كُلُّ ذِي خَنْصُ حَقَّهُ فَلاً وَصِيبَةً لَّزَأَرَتْ;

"Allah has given each heir his fixed share. So there is no will for a deserving heir."[1]

Imam Ahmad recorded that Muhammad bin Sîrin said: Ibn 'Abbâs recited Sûrat Al-Baqarah (chapter 2 in the Qur'an) until he reached the Ayah:

...if he leaves wealth, that he makes a bequest to parents and next of kin.

He then said, “This Āyah was abrogated.” This was recorded by Saʿīd bin Manṣūr and Al-Ḥākim in his Mustadrak[1] Al-Ḥākim said, “It is Ṣaḥīḥ according to their criteria (Al-Bukhārī and Muslim)

Ibn Abu Ḥātim reported that Ibn ʿAbbās said that Allāh’s statement:

[a bequest to parents and next of kin was abrogated by the Āyah:

There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share.propertyName: 4:7]

Ibn Abu Ḥātim then said, “It was reported from Ibn ʿUmar, Abu Mūsā, Saʿīd bin Musayyib, Al-Ḥasan, Mujāhid, ‘Aṭā’ Saʿīd bin Jubayr, Muḥammad bin Sirin,[2] Ṭākimah,[3] Zayd bin Aslam and Ar-Rabīʿ bin Anas. Qatādah, As-Suddi, Muqāṭil bin Ḥayyān,[4] Tāwūs,[5] Ibrāhīm An-Nakhaʾī, Shurayh, Aḍ-Ḍāḥkā and Az-Zuhri said that this Āyah (2:180 above) was abrogated by the Āyah about the inheritors (4:7).[6]

The Will for the Relatives that do not qualify as Inheritors

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the Āyah about the will. It is recorded in the Ṣaḥīḥayn that Ibn ʿUmar said that Allāh’s Messenger ﷺ said:

It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

Ibn 'Umar commented, "Ever since I heard this statement from Allâh’s Messenger ﷺ, no night has passed, but my will is kept ready with me."[1] There are many other Ayât and Ahâdîth ordering kindness and generosity to one’s relatives.

The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess. It is recorded in the Sahîhayn[2] that Sa'd bin Abu Waqâq said, "O Allâh’s Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?" He said, "No." Sa'd said, "Then may I will half of it?" He said, "No." Sa'd said, "One-third?" He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others." Al-Bukhârî mentioned in his Sahîh that Ibn ‘Abbâs said, "I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allâh’s Messenger ﷺ said:

"One-third, yet even one-third is too much."[3]

Allâh’s statement:

"Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower."

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then

»إِنَّ الْحَمْلَةَ عَلَى الْجَنَّةِ بَيْنَ يَدَيْنَ«

«the sin shall be on those who make the change.»

Ibn ‘Abbās and others said, “The dead person’s reward will be preserved for him by Allāh, while the sin is acquired by those who change the will.”[1]

»إِنَّ اللَّهَ يُبِينُ عَلَيْهِمْ حَقَّنَا«

«Truly, Allāh is All-Hearer, All-Knower.»

means, Allāh knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will. Allāh’s statement:

»قَمِّنْ حَافِظًا مِنَ مُؤْمِنِينَ جَنِّبْتُما أَوْ إِنَّا«

«But he who fears from a testator some unjust act or wrongdoing.»

Ibn ‘Abbās, Abu Al-‘Āliyah, Mujāhid, Ad-Ḍahhāk, Ar-Rabi’ bin Anas and As-Suddi said, “Error.”[2] These errors include such cases as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him. Or, the testator might include his daughter’s son in the legacy to increase his daughter’s share in the inheritance, and so forth. Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention. In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allāh mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the

previous Ayah. And Allah knows best.

The Virtue of Fairness in the Will

'Abdur-Razzâq reported that Abu Hurayrah said that Allah's Messenger ﷺ said:

إِنَّ الْرَّجُلَ لَيُعَمِّلُ أَهْلُ الْخُطْبِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَّ فِي وَصِيَّتِهِ،
فَيَخَفَّنَّهُ عَلَى سَهْرِ عَمْلِهِ، فَيَذْهَبُ النَّارُ. إِنَّ الْرَّجُلَ لَيُعَمِّلُ أَهْلُ الْخُطْبِ سَبْعِينَ سَنَةً،
فَيَخَفَّنَّهُ فِي وَصِيَّتِهِ، فَيَخَفَّنَّهُ عَلَى سَهْرِ عَمْلِهِ، فَيَذْهَبُ النَّارُ.

"A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire. A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise."

Abu Hurayrah then said, "Read if you wish:

 الثانية عشرة: أَنَّ الْكُفَّارَ نَحْلُهُمْ عَن مَّنْ كَانَ كَأَنَّ هٰذَا مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ كَأَنَّهُمْ مَنْ كَانَ K 11

183. O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwâ.

184. Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better

The Order to Fast

In an address to the believers of this Ummah, Allâh ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allâh the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior. Allâh mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations. Similarly, Allâh said:

﴿لِكُلِّ مَنْ قَدْ خَافَ عِنْدَنَا وَقَدْ نَعْلَمَ أَنَّهُمْ أَنَّهُمْ مُشْرِكُونَ﴾

“To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.” (5:48)

Allâh said in this Ayah:

﴿إِبْيَاءًا لِّذَٰلِكَ ائْتِيَّاهُمْ كَيْبًا وَإِبْيَاءًا لِّذَٰلِكَ ائْتِيَّاهُمْ كَيْبًا﴾

“(O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwâ).”

since the fast cleanses the body and narrows the paths of Shaytân. In the Sahîhâyyn the following Hadîth was recorded:

﴿مَعَ اسْتَغْفَرَ الْأَوَّلَ يَسَلُّ الْيَبَاءَ طِيَّةً وَمَنْ لَمْ يَسَلْ فَمَثَلُهُ مُثَّلُهُ بِالْصُّوَّمِ إِلَّا ذَٰلِكَ لَهُ دُرِّ السَّنَةِ﴾

“(O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.”[1]

Allâh then states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts,

thereby weakening their resolve and endurance.⁹

The various Stages of Fasting

Al-Bukhārī and Muslim recorded that ‘Ā’ishah said, "(The day of) ‘Āshūrā’ was a day of fasting. When the obligation to fast Ramaḍān was revealed, those who wished fasted, and those who wished did not."⁴¹ Al-Bukhārī recorded the same from Ibn ‘Umar and Ibn Mas‘ūd.²²

Allāh said:

«وَمَنْ يَفْطَرْ مَهِينًا فَإِذَا نَزَدَ مُسْكِيمًا»

«...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).»

Mu‘ādh commented, “In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day.” Al-Bukhārī recorded Salamah bin Al-Akwa‘ saying that when the Āyah:

«وَمَنْ يَفْطَرْ مَهِينًا فَإِذَا نَزَدَ مُسْكِيمًا»

«...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).»

was revealed, those who did not wish to fast, used to pay the Fidyah (feeding a poor person for each day they did not fast) until the following Āyah (2:185) was revealed abrogating the previous Āyah.³³ It was also reported from ‘Ubaydullāh from Nāfi’ that Ibn ‘Umar said; “It was abrogated.”⁴⁴ As-Suddi reported that Murrah narrated that ‘Abdullāh said about this Āyah:

«وَمَنْ يَفْطَرْ مَهِينًا فَإِذَا نَزَدَ مُسْكِيمًا»

«...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person)

⁹ Fath Al-Bāri 8:26 and Muslim 2:792.
¹⁰ Fath Al-Bāri 8:26.
¹¹ Fath Al-Bāri 8:29.
¹² Ibid.
Sūrah 2. Al-Baqarah (175 - 200) (Part-2) 497

(for every day).»

"It means ‘those who find it difficult (to fast).’ Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead."[1] Allāh then said:

«But whoever does good of his own accord»

meaning whoever fed an extra poor person,

«فَهُوَ خَيْرٌ لَّهُ أَنْ يَقْسُمُوا خَيْرًا لَّهُمْ»

«it is better for him. And that you fast is better for you»

Later the Āyah:

«فَمَنْ سَأَدَثَ بِيَدَيْهِمْ الْيَوْمَ»

«So whoever of you sights (the crescent on the first night of) the month (of Ramadān, i.e., is present at his home), he must observe Sawm (fasting) that month» (2:185)

was revealed and this abrogated the previous Āyah (2:184).

The Fidyah (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhārī reported that ʿAṭā heard Ibn ʿAbbās recite:

«وَالَّذِينَ ابْدَأُوا الْأَوْصَامَ فِيْلَيْفَةً فِيِّدَبْنَ مُكَامِ مُكَابِيرِ»

«And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).»

Ibn ʿAbbās then commented, “(This Āyah) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast).”[2] Others reported that ʿSaʿd bin Jubayr mentioned this from Ibn ʿAbbās. So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allāh said:

So whoever of you sights (the crescent on the first night of) the month (of Ramadān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.  

(2:185)

As for the old man (and woman) who cannot fast, he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a Fidyah for every day missed. This is the opinion of Ibn ‘Abbās and several others among the Salaf who read the Āyah:

\[
\text{وَيَلَّوَّنُ الْأَلْبَسَةَ ثُلَّةً}.
\]

(And as for those who can fast with difficulty, (e.g., an old man)) to mean those who find it difficult to fast\(^1\) as Ibn Mas'ūd stated. This is also the opinion of Al-Bukhārī who said, “As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast.”\(^2\)

This point, which Al-Bukhārī attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya’lā Mawṣūlī in his Musnad, that Ayyūb bin Abu Tamīmah said; “Anas could no longer fast. So he made a plate of Tharīd (broth, bread and meat) and invited thirty poor persons and fed them.”\(^3\) The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the Fidyah and do not have to fast other days in place of the days that they missed.

\[\text{وَيَنْهَرُ رَمَضَانُ} \text{اَلْبِيْثِ حُيْدَرَةً} \text{في} \text{الْقُرْآنَ} \text{مَعْ} \text{فَلاً} \text{ثَلاَثَةً} \text{مِن} \text{الْحَدَى} \text{وَالْفَرَايِ}.
\]

\[\text{فَمَنْ سَأَلَ يَكُنْ الْأَلْبَسَةَ ثُلَّةً} \text{وَمَنْ سَأَلَ رَمَضَانَ} \text{مَعْ} \text{فَلاً} \text{ثَلاَثَةً} \text{أَوْ} \text{فَلاً} \text{ثَلاَثَةً} \text{فَبَدِّلْ} \text{يَكُنْ الْأَلْبَسَةَ ثُلَّةً}.
\]

\[\text{وَيَبْدُ أَلْبَسَةً} \text{يَنْهَرْ} \text{وَلَا يَبْدُ} \text{يَنْهَرْ} \text{وَيَصْفَحُوا} \text{الْبَيْثَةَ} \text{وَيَصُفْحُوا} \text{الْقُرْآنَ} \text{عَلَى} \text{مَا}
\]

\[\text{كَسَنَةُ} \text{وَالْقُرْآنَ} \text{يَكُنْ}.
\]

\[\text{١٨٥} \text{The month of Ramadān in which was revealed the Qur’ān, a guidance for mankind and clear proofs for the}
\]

\[\text{[1] \text{At-Ṭabari 3:431.}}
\]

\[\text{[2] \text{Fath Al-Bārī 8:179.}}
\]

\[\text{[3] \text{Musnad Abu Ya’lā 7:204.}}
\]
guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (ofRamadān, i.e., is present at his home), he must observe Sawm (fasting) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasting) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you so that you may be grateful to Him.

The Virtue of Ramadān and the Revelation of the Qur’ān in it.

Allāh praised the month of Ramadān out of the other months by choosing it to send down the Glorious Qur’ān, just as He did for all of the Divine Books He revealed to the Prophets. Imaam Aḥmad reported Wāthilah bin Al-Asqa‘ that Allāh’s Messenger ﷺ said:

«أُنْزلَ صَحِيحٌ إِنَّّا نَعْلَمُ أَنَّكُمْ فِي أَوَّلِ لَيْلَةٍ مِّنْ رَمَضَانِ، وَإِنَّا نَعْلَمُ أَنَّكُمْ فِي أَوَّلِ لَيْلَةٍ مِّنْ رَمَضَانِ، وَإِنَّا نَعْلَمُ أَنَّكُمْ فِي أَوَّلِ لَيْلَةٍ مِّنْ رَمَضَانِ، وَإِنَّا نَعْلَمُ أَنَّكُمْ فِي أَوَّلِ لَيْلَةٍ مِّنْ رَمَضَانِ،»

«The Suhuf (Pages) of Ibrahīm were revealed during the first night of Ramadān. The Torah was revealed during the sixth night of Ramadān. The Injil was revealed during the thirteenth night of Ramadān. Allāh revealed the Qur’ān on the twenty-fourth night of Ramadān.»[11]

The Virtues of the Qur’ān

Allāh said:

«ْمُدْفَعٌ لِّقَلْبِكَ وَبَيُّنَتِكَ مِنْ الْمَهْدِي وَالْفَرَزَانِ»

«...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).»

Here Allāh praised the Qur’ān, which He revealed as

guidance for the hearts of those who believe in it and adhere to its commands. Allāh said:

\[
\text{وَبِمَآ مَثَلٍ}
\]
\[
\text{(and clear proofs)}
\]

meaning, as clear and unambiguous signs and unequivocal proof for those who understand them. These proofs testify to the truth of the Qur’ān, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

The Obligation of Fasting Ramadān

Allāh said:

\[
\text{فَنَّفَ سَحْدَهُ مَنْ كَانَ عَلَى سَفَرٍ أَوْ عَلَى سَفَرٍ}
\]
\[
\text{أَوْ عَلَى سَفَرٍ أَوْ عَلَى سَفَرٍ}
\]
\[
\text{فَأَلْقِيَتْ فِيهِمْ} \qquad \text{[So whoever of you sights (the crescent on the first night of) the month (of Ramadān, i.e., is present at his home), he must observe Šawm (fasting) that month.]}\]

This Āyah requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month. This Āyah abrogated the Āyah that allows a choice of fasting or paying the Fidyah. When Allāh ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation. Allāh said:

\[
\text{وَرُسُنَ سَحْدُهُ مَوْضِعًا أَرْ ضَلَّ أَوْ سَفَرًا قَدِيرًا} \qquad \text{[...and whoever is ill or on a journey, the same number [of days which one did not observe Šawm (fasting) must be made up] from other days.]}\]

This Āyah indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead. Allah said:

\[
\text{هُدِيَكُمْ بِمَا يُضِرُّكُمْ أَوْ يُفْرَجُكُمْ أَوْ يُبْشِرُكُمْ} \qquad \text{[Allāh intends for you ease, and He does not want to make things difficult for you.]}\]
This Āyah indicates that Allāh allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

**Several Rulings concerning the Fast**

The authentic Sunnah states that Allāh’s Messenger ﷺ traveled during the month of Ramadān for the battle for Makkah. The Prophet ﷺ marched until he reached the area of Kadid and then broke his fast and ordered those who were with him to do likewise. This was recorded in the Two Šaḥīḥs.[1]

Breaking the fast mentioned in this Ḥadīth was not required, for the Companions used to go out with Allāh’s Messenger ﷺ during the month of Ramadān, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the Ḥadīth required breaking the fast, the Prophet ﷺ would have criticized those who fasted. Allāh’s Messenger ﷺ himself sometimes fasted while traveling. For instance, it is reported in the Two Šaḥīḥs that Abu Ad-Dardā’ said, “We once went with Allāh’s Messenger ﷺ during Ramadān while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allāh’s Messenger ﷺ and ‘Abdullāh bin Rawāḥah were fasting at that time.”[2]

We should state that observing the permission to break the fast while traveling is better, as Allāh’s Messenger ﷺ said about fasting while traveling:

ءَمَنْ أَفْتَرَ فَحَسُنَّ، وَمَنْ ضَامَّ قَالَ جَنَّاَتُ عَلَيْهِ

“Those who did not fast have done good, and there is no harm for those who fasted.”[3]

In another Ḥadīth, the Prophet ﷺ said:

عَلَيْكُمْ يُرِيِّضُهُ عَلَيْكُمْ رَحْمَةً أَلَّا تُحَصِّنَ لِكُمْ

“Hold to Allāh’s permission that He has granted you.”[4]

Some scholars say that the two actions are the same, as 'Ā'ishah narrated that Hamzah bin 'Amr Al-Aslami said, “O Messenger of Allāh! I fast a lot, should I fast while traveling?” The Prophet ﷺ said:

إن شئت فصمت، وإن شئت فأنيطِ. 

"Fast if you wish or do not fast if you wish."

This Ḥadīth is in the Two Ṣaḥīhs. It was reported that if the fast becomes difficult (while traveling), then breaking the fast is better. Jābir said that Allāh’s Messenger ﷺ saw a man who was being shaded (by other people while traveling). The Prophet ﷺ asked about him and he was told that man was fasting. The Prophet ﷺ said:

لا يس من البر الصيام في السفر. 

"It is not a part of Bīr (piety) to fast while traveling."

This was recorded by Al-Bukhārī and Muslim.

As for those who ignore the Sunnah and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact. We should mention that fasting consecutive days is only required exclusively during Ramaḍān. After the month of Ramaḍān, what is required then is to merely make up for missed days. This is why Allāh said:

فَيَتَدَاخِلُونَنَّ آيَاتِنَا وَيَتَبَيَّنُ لَهُمُ الْمُسْتَرَكُ 

"...the same number (should be made up) from other days."

Ease and not Hardship

Allāh then said:

وَيَبِدِيلُ اللهُ بِحَسَبِ الْيَسِيرِ وَلَا يَبِدِيلُ بِحَسَبِ الْمُسْتَرَكِ 

"Allāh intends for you ease, and He does not want to make things difficult for you."

Imām Aḥmad recorded Anas bin Mālik saying that Allāh’s Messenger said:

«يَسْرَوا وَلاَ يَعْصُرُوا وَلاَ يَتَّخَذُوا وَلاَ يَتَّخَذْنَا»

«Treat the people with ease and don’t be hard on them; give them glad tidings and don’t fill them with aversion.»

This Ḥadīth was also collected in the Two Ṣaḥīḥs. It is reported in the Ṣaḥīḥayn that Allāh’s Messenger said to Mu‘ādh and Abu Mūsā when he sent them to Yemen:

«يَسْرَوا وَلاَ يَعْصُرُوا وَلاَ يَتَّخَذُوا وَلاَ يَتَّخَذْنَا»

«Treat the people with ease and don’t be hard on them; give them glad tidings and don’t fill them with aversion; and love each other, and don’t differ.»

The Sunan and the Musnad compilers recorded that Allāh’s Messenger said:

«أُجْبِنَ بِالْخَيْبَةِ السَّمَنَةِ»

«I was sent with the easy Ḥanifiyyah (Islamic Monotheism).»

Allāh’s statement:

«أَوْفِيَهُ اللهُ بِالْهَدَى وَالْعَلَامَةِ وَمَا كَانَ لَهُ مَنْ تَضَلُّوا»

«Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days)»

means: You were allowed to break the fast while ill, while traveling, and so forth, because Allāh wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

**Remembering Allāh upon performing the Acts of Worship**

Allāh’s statement:

«وَلَا تَذُخِّرُوا اللهَ عَلَى مَا هَدَىكُمْ»

...and that you must magnify Allah [i.e., to say Takbir (Allahu Akbar: Allah is the Most Great)] for having guided you.

means: So that you remember Allah upon finishing the act of worship. This is similar to Allah's statement:

¡So when you have accomplished your Manasik, (rituals) remember Allah as you remember your forefathers or with far more remembrance. ¡ (2:200) and:

¡...Then when the (Jumu'ah) Salah (prayer) is ended, you may disperse through the land, and seek the bounty of Allah (by working), and remember Allah much, that you may be successful. ¡ (62:10) and:

¡...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers. ¡ (50:39, 40)

This is why the Sunnah encouraged Tasbih (saying Subhan Allah, i.e., all praise is due to Allah), Tahmid (saying Al-Hamdu Lillah, i.e., all the thanks are due to Allah) and Takbir (saying Allahu Akbar, i.e., Allah is the Most Great) after the compulsory prayers. Ibn 'Abbás said, "We used to know that Allah's Messenger ﷺ has finished the prayer by the Takbir."[11] Similarly, several scholars have stated that reciting Takbir the during 'Id-ul-Fitr was specified by the Ayah that states:

¡(He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e., to say Takbir (Allahu Akbar: Allah is the Most Great)] for having guided you...

Allāh’s statement:

\[\text{...so that you may be grateful to Him.}\]

means: If you adhere to what Allāh commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

\[\text{...so that you may be grateful to Him.}\]

186. And when My servants ask you (O Muhammad ﷺ concerning Me, then answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

Allāh hears the Servant’s Supplication

Imām Ahmad reported that Abu Mūsā Al-Ash‘ari said, “We were in the company of Allāh’s Messenger ﷺ during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, ‘Allāh is the Most Great,’ raising our voices. The Prophet ﷺ came by us and said:

\[\text{O people! Be merciful to yourselves (i.e., don’t raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-See. The One Whom you call is closer to one of you than the neck of his animal. O’Abdullāh bin Qais (Abu Mūsā’s name) should I teach you a statement that is a treasure of Paradise: ‘La hawla wa la quwwata illa billāh (there is no power or strength except from Allāh).’}\]

This Ḥadīth was also recorded in the Two Ṣaḥīḥs, and Abu Dāwud, An-Nasa’ī, At-Tirmidhi and Ibn Mājah recorded similar wordings. Furthermore, Imām Aḥmad recorded that Anas said that the Prophet ﷺ said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ يَشَّدُّ عَلَى مَعْنَى أَنَا عَلَى عَدُوْنَ عَبْدِي بِي وَأَنَا مَعْنَى إِذَا دَعَانِ؟

“Allāh the Exalted said, ‘I am as My servant thinks of Me, and I am with him whenever he invokes Me.’”[2]

Allāh accepts the Invocation

Imām Aḥmad also recorded Abu Sa’īd saying that the Prophet ﷺ said:

«وَلَوْلَا أَنَّكُمْ تَبَارَكُوا رَبَّكُمُ الْأَكْرَمُ

No Muslim supplicates to Allāh with a Du‘ā that does not involve sin or cutting the relations of the womb, but Allāh will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.”[3]

They said, “What if we were to recite more (Du‘ā).” He said, «There is more with Allāh».[3]

‘Abdullāh the son of Imām Aḥmad recorded ’Ubadah bin As-Sāmit saying that the Prophet ﷺ said:

«مَا عَلَى الْأَرْضِ مِنْ رِجْلٍ مَّسْلِمٍ يَبْذَعُ اللَّهُ عَزَّ وَجَلَّ مَنْ يَشَّدُّ عَلَى مَعْنَى أَنَا عَلَى اللَّهِ إِيَاهَا

Or give of the good things of the earth which Allāh has blessed you with: if you should give out of a good thing which you have been given, He will surely give of His good gifts a far greater amount,

There is no Muslim man on the face of the earth who supplicates to Allāh but Allāh would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.”[4] At-Tirmidhi recorded this Ḥadīth.[5]

Imām Mālik recorded that Abu Hurayrah narrated that Allāh’s Messenger ﷺ said:

"وَيُنْسِجُ لَأَحَدَكُمْ مَالِمَ يُنْبِعُ، يَنْبُولُ: دَعْوَتُ فَلَمْ يُنْسِجَ لِي؟"

"One’s supplication will be accepted as long as he does become get hasty and say, ‘I have supplicated but it has not been accepted from me.’”[1]

This Ḥadith is recorded in the Two Ṣaḥīḥs[2] from Mālik, and this is the wording of Al-Bukhārī.

Muslim recorded that the Prophet ﷺ said:

"لا يَزَالُ يَنْسِجُ لِلْعَبْدِ مَا لَمْ يَتْعَ يُنْبِعُ إِلَّا أَوْ قَطِيعَةً رَجْمًا مَا لَمْ يُنْسِجْ، قَيلَ: يَأَوْسُوفُ اللَّهُ، وَما الْإِسْتِجْبَاحُ؟ قَالَ: يَقُولُ: قَدْ ذَهَبَ وَقَدْ دَعَوْتُ، فَلَمْ أَرْ يُنْسِجَ لِي، فَيُسْتَجِبُ عِنْدَ ذَلِكَ وَيُدْعَ الْدِّعَااءُ""

"The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty." He was asked, “O Messenger of Allāh! How does one become hasty?” He said, “He says, ‘I supplicated and supplicated, but I do not see that my supplication is being accepted from me.’ He thus looses interest and abandons supplicating (to Allāh).”[3]

Three Persons Whose Supplication will not be rejected

In the Musnad of Imām Aḥmad and the Sunans of At-Tirmidhi, An-Nasā’ī and Ibn Mājah it is recorded that Abu Hurayrah narrated that Allāh’s Messenger ﷺ said:

"إِلَيْهَا لاَ تُرْدُّ دَغْوَتَكُمْ: الإِنَاءَ الْمُعَبَّدِ، وَالْحَصَابِ إِلَى الْبَطَرِ، وَدَغْوَةَ الْمُلْظُومِ، وَيَزْمُحْهَا اللَّهُ دُونَ الْعَمَّامِ بَيْنَ الْقِيَامِينَ، وَيُنْتَغِيُّهَا أبْوَابَ الْشَّمَاعَةِ، يُقُولُ: بِرْزُيَّ رَأْسِكَ لَنْ تُغَيِّرْ جِيْسًا؟"

"Three persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for Allāh raises it above the clouds on the Day of

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Resurrection, and the doors of heaven will be opened for it, and Allah says, 'By My grace! I will certainly grant it for you, even if after a while.'

4187. It is made lawful for you to have sexual relations with your wives on the night of As-Siyâm (fasting). They are Libâs [i.e., body-cover, or screen] for you and you are Libâs for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. And do not have sexual relations with them (your

wives) while you are in I’tikāf in the Masjids. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His Ayāt to mankind that they may acquire Taqwā.

Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramadān

These Ayāt contain a relief from Allāh for the Muslims by ending the practice that was observed in the early years of Islam. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the ‘Ishā’ (Night) prayer, unless one sleeps before the ‘Ishā’ prayer. Those who slept before ‘Ishā’ or offered the ‘Ishā’ prayer, were not allowed to drink, eat or sexual intercourse sex until the next night. The Muslims found that to be difficult for them.

The Ayāt used the word ‘Rafath’ to indicate sexual intercourse, according to Ibn ‘Abbās, ‘Āṭā and Mujāhid. Similar Tafsīr was offered by Sa‘īd bin Jubayr, Tāwūs, Sālim bin ‘Abdullāh, ‘Amr bin Dinār, Al-Ḥasan, Qatādah, Az-Zuhri, Ad-Daḥḥāk, Ibrāhim An-Nakha‘ī, As-Suddi, ‘Āṭā’ Al-Khurāsānī and Muqāṭil bin Ḥayyān.[1]

Allāh said:

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They are Libās [i.e., body-cover, or screen] for you and you are Libās for them.

Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr, Al-Ḥasan, Qatādah, As-Suddi and Muqāṭil bin Ḥayyān said that this Ayah means, “Your wives are a resort for you and you for them.”[2] Ar-Rabī‘ bin Anas said, “They are your cover and you are their cover.”[3] In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramadān, so that matters are made easier for them.

Abu Ishāq reported that Al-Barā‘ bin ‘Āzib said, “When the Companions of Allāh’s Messenger observed fast but would sleep before breaking their fast, they would continue fasting

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until the following night. Qays bin Şirmah Al-Anşārī was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, ‘Do you have food?’ She said, ‘No. But I could try to get you some.’ His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, ‘Woe unto you! Did you sleep?’ In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet ﷺ. Then, this Ayah was revealed:

\[\text{It is made lawful for you to have sexual relations with your wives on the night of As-Siyām (fasting)}\]

until...

\[\text{and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.}\]

Consequently, they were very delighted.”[1]

Al-Bukhārī reported this Hadith by Abu Ishāq who related that he heard Al-Barā’ say, “When fasting Ramaḍān was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves. Allāh revealed:

\[\text{Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.}\][2]

‘Ali bin Abu Ṭalḥah narrated that Ibn ‘Abbās said, “During the month of Ramadān, after Muslims would pray ‘Ishā’, they would not touch their women and food until the next night. Then some Muslims, including ‘Umar bin Al-Khaṭṭāb, touched (had sex with) their wives and had some food during Ramaḍān after ‘Ishā’. They complained to Allāh’s Messenger ﷺ. Then Allāh sent down:

"Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them."

This is the same narration that Al-‘Awfī related from Ibn ‘Abbās.\[1\]

Allāh said:

\[
\text{...and seek that which Allāh has ordained for you (offspring).}
\]

Abu Hurayrah, Ibn ‘Abbās, Anas, Shurayḥ Al-Qāḍī, Mujāhid, Ḥākim, Sa‘īd bin Jubayr, ‘Aṭā’, Ar-Rabī’ bin Anas, As-Suddī, Zayd bin Aslam, Ḥakam bin ‘Utba, Muqātil bin Ḥayyān, Al-Ḥasan Al-Baṣrī, Ad-Dāḥhak, Qatādah, and others said that this Ayah refers to having offspring.\[2\] Qatādah said that the Ayah means, “Seek the permission that Allāh has allowed for you.” Sa‘īd narrated that Qatādah said,

\[
\text{...and seek that which Allāh has ordained for you.}
\]

**Time for Suḥūr**

Allāh said:

\[
\text{...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.}
\]

Allāh has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night. Allāh has described that time as ‘distinguishing the white thread from the black thread.’ He

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then made it clearer when He said:

\(<\text{of dawn}.>\)

As stated in a Hadith that Imam Abu 'Abdullah Al-Bukhari recorded, Sahl bin Sa'd said, "When the following verse was revealed:

\(<\text{Eat and drink until the white thread appears to you, distinct from the black thread}>\)

and \(<\text{of dawn}>\) was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, \(<\text{of dawn}>\), and it became clear to them that it meant (the darkness of) night and (the light of) day."\(^{[1]}\)

Al-Bukhari recorded that Ash-Sha'bi said that 'Adi said, "I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two. So, the next morning I went to Allah's Messenger ﷺ and told him the whole story. He said:

\(<\text{Your pillow is very wide if the white and black threads are under it!}>\)^{[2]}

Some wordings for this Hadith read,

\(<\text{Your Qafa (back side of your neck) is wide!}>\)^{[3]}

Some people said that these words meant that 'Adi was not smart. This is a weak opinion. The narration that Al-Bukhari collected explains this part of the Hadith. Al-Bukhari recorded that 'Adi bin Ḥātim narrated: I said, "O Messenger of Allah! What is the white thread from the black thread? Are they

\(^{[1]}\) Fath Al-Bāri 8:31.

\(^{[2]}\) Ibid.

\(^{[3]}\) Ibid.
actual threads?” He said:

"أَتْبَعْنَا غَيْرَ يَوْمِ الْيَمِينِ فَمَا قَالَ: لَا تَدْخَلْ الْفَسَادَ الْجَبَّالَ وَبَيَائِضُ الْقُدُرِ;
نَهَارٍ،

"Your Qafā is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight."[1]

Suḥūr[2] is recommended

Allāh allowed eating and drinking until dawn, it represents proof that Suḥūr is encouraged, since it is a Rukhsah (concession or allowance) and Allāh likes that the Rukhsah is accepted and implemented. The authentic Sunnah indicates that eating the Suḥūr is encouraged. It is reported in the Two Sahih that Anas narrated that Allāh’s Messenger ﷺ said:

«تَسْتَفْعَرُوا فَإِنَّ فِي الْسَّحْرِ بَرَكَةٌ»

"Eat the Suḥūr, for there is a blessing in Suḥūr."[3]

Muslim reported that ‘Amr bin Al-‘Āṣ narrated that Allāh’s Messenger ﷺ said:

«إِنْ فَضْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَثْلَاءُ الْسَّحْرِ»

"The distinction between our fast and the fast of the People of the Book is the meal of Suḥūr."[4]

Imām Aḥmad reported that Abu Sa‘īd narrated that Allāh’s Messenger ﷺ said:

«السَّحْرُ أَكْلُهُ بَرَكَةٌ فَلا تَذَخَّرُوهُ، وَلَوْ أنَّ أَهْدَكُمْ نَجْرَعٌ جُرَعَةٌ مَّأوىً، فَإِنَّ اللَّهَ وَمَلائِكَتُهُ يُضُلُّونَ عَلَى الْمُسْتَسْتَرِينَ»

"Suḥūr is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allāh and His angels send Ṣalāh (blessings) upon those who eat Suḥūr."[5]

There are several other Ḥadiths that encourage taking the

[1] Ibid.
Suḥūr, even if it only consists of a sip of water.

It is preferred that Suḥūr be delayed until the time of dawn. It is recorded in the Two Šaḥīḥs that Anas bin Mālik narrated that Zayd bin Thābit said, "We had Suḥur with Allāh's Messenger ﷺ and then went on to pray." Anas asked, "How much time was there between the Adhān (call to prayer) and the Suḥūr?" He said, "The time that fifty Ayāt take (to recite)."\(^1\)

Imām ʿAḥmad recorded Abu Dharr saying that Allāh's Messenger ﷺ said:

\[
\text{لا تَرْزَأَ أَنْثَىٰ يَخْلِفُنَا عَلَى الْقُطْرَةِ وَأَخْرُوا الْعُجْرَةُ}
\]

"My Umnah will always retain goodness as long as they hasten in breaking the fast and delay the Suḥūr."\(^2\)

There are several Hadīths that narrate that the Prophet ﷺ called Suḥūr "the blessed meal."

There are narrations from several of the Salaf that they allowed the Suḥūr to be eaten later until close to Fajr. This is is reported from Abu Bakr, ʿUmar, ʿAli, Ibn Masʿūd, Ḥudhayfah, Abu Hurayrah, Ibn ʿUmar, Ibn ʿAbbās and Zayd bin Thābit. It is also reported from many of the Tabīʿīn, such as Muḥammad bin ʿAli bin Ḥuṣayn, Abu Mīlaz, Ibrāhīm An-Nakhaʿī, Abu Aḍ-Ḍuḥā, Abu Wāʿil and other companions of Ibn Masʿūd. This is also the opinion of ʿAtāʾ, Al-Ḥasan, Hakam bin ʿUyainah, Mujāhid, Urwah bin Az-Zubayr, Abu Saʿthā' Jābir bin Zayd, Al- Aʾmash and Maʿmar bin Rāshid. We have mentioned the chains of narrations for their statements in our (Ibn Kathīr's) book about Śiyām (Fasting), and all praise is due to Allāh.

It is also recorded in the Two Šaḥīḥs that Al-Qāsim said that ʿĀʾishah narrated that Allāh's Messenger ﷺ said:

\[
\text{لا يُنفَكُمُ أَدَانَ بِلَاءِ غَنِيَّةٍ عَن سَحْوَرَكُمُ، إِنَّهُ بِتَيَادِي يُقِلُّ، فَخُلُقُوا وَاَسْتَرْبُوا حَتَّى}
\]

"The Adhān pronounced by Bilāl should not stop you from taking Suḥūr, for he pronounces the Adhān at night. Hence, eat and drink until you hear the Adhān by Ibn Umm Maktūm,  

\(^1\) Fath Al-Bārī 4:164 and Muslim 2:771.

\(^2\) ʿAḥmad 5:147.
for he does not call the Adhân until dawn.»[^1]

This is the wording collected by Al-Bukhârî.

Imâm Ahmad reported that Qays bin Talq quoted from his father that Allâh’s Messenger ﷺ said:

«هَلَّتُ النَّمَّارُ السَّمَّاطِلِ فِي الأَنْفُ وَلَكِنَّ النَّمَّارُ الأَخْمَرُ»

«Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.»[^2]

Abu Dâwud and At-Tirmidhi also recorded this Hadîth, but their wording is:

«تَذَّكَّرُوا وَشَرَّبُوا، وَلَا يَهِيدُكُمُ النَّمَّارُ السَّمَّاطِلِ، فَتَذَّكَّرُوا وَشَرَّبُوا حَتَّى بَخَذَكُمُ النَّمَّارُ الأَخْمَرُ»

«Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.»[^3]

Ibn Jarîr (Aṭ-Ṭabârî) recorded that Samurah bin Jundub narrated that Allâh’s Messenger ﷺ said:

«لَا يَقُولْ أَمَّا أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيْضُ - لَعْمُودُ الصَّبَحِ - حَتَّى يَتَشَفَّرَ»

«Do not be stopped by Bilâl’s Adhân or the (ascending) whiteness, until it spreads.»[^4]

Muslim also recorded this Hadîth.[^5]

**There is no Harm in beginning the Fast while Junub (a state of major ritual impurity)**

**Issue:** Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while Junub (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast. This is the opinion of the Four Imâms and the majority of the scholars. Al-Bukhârî and Muslim recorded that ʿA’ishah and Umm Salamah said that Allâh’s

[^1]: Fath Al- Bàrî 4:162, and Muslim 2:768.
[^2]: Ahmad 4:23.
[^3]: Tuhfat Al-Ahwadhi 3:389.
[^4]: Aṭ-Ṭabârî 3:517.
[^5]: Muslim 2:769.
Messenger used to wake up while Junub from sexual intercourse, not wet dreams, and he would take a bath and fast. Umm Salamah added that he would not break his fast or make up for that day.[1]

Muslim recorded that 'A‘ishah said that a man asked:

يا رسول الله تَذْكَرْتُكما الصلاة وأنا جَنِبُ فأصوم؟ فقال رسول الله: "وأنا تَذْكَرْتُكما الصلاة وأنا جَنِبُ فأصوم؟!"

"O Messenger of Allâh! The (Dawn) prayer time starts while I am Junub, should I fast?" Allâh's Messenger replied, "And I. The prayer time starts while I am Junub and I fast."[1]

He said, "You are not like us, O Messenger of Allâh! Allâh has forgiven your previous and latter sins." Allâh's Messenger said:

وَلَوْلَّا أَنْخَافَتِمُ بِهِمْ وَأَعْمَلْكُمْ بِهِمْ أَثْقَىً

"By Allâh! I hope that I have the most fear from Allâh among you and the best knowledge of what Taqwâ is."[2]

Fasting ends at Sunset

Allâh said:

†††

...then complete your fast till the nightfall.

This Ayah orders breaking the fast at sunset. It is recorded in the Two Sahihs that 'Umar bin Al-Khattab said that Allâh's Messenger said:

إِذَا أَقَبَلَ الْيَلِدُ مِنْ هَيْنَا، وَأَذَّنَ النَّاهِرُ مِنْ هَيْنَا فَدَفْنَ أَفْطَرَ الصَّادِمُ

"If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast."[3]

It is reported that Sahl bin Sa'd As-Sa'idi narrated that Allâh's Messenger said:

لا يَزَالُ النَّاسُ يَخْرُجُونَ مَا عِلَّجُوا الْفِطْرَةَ

"The people will retain goodness as long as they hasten in breaking the fast."\[1\]

Imām Ahmad recorded that Abu Hurayrah narrated that the Prophet ﷺ said:

"God Exalted said, 'The dearest among My servants to Me are those who hasten in breaking the fast the most.'"\[2\]

At-Tirmidhi recorded this Ḥadīth and said that this Ḥadīth is Ḥasan Gharīb.\[3\]

Prohibition of Uninterrupted Fasting (Wiṣāl)

There are several authentic Ḥadīths that prohibit Al-Wiṣāl, which means continuing the fast through the night to the next night, without eating. Imām Aḥmad recorded Abu Hurayrah saying that Allah’s Messenger ﷺ said:

"Do not practice Al-Wiṣāl in fasting." So, they said to him, "But you practice Al-Wiṣāl, O Allah’s Messenger!" The Prophet ﷺ replied, "I am not like you, I am given food and drink during my sleep by my Lord." So, when the people refused to stop Al-Wiṣāl, the Prophet ﷺ fasted two days and two nights (along with those who practiced Wiṣāl) and then they saw the crescent moon (of the month of Shawwāl). The Prophet ﷺ said to them (angrily):

"If the crescent had not appeared, I would have made you fast for a longer period."\[3\]

That was as a punishment for them (when they refused to stop practicing Al-Wiṣāl).\[4\] This Ḥadīth is also recorded in the Sahihayn.

\[1\] Fath Al-Bāri 4:234 and Muslim 2:771.
\[2\] Aḥmad 2:237.
\[3\] Tuḥfat Al-Aḥwādhi 3:386.
The prohibition of Al-Wišāl was also mentioned in a number of other narrations. It is a fact that practicing Al-Wišāl was one of the special qualities of the Prophet ﷺ, for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet ﷺ used to get while practicing Al-Wišāl was spiritual and not material, otherwise he would not be practicing Al-Wišāl. We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (Suḥūr). A Ḥadīth narrated by Abu Sa‘īd Khudri states that Allāh’s Messenger ﷺ said:

وَلَا تُؤَايِسُوا فَأَيَتْمُ أَزَادَ أَنْ تُؤَايِسُ فَلْيُؤَايِسْ إِلَى الْسَّحْرِ

«Do not practice Al-Wišāl, but whoever wishes is allowed to practice it until the Suḥūr.»

They said, “You practice Al-Wišāl, O Messenger of Allāh!” He said:

إِنَِّي لَسُّتُ كَمِيْنِيْتُكُمْ إِنِّي أَيْتُ لَا مُطِعُونَ يُطِيعُونَ وَسَاتِيْنِيْ

«I am not similar to you, for I have One Who makes me eat and drink during the night.»

This Ḥadīth is also collected in the Two Ṣaḥīḥs.[1]

The Rulings of Iʿtikāf

Allāh said:

وَلَا تَنْبَرِيَّةَ وَأَنْثَرْنَ عَتَكِفُونَ فِي الْمَسْجِدِ

«And do not have sexual relations with them (your wives) while you are in Iʿtikāf in the Masjids.»

‘Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said, “This Āyah is about the man who stays in Iʿtikāf at the mosque during Ramadān or other months, Allāh prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his Iʿtikāf.”[2] Ad-Daḥḥāk said, “Formerly, the man who practiced Iʿtikāf would go out of the mosque and, if he wished, would have sexual intercourse with (his wife). Allāh then said:

And do not have sexual relations with them (your wives) while you are in I’tikāf in the Masjids.

meaning, ‘Do not touch your wives as long as you are in I’tikāf, whether you were in the mosque or outside of it.’[1] It is also the opinion of Mujāhid, Qatādah and several other scholars, that the Muslims used to have sexual intercourse with the wife while in I’tikāf if they departed the mosque until the Ayah was revealed.[2] Ibn Abu Ḥātim commented, “It was reported that Ibn Mas‘ūd, Muḥammad bin Ka‘b, Mujāhid, ‘Aṭā’ Al-Ḥasan, Qatādah, Ad-Ḍaḥḥāk, As-Suddi, Ar-Rabi‘ bin Anas and Muqāṭil said that the Ayah means, ‘Do not touch the wife while in I’tikāf.’”[3]

What Ibn Abu Ḥātim reported from these people is the agreed upon practice among the scholars. Those who are in I’tikāf are not allowed to have sexual intercourse as long as they are still in I’tikāf in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his I’tikāf. He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by. I’tikāf has several other rulings that are explained in the books of Fiqh, and we have mentioned several of these rulings at the end of our book on Shiʿām (Fasting), all praise is due to Allāh. Furthermore, the scholars of Fiqh used to follow their explanation of the rules for fasting with the explanation of the rules for I’tikāf, as this is the way these acts of worship were mentioned in the Qur’ān.

By mentioning I’tikāf after fasting, Allāh draws attention to practicing I’tikāf during the month of the fast, especially the last part of the month. The Sunnah of Allāh’s Messenger is that he used to perform I’tikāf during the last ten nights of the month of Ramaḍān until he died. Afterwards, the Prophet’s wives used to perform I’tikāf as the Two Saḥiḥs recorded from ‘Ā’ishah the Mother of the believers.[4]

It is reported in the Two Sahîhs that Saﬁyyah, the daughter of Hûyai, went to Allâh's Messenger ﷺ to visit him in the mosque while he was in Itikâf. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her back home, as it was night. Her house was at Usâmah bin Zayd's house on the edge of Al-Madînah. While they were walking, two Anṣârî men met them and passed by them in a hurry, for they were shy to bother the Prophet ﷺ while he was walking with his wife. He told them:

«Do not run away! She is (my wife) Saﬁyyah bint Hûyai.»

Both of them said, “All praise is due to Allâh, (How dare we think of any evil) O Allâh’s Messenger!” The Prophet ﷺ said (to them):

"Shaytân reaches everywhere in the human body, that the blood reaches. I was afraid lest Shaytân might suggest an evil thought in your minds."[1]

Imâm Ash-Shâfi‘î commented, “Allâh’s Messenger ﷺ sought to teach his Ummah to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Anṣârî men) had more fear of Allâh than to think evil of the Prophet ﷺ. Allâh knows best.”

The Ayah (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during Itikâf. As for having the wife helping the husband, it is allowed. It is reported in the Two Sahîhs that ‘A’îshah said, “Allâh’s Messenger ﷺ would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs.”[2]

Allâh’s statement:

These are the limits (set) by Allāh means, This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allāh has legislated and explained, so do not come near them or transgress them.’ ‘Abdur-Raḥmān bin Zayd bin Aslam said, “(Allāh’s set limits mentioned in the Āyah) mean these four limits (and he then recited):

\[
\text{بث للمفعومة} \\
\text{ابت عمرة أَنْ لَمْ تُنْفِقَ مِمَّنْ أَطْلَعْتُ} \\
\text{إِلَى النَّافِعُ} \\
\text{ثُمَّ أَنْ لَمْ تَفْسَدْ} \\
\text{إِلَى الْجَوَّابِ} \\
\text{سُورَةُ النَّاس}.
\]

\text{It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting).}

and he recited up to:

\[
\text{ثمْ أَنْ لَمْ تَفْسَدْ إِلَى الْجَوَّابِ} \\
\text{ذُرُّوتُ الرَّجُمِ}.
\]

\text{then complete your Šawm (fast) till the nightfall.}

My father and other’s used to say similarly and recite the same Āyah to us.”

Allāh said:

\[
\text{كَذَٰلِكَ بَيِّنَتِي} \text{إِلَيْكُمْ} \\
\text{الْقُوْرِ}.
\]

\text{Thus does Allāh make clear His Ayāt to mankind}

meaning, ‘Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muḥammad ﷺ.’ Allāh continues:

\[
\text{ذُرُّوتُ الرَّجُمِ} \\
\text{لِتَعْلَمُوا} \\
\text{ذُرُّوتُ الرَّجُمِ}.
\]

\text{to mankind that they may attain Taqwā.}

meaning, ‘So that they know how to acquire the true guidance and how to worship (Allāh).’ Similarly, Allāh said:

\[
\text{فَأَهْوَرُ أَلَّمُ إِلَى عِينِهِ} \\
\text{فَأَهْوَرُ إِلَى الْرَّحْمَةِ} \\
\text{مِنَ الْأَطْلَعَةِ إِلَى النَّورِ} \\
\text{إِنَّ أَلَّمُ يَكُرُ} \\
\text{لَوْلَا تُرَجِّهِ}.
\]

\text{It is He Who sends down manifest Ayāt to His servant (Muḥammad ﷺ) that He may bring you out from (types of) darkness into the light. And verily, Allāh is to you full of kindness, Most Merciful.} (57:9)
And eat up not one another’s property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

Bribery is prohibited and is a Sin

‘Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said, “This (Ayah 2:188) is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him.”[1] This opinion was also reported from Mujāhid, Sa‘d bin Jubayr, Tākimah, Al-Hasan, Qatādah, As-Suddi, Muqātil bin Ḥayān and ‘Abdur-Rahmān bin Zayd bin Aslam. They all stated, “Do not dispute when you know that you are being unjust.”[2]

The Judge’s Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two Sahīhs that Umm Salamah narrated that Allāh’s Messenger ﷺ said:

I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a judgment in his benefit. So, if I give a Muslim’s right to another, I am really giving him a piece of fire; so he should not take it.[3]

The Ayah and the Hadith prove that the judgment of the

authorities in any case does not change the reality of the truth. Hence, the ruling does not allow what is in fact prohibited or prohibit what is in fact allowed. It is only applicable in that case. So if the ruling agrees with the truth, then there is no harm in this case. Otherwise, the judge will acquire his reward, while the cheater will acquire the evil burden.

This is why Allāh said:

«And eat up not one another’s property unjustly, nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.»

meaning, ‘While you know the falsehood of what you claim.’ Qatādah said, “O son of Adam! Know that the judge’s ruling does not allow you what is prohibited or prohibit you from what is allowed. The judge only rules according to his best judgment and according to the testimony of the witnesses. The judge is only human and is bound to make mistakes. Know that if the judge erroneously rules in some one’s favor, then that person will still encounter the dispute when the disputing parties meet Allāh on the Day of Resurrection. Then, the unjust person will be judged swiftly and precisely with that which will surpass whatever he acquired by the erroneous judgment he received in the life of this world.”

189. They ask you (O Muḥammad) about the crescents. Say: “These are signs to mark fixed periods of time for mankind and for the pilgrimage.” It is not Al-Bīr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Bīr is from Taqwā. So enter houses through their proper doors, and have Taqwā of Allāh that you may be successful.”

The Crescent Moons

Al-‘Awfi related that Ibn ‘Abbās said, “The people asked Allāh’s Messenger ﷺ about the crescent moons. Thereafter, this Ayah was revealed:

\[\text{They ask you (O Muḥammad) about the crescents. Say,} \]
\[\text{“These are signs to mark fixed periods of time for mankind...”} \]

so that they mark their acts of worship, the ‘Iddah (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their Ḥajj (pilgrimage to Makkah).”[1] ‘Abdur-Razzāq reported that Ibn ‘Umar narrated that Allāh’s Messenger ﷺ said:

\[\text{Allāh has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for Ramadān) and break the fast on seeing it (the crescent for Shawwāl). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).} \]

This Ḥadīth was also collected by Al-Ḥākim in his Mustadrak, and he said, “The chain is Šahīḥ, and they (Al-Bukhāri and Muslim) did not recorded it.”[3]

Righteousness comes from Taqwā

Allāh said:

\[\text{It is not Al-BIRR (piety, righteousness, etc.) that you enter the houses from the back, but Al-BIRR is from Taqwā. So enter houses through their proper doors.} \]

Al-Bukhārī recorded that Al-Barā’ said, “During the time of

Jāhiliyyah, they used to enter the house from the back upon assuming the Ḩārām. Thereafter, Allāh revealed (the following Āyah):

«وَلِيُّنَّ الْيَدِينَ يَانَ أَتَاوْنَا الْبَيْتَينَ مِنْ ۖ ذَلِكَ اَلْبَيْتُ مِنْ أَنْفُسِهِمْ وَأَنْفُسَانَا ۖ ذَلِكَ الْبَيْتُ مِنْ أَنْفُسِكُمْ أَيْبِنَاءُكُمْ»

«It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr is from Taqwā. So enter houses through their proper doors.»[1]

Abu Dāwūd At-Ṭayālīsī recorded the same Ḥadīth from Al-Barā' but with the wording, “The Anṣār used to enter their houses from the back when returning from a journey. Thereafter, this Āyah (2:189 above) was revealed...”[2]

Al-Hasan said, “When some people during the time of Jāhiliyyah would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allāh the Exalted said:

«وَلِيُّنَّ الْيَدِينَ يَانَ أَتَاوْنَا الْبَيْتَينَ مِنْ ۖ ذَلِكَ اَلْبَيْتُ مِنْ أَنْفُسِهِمْ»

«It is not Al-Birr (piety, righteousness) that you enter the houses from the back.»[3]

Allāh’s statement:

«وَأَنْفَغَى اَللَّهُ اَلْحَمْدُ لِكُلٍّ مَّا كَسَبَّبْتُمْ نَفْسَكُمْ»

«...and have Taqwā of Allāh that you may be successful.»

Have Taqwā of Allāh, means to do what He has commanded you and refrain from what He has forbidden for you,

«لَا كَسَبَّبْتُمْ نَفْسَكُمْ»

«that you may be successful.»

tomorrow when you stand before Him and He thus rewards you perfectly.
fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allah is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and the religion (all and every kind of worship) is for Allah ( Alone). But if they cease, let there be no transgression except against As-Zalimun (the polytheists and wrongdoers).

The Command to fight Those Who fight Muslims and killing Them wherever They are found

Abu Ja’far Ar-Rāzi said that Ar-Rabi’ bin Anas said that Abu Al-‘Āliyah commented on what Allah said:
And fight in the way of Allāh those who fight you.

Abū Al-‘Āliyāḥ said, “This was the first Āyah about fighting that was revealed in Al-Madīnah. Ever since it was revealed, Allāh’s Messenger ḥṣ used to fight only those who fought him and avoid non-combatants. Later, Sūrat Barā’ah (chapter 9 in the Qur’ān) was revealed.”[1] ‘Abdur-Rahmān bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the Āyah:

then kill them wherever you find them (9:5).

However, this statement is not plausible, because Allāh’s statement:

...those who fight you

applies only to fighting the enemies who are engaged in fighting Islām and its people. So the Āyah means, ‘Fight those who fight you’, just as Allāh said (in another Āyah):

...and fight against the Mushrikīn collectively as they fight against you collectively. (9:36)

This is why Allāh said later in the Āyah:

And kill them wherever you find them, and turn them out from where they have turned you out.

meaning, ‘Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.’

The Prohibition of mutilating the Dead and stealing from the captured Goods

Allāh said:

but transgress not the limits. Truly, Allah likes not the transgressors.

This Ayah means, 'Fight for the sake of Allah and do not be transgressors,' such as, by committing prohibitions. Al-Hasan Al-Baṣri stated that transgression (indicated by the Ayah), "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit." This is also the opinion of Ibn 'Abbās, 'Umar bin 'Abdul-'Azīz, Muqāṭil bin Ḥayyān and others. Muslim recorded in his Sahīh that Buraydah narrated that Allah's Messenger ﷺ said:

«أغزوا في سبيل الله، قاتلوا من كفر به، أغرزوا ولا تغلوا ولا تغدروا ولا تتغلوا وَلَا تَتَغْدَرُوا وَلَا أَضْحَابُ الصَّوَامِ»

"Fight for the sake of Allah and fight those who disbelieve in Allah. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship."[1]

It is reported in the Two Sahīhs that Ibn 'Umar said, "A woman was found dead during one of the Prophet's battles and the Prophet ﷺ then forbade killing women and children."[2] There are many other Hadīths on this subject.

**Shirk is worse than Killing**

Since Jihād involves killing and shedding the blood of men, Allah indicated that these men are committing disbelief in Allah, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. Abu Mālik commented about what Allah said:

«ثَمَنًا أَنَّ مَنْ آتَيْنَاهُ مِنَ الْظَّنِّ»

"And Al-Fitnah is worse than killing."[3]

Meaning what you (disbelievers) are committing is much worse than killing."[3] Abu Al-‘Āliyah, Mujāhid, Sa‘īd bin Jubayr,

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'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas said that what Allāh said:

«And Al-Fitnah is worse than killing.»

“Shirk (polytheism) is worse than killing.”

**Fighting in the Sacred Area is prohibited, except in Self-Defense**

Allāh said:

«And fight not with them at Al-Masjid Al-Ḥarām (the sanctuary at Makkah)»

It is reported in the Two Ṣaḥīḥs that the Prophet ﷺ said:

«إن هذا البلد خرامة الله يوم خلق السماوات والأرض، فهؤلاء خرامة الله إلى يوم القيامة، ولن يحل لبلا إلها سلعة من نها، وإنها سلعة هذا خرامة بحرة خرامة الله إلى يوم القيامة، لا ينضب شجرة، ولا ينفخ خلأ، فإن أحد ترخص بقتال رسول الله ﷺ بقت، فقولوا: إن الله أذى لرسوله ولم يذى لكم»

«Allāh has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh’s decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allāh’s decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allāh’s Messenger, then say that Allāh allowed His Messenger, but did not allow you.»[1]

In this Ḥadīth, Allāh’s Messenger ﷺ mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet ﷺ proclaimed:

«من أنغلق بابة فهو أمين، ومن دخل المسجد فهو أمين، ومن دخل دار أبي سفيان فهو أمين»

"Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyān is also safe."[1]

Allāh said:

١٠٥٥٢

(...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.)

Allāh states: 'Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.' Hence, Allāh’s Messenger ﷺ took the pledge from his Companions under the tree (in the area of Al-Ḥudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaqīf and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allāh stopped the fighting before it started between them and said:

١٠٥٥٣

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.) (48:24)

and:

١٠٥٥٤

(Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.) (48:25)

Allāh’s statement:

١٠٥٥٥

which means, 'If they (polytheists) cease fighting you in the Sacred Area, and come to Islam and repent, then Allah will forgive them their sins, even if they had before killed Muslims in Allah’s Sacred Area.' Indeed, Allah’s forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

**The Order to fight until there is no more Fitnah**

Allah then commanded fighting the disbelievers when He said:

>…until there is no more Fitnah

meaning, Shirk. This is the opinion of Ibn ‘Abbās, Abu Al-Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī’, Muqātil bin Ḥayyān, As-Suddī and Zayd bin Aslam. [1]

Allah’s statement:

>…and the religion (all and every kind of worship) is for Allah (Alone).

means, ‘So that the religion of Allah becomes dominant above all other religions.’ It is reported in the Two Sahih that Abu Mūsā Al-Ash‘ari said: “The Prophet ﷺ was asked, ‘O Allah’s Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah?’ The Prophet ﷺ said:

>‘He who fights so that Allah's Word is superior, then he fights in Allah’s cause.’ [2] In addition, it is reported in the Two Sahīh:

>أيَمَّرَ أنْ أَفَاتِلَ الْحَاسَنَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهَِّ إِنَّمَا قَالُوا غَضِبْنَا بَيْنَنَا

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I have been ordered (by Allah) to fight the people until they proclaim, 'None has the right to be worshipped but Allah'. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allah.\[1\]

Allah's statement:

"But if they cease, let there be no transgression except against the wrongdoers."

indicates that, 'If they stop their Shirk and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.' This is the meaning of Mujahid’s statement that only combatants should be fought.\[2\] Or, the meaning of the Ayah indicates that, 'If they abandon their injustice, which is Shirk in this case, then do not start aggression against them afterwards.' The aggression here means retaliating and fighting them, just as Allah said:

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

Similarly, Allah said:

"The recompense for an evil is an evil like thereof." (42:40), and:

"And if you punish them, then punish them with the like of that with which you were afflicted." (16:126)

Ikrimah and Qatadah stated, “The unjust person is he who refuses to proclaim, ‘There is no God worthy of worship except

\[1\] Fath Al-Bari 1:592 and Muslim 1:53.
\[2\] At-Tabari 3:584.
Allāh'."[1]

Under Allāh's statement:

«And fight them until there is no more Fitnah»

Al-Bukhārī recorded that Nāfi' said that two men came to Ibn 'Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have fallen into shortcomings and you are the son of 'Umar and the Prophet's Companion. Hence, what prevents you from going out?" He said, "What prevents me is that Allāh has for hidden shedding the blood of my (Muslim) brother." They said, "Did not Allāh say:

«And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh)»?"

He said, "We did fight until there was no more Fitnah and the religion became for Allāh Alone. You want to fight until there is Fitnah and the religion becomes for other than Allāh!"

'Uthmān bin Ṣāliḥ added that a man came to Ibn 'Umar and asked him, "O Abu 'Abdur-Raḥmān! What made you perform Ḥajj one year and 'Umrah another year and abandon Ḥiḍād in the cause of Allāh, although you know how much He has encouraged performing it?" He said, "O my nephew! Islām is built on five (pillars): believing in Allāh and His Messenger, the five daily prayers, fasting Ramadān, paying the Zakāh and performing Ḥajj (pilgrimage) to the House." They said, "O Abu 'Abdur-Raḥmān! Did you not hear what Allāh said in His Book:

«وَإِذَّنَيْنَاهُمْ بِالْمُؤْمِنِينَ فَأَصْلَحْنَاهُمْ بَيْنَهُمْ إِنَّهُمْ إِنْ تُبْدِيَ إِخْتِلَافُهُمْ عَلَىَّ أَنْ أُنَفِقُ لَنَا الْمَالُ»

«And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.» (49:9) and:

«And fight them until there is no more Fitnah (disbelief)?»

He said, “That we did during the time of Allāh’s Messenger ﷺ when Islām was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islām became stronger (and apparent), there was no more Fitnah.” He asked, “What do you say about ‘Ali and ‘Uthmān?” He said, “As for ‘Uthmān, Allāh has forgiven him. However, you hated the fact that Allāh had forgiven him! As for ‘Ali, he is the cousin of Allāh’s Messenger ﷺ and his son-in-law.” He then pointed with his hand, saying, “This is where his house is located (meaning, ‘so close to the Prophet’s house just as ‘Ali was so close to the Prophet ﷺ himself’).”

«194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qiṣāṣ). Then whoever transgresses against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqīn.»

Fighting during the Sacred Months is prohibited, except in Self-Defense

Ibn ‘Abbās, Aḍ-Ḍāḥḥāk, As-Suddī, Qatādah, Miqṣam, Ar-Rabī‘ bin Anas and ‘Aṭā‘ said, “Allāh’s Messenger ﷺ went for ‘Umrah on the sixth year of Hijrah. Then, the idolators prevented him from entering the Sacred House (the Ka‘bah in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of Dhul-Qa‘dah. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet ﷺ entered the House the following year, along with the Muslims who accompanied him, and Allāh permitted him to avenge the idolators’ treatment of him, when He said:

The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qiṣāṣ).\footnote{Aṣ-Ṭabari 3:575-577 and 579.}

Imām Aḥmad recorded that Jābir bin ʿAbdullāh said, “Allāh’s Messenger would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months.” This Ḥadīth has an authentic chain of narrators.\footnote{Aḥmad 3:345.}

Hence, when the Prophet was told that ʿUthmān was killed (in Makkah) when he was camped at the area of Al-Ḥudaybiyyah, after he had sent ʿUthmān as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet was informed that ʿUthmān was not killed, he abandoned the fight and reverted to peace.

When the Prophet finished fighting with (the tribes of) Hawāzīn during the battle of Ḥunayn and Hawāzīn took refuge in (the city of) Aṭ-Ṭāʾīf, he laid siege to that city. Then, the (sacred) month of Dhul-Qaʿdah started, while Aṭ-Ṭāʾīf was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Ḥunayn started until the Prophet went back to Al-Madīnah from Al-Jiʿrānah, were forty days), as reported in the Two Ṣaḥīḥs and narrated by Anas. When the Companions suffered mounting casualties (during the siege), the Prophet ended the siege before conquering Aṭ-Ṭāʾīf. He then went back to Makkah, performed ʿUmrah from Al-Jiʿrānah, where he divided the war booty of Ḥunayn. This ʿUmrah occurred during Dhul-Qaʿdah of the eighth year of Al-Hijrah.\footnote{Fath Al-Bārī 3:701 and Muslim 2:916.}

Allāh’s statement:

\footnote{...whoever transgresses against you, you transgress likewise.}
against him.

ordains justice even with the polytheists. Allāh also said in another Āyah:

“And if you punish, then punish them with the like of that with which you were afflicted.” (16:126)

Allāh’s statement:

“And fear Allāh, and know that Allāh is with Al-Muttaqīn (the pious)” (2:194)

commands that Allāh be obeyed and feared out of Taqwā. The Āyah informs us that Allāh is with those who have Taqwā by His aid and support in this life and the Hereafter.

195. And spend in the cause of Allāh and do not throw yourselves into destruction, and do good. Truly, Allāh loves Al-Muḥsinīn (those who do good).

The Command to spend in the Cause of Allāh

Al-Bukhārī recorded that Ḥudhayfah said:

“And spend in the cause of Allāh and do not throw yourselves into destruction.”

“It was revealed about spending.”[1] Ibn Abu Ḥātim reported him saying similarly. He then commented, "Similar is reported from Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Sa’d bin Jubayr, ‘Aṭā’, Aḍ-Dāḥhāk, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān.”

Aslam Abu Ἰ’mrān said, “A man from among the Ḍa’fān broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayyub Al-Anṣārī was with us then. So some people said, ‘He is throwing himself to destruction.’ Abu Ayyub said, ‘We know

this Āyah (2:195) better, for it was revealed about us, the Companions of Allāh’s Messenger ﷺ who participated in Jīhād with him and aided and supported him. When Islām became strong, we, the Anṣār, met and said to each other, ‘Allāh has honored us by being the Companions of His Prophet ﷺ and in supporting him until Islām became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.’ So this Āyah was revealed about us:

«And spend in the cause of Allāh and do not throw yourselves into destruction.»

the destruction refers to staying with our families and estates and abandoning Jīhād.” This was recorded by Abu Dāwud, At-Tirmidhi, An-Nasā’ī, ‘Abd bin Ḥumayd in his Tafsīr, Ibn Abu Ḥātim, Ibn Jarīr, Ibn Marduwyah, Al-Ḥāfiẓ Abu Ya’lā in his Musnad, Ibn Ḥibbān and Al-Ḥākim.[1] At-Tirmidhi said; “Ḥasan, Ṣaḥīḥ, Gharīb”[2] Al-Ḥākim said, "It meets the criteria of the Two Shaykhs (Al-Bukhārī and Muslim) but they did not record it."

Abu Dāwud’s version mentions that Aslam Abu ʿImrān said, “We were at (the siege of) Constantinople. Then, ʿUqbah bin ʿĀmr was leading the Egyptian forces, while the Syrian forces were led by Faḍālah bin ‘Ubayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them. A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, ‘All praise is due to Allāh! He is sending himself to certain demise.’ Abu Ayyub said, ‘O people! You explain this Āyah the wrong way. It was revealed about us, the Anṣār when Allāh gave victory to His religion and its following increased. We said to each other, ‘It would be better for us now if we return to our estates and attend to them.’ Then


[2] That is, almost the level of Ṣaḥīḥ.
Allāh revealed this Āyah (2:195)."[1]

Abu Bakr bin ‘Aiyāsh reported that Abu Ishāq As-Subai’y related that a man said to Al-Barā’ bin ‘Azib, “If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise?” He said, “No. Allāh said to His Messenger ﷺ:

THEN FIGHT (O Muḥammad ﷺ) IN THE CAUSE OF ALLĀH, YOU ARE NOT TASKED (HELD RESPONSIBLE) EXCEPT FOR YOURSELF.» (4:84)

That Āyah (2:195) is about (refraining from) spending.” Ibn Marduwyah reported this Ḥadīth, as well as Al-Ḥākim in his Mustadrak who said; “It meets the criteria of the Two Shaykhs (Al-Bukhārī and Muslim) but they did not record it.” Ath-Thawri and Qays bin Ar-Rabī’ related it from Al-Barā’. but added:

YOU ARE NOT TASKED (HELD RESPONSIBLE) EXCEPT FOR YOURSELF.» (4:84)

“Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction.”

Ibn ‘Abbās said:

AND SPEND IN THE CAUSE OF ALLĀH AND DO NOT THROW YOURSELVES INTO DESTRUCTION.

“This is not about fighting. But about refraining from spending for the sake of Allāh, in which case, one will be throwing his self into destruction.”

The Āyah (2:195) includes the order to spend in Allāh’s cause, in the various areas and ways that involve obedience and drawing closer to Allāh. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy. Allāh states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit. Allāh

commands that one should acquire Ḥṣān (excellence in the religion), as it is the highest part of the acts of obedience. Allāh said:

«وَأَعْمَلُواْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ»

(and do good. Truly, Allāh loves Al-Muḥṣinin (those who do good).»

196. And complete Ḥajj and ‘Umrah for Allāh. But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Sadaqah or a sacrifice. Then if you are in safety and whosoever performs the ‘Umrah (in the months of Ḥajj), before (performing) the Ḥajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Ḥajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah). And fear Allāh much and know that Allāh is severe in punishment.»

The Command to complete Ḥajj and ‘Umrah

After Allāh mentioned the rulings for fasting and Ḥiḥād, he explained the rituals by commanding the Muslims to complete Ḥajj and ‘Umrah, meaning, to finish the rituals of Ḥajj and ‘Umrah after one starts them. This is why Allāh said afterwards:

«إِنَّ أُمِّيْرَكُمْ»

(But if you are prevented)
meaning, if your way to the House is obstructed, and you are
prevented from finishing it. This is why the scholars agree that
starting the acts of Ĥajj and 'Umrah requires one to finish
them. As for Makhûl, he said, "Complete, means to start them
from the Miqāt (areas the Prophet designated to assume
Iḥrām from)."[1] 'Abdur-Razzâq said that Az-Zuhri said: "We
were told that 'Umar commented on:

\[
\text{Dā'iru l-fajr wa l-ṣūrah yar}.
\]

\text{And complete Hajj and 'Umrah for Allāh.}

"Complete Hajj and 'Umrah means performing each of them
separately, and to perform 'Umrah outside of the months of
Hajj, for Allāh the Exalted says:

\[
\text{al-hajj al-mubārak mālawtā}.
\]

\text{The Hajj (pilgrimage) is (in) the well-known (lunar year)
months.}^{[2]}\]

As-Suddi said,

\[
\text{Rā'īwā l-fajr wa l-ṣūrah yar}.
\]

\text{And complete Hajj and 'Umrah for Allāh.}

means, "Maintain the performance of Hajj and 'Umrah."[3] Ibn
'Abbās was reported to have said, "Hajj is 'Arafāt, while 'Umrah
is Tawāf."[4] Al-A'mash related that Ibrāhīm said that
'Alqamah commented on Allāh's statement:

\[
\text{Rā'īwā l-fajr wa l-ṣūrah yar}.
\]

\text{And complete Hajj and 'Umrah for Allāh.}

"Abdullāh (Ibn Mas'ūd) recited it this way: 'Complete Hajj and
'Umrah to the House, so that one does not exceed the area of
the House during the 'Umrah.'" Ibrāhīm then said, "I
mentioned this statement to Sa'id bin Jubayr and he said; 'Ibn
'Abbās also said that.'"[5] Sufyān reported that Ibrāhīm said

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[2] Ibid.
that 'Alqamah said (regarding the Āyah 2:196), “Perform the Ḥajj and ‘Umrah to the House.” [1] Ath-Thawri reported that Ibrāhīm read (the Āyah), “Perform the Ḥajj and ‘Umrah to the House.”

If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends Ḥārām

Allāh’s statement:

﴾إِنَّ الْخَيْرَةَ الْمُبَارِكَةَ مَا أَلْسَنُ مُنْ أَلْسَنُ﴾

“But if you are prevented, sacrifice a Hady (animals for sacrifice) such as you can afford,”

was revealed in the sixth year of Hijrah, the year of the treaty of Al-Ḥudaybiyyah when the polytheists prevented Allāh’s Messenger ﷺ from reaching the House. Allāh revealed Sūrat Al-Fath (chapter 48 in the Qur’ān) then, and allowed the Muslims to slaughter any Hady (animals for sacrifice) they had. They had seventy camels with them for that purpose. They were also permitted to shave their heads and end their Ḥārām. When the Prophet ﷺ commanded them to shave their heads and end the state of Ḥārām, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet ﷺ went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet ﷺ said:

﴿وَرَجِفَ اللَّهُ الرَّحْمَةَ عَلَى الَّذِينَ الْخَتَمَاتِ﴾

“May Allāh award His mercy to those who shaved.”

They said, “What about those who shortened the hair?” He said in the third time, “And to those who shortened.” [2] Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Ḥudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allāh knows best.

Being prevented from the House (Ḥaṣr) includes more than just being sick, fearing an enemy or getting lost on the way to

[1] Ibid.
Makkah. Imam Ahmad reported that Al-Ḥajjāj bin ‘Amr Al-Anṣāri said that he heard Allah’s Messenger ﷺ saying:

«Whoever suffered a broken bone or a limb, will have ended his Ḥijārah and has to perform Ḥajj again.»

He said, “I mentioned that to Ibn ‘Abbās and Abu Hurayrah and they both said, ‘He (Al-Ḥajjāj) has said the truth’. ”[1] This Ḥadith is also reported in the Four Collections.[2] In the version of Abu Dāwud and Ibn Mājah, the Prophet ﷺ said, “Whoever limped, had a broken bone or became ill...”[3] Ibn Abu Ḥātim also recorded it and said, “It was reported that Ibn Mas‘ūd, Ibn Az-Zubayr, ‘Alqamah, Sa‘īd bin Musayyib, ‘Urwah bin Az-Zubayr, Mujahid, An-Nakha‘ī, ‘Aṭā‘ and Muqāṭil bin Ḥayyān said that being prevented (Haṣr) entails an enemy, an illness or a fracture.”[4] Ath-Thawri also said, “Being prevented entails everything that harms the person.”[5]

It is reported in the Two Sahih that ‘A’ishah said that Allah’s Messenger ﷺ went to Ḍubā‘ah bint Az-Zubayr bin ‘Abdul-Muṭṭalib who said, “O Messenger of Allah! I intend to perform Ḥajj but I am ill.” He said, “Perform Ḥajj and make the condition: Your place is where You prevent (or halt) me.”[6] Muslim recorded similarly from Ibn ‘Abbās.[7] So saying such a condition for Ḥajj is allowed is based on this Ḥadith.

Allah’s statement:

«أُسْتَيْثِرُ أَنْ أَنْفُسِي»

«...sacrifice a Hady such as you can afford»

includes a sheep also, as Imam Malik reported that ‘Ali bin Abu Ṭālib used to say.[8] Ibn ‘Abbās said, “The Hady includes eight types of animals: camels, cows, goats and sheep.”[9]

[5] Ibid.
'Abdur-Razzāq reported that Ibn ʿAbbās said about what Allāh said:

{...sacrifice a Ḥady such as you can afford...}

"As much as one could afford."[1] Al-ʿAwfi said that Ibn ʿAbbās said, "If one can afford it, then camels, otherwise cows, or sheep."[2] Hishām b. ʿUrwah quoted his father:

{...sacrifice a Ḥady (animal, i.e., a sheep, a cow, or a camel) such as you can afford...}

'Depending on the price.'[3]

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allāh has required sacrificing whatever is available as a Ḥady, and the Ḥady is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn ʿAbbās the cousin of Allāh’s Messenger ﷺ and the scholar of Tafsīr. It is reported in the Two Sahīhs that ʿĀ'ishah, the Mother of the believers, said, "The Prophet ﷺ once offered some sheep as Ḥady."[4]

Allāh’s statement:

{...and do not shave your heads until the Ḥady reaches the place of sacrifice...}

is a continuation of His statement:

{...And complete, the Ḥajj and ʿUmrah for Allāh...}

and is not dependent upon:

{...But if you are prevented, then sacrifice a Ḥady...}

as Ibn Jarir has erroneously claimed. When the Prophet and his Companions were prevented from entering the Sacred House during the Al-Hudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their Hady outside the Haram (Sacred) area. In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until:

«...and do not shave your heads until the Hady reaches the place of sacrifice.»

and then he ends the rituals of Hajj or 'Umrah, or both if he had assumed Ihram for both. It is recorded in the Two Sahihs that Hafṣah said, “O Allāh's Messenger! What is wrong with the people, they have finished their Ihram for 'Umrah but you have not?” The Prophet said,

«I matted my hair and I have garlanded my Hady (animals for sacrifice), so I will not finish my Ihram till I offer the sacrifice.»[1]

**Whoever shaved his Head during Ihram, will have to pay the Fidyah**

Allāh said:

«And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah.»

Al-Bukhārī reported that 'Abdur-Rahmān bin Asbahānī said that he heard 'Abdullāh bin Ma'qīl saying that he sat with Ka'b bin 'Ujrāh in the mosque of Kufah (in Iraq). He then asked him about the Fidyah of the fasting. Ka'b said, “This was revealed concerning my case especially, but it is also for you in general. I was carried to Allāh's Messenger and the lice were falling in great numbers on my face. The Prophet said:

I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)?’ I replied in the negative.”

He then said:

«Fast for three days or feed six poor persons, each with half a Sa’ of food (1 Sa’ = 3 kilograms approx.) and shave your head.»

So this is a general judgement derived from a specific case.[1]

Imām ʿĀḥmad recorded that Ka‘b bin ʿUjrāh said, “Allāh’s Messenger ﷺ came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

«Do these lice in your head bother you?»

I said, ‘Yes.’ He said:

«Shave it, then fast three days, or feed six poor people, or sacrifice an animal.»

Ayyūb (one of the narrators of the Ḥadīth) commented, “I do not know which alternative was stated first.”[2] The wording of the Qur’ān begins with the easiest then the more difficult options: “Pay a Fidyah of fasting (three days), feeding (six poor persons) or sacrificing (an animal).” Meanwhile, the Prophet ﷺ advised Ka‘b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days. Each Text is suitable in its place and context, all the thanks and praises are due to Allāh.

**Tamattu’ during Ḥajj**

Allāh said:

Then if you are in safety and whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj, he must slaughter a Hady such as he can afford.

That is, when you are able to complete the rites, so whoever among you connects his 'Umrah with Ḥajj having the same Ihram for both, or, first assuming Ihram for 'Umrah, and then assuming Ihram for Ḥajj when finished the 'Umrah, this is the more specific type of Tamattu' which is well-known among the discussion of the scholars whereas in general there are two types of Tamattu', as the authentic Hadiths prove, since among the narrators are those who said, "Allāh's Messenger ﷺ performed Tamattu', and others who said, "Qarīn" but there is no difference between them over the Ḥady.

So Allāh said,

Then if you are in safety and whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj (i.e., Ḥajj At-Tamattu' and Al-Qirān), he must slaughter a Hady such as he can afford.

means let him sacrifice whatever Hady is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet ﷺ slaughtered cows on behalf of his wives. Al-Awzā'ī reported that Abu Hurayrah narrated that Allāh’s Messenger ﷺ slaughtered cows on behalf of his wives when they were performing Tamattu'.[1] This was reported by Abu Bakr bin Marduwyah.

This last Hadith proves that Tamattu' is legislated. It is reported in the Two Sahīhs that Imrān bin Ḥuṣayn said, "We performed Ḥajj At-Tamattu' in the lifetime of Allāh’s Messenger ﷺ and then the Qur'ān was revealed (regarding Ḥajj At-Tamattu'). Nothing was revealed to forbid it, nor did he (the Prophet ﷺ) forbid it until he died. And somebody said what he wished (regarding Ḥajj At-Tamattu') according to his own opinion."[2] Al-Bukhārī said that Imrān was talking about

‘Umar.

It is reported in an authentic narration that ‘Umar used to discourage the people from performing Tamattu’. He used to say, “If we refer to Allāh’s Book, we should complete it,” meaning:

«...whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj, he must slaughter a Hady such as he can afford.»

However ‘Umar did not say that Tamattu’ is unlawful. He only prevented them so that the people would increase their trips to the House for Ḥajj (during the months of Ḥajj) and ‘Umrah (throughout the year), as he himself has stated.

Whoever performs Tamattu’ should fast Ten Days if He does not have a Hady

Allāh said:

«...but if he cannot (afford it), he should fast three days during the Hajj and seven days after his return (to his home), making ten days in all.»

This Ayah means: “Those who do not find a Hady, let them fast three days during the Hajj season.” Al-‘Awfi said that Ibn ‘Abbās said, “If one does not have a Hady, he should fast three days during Ḥajj, before ‘Arafah day. If the day of ‘Arafah was the third day, then his fast is complete. He should also fast seven days when he gets back home.”[1] Abu Ishāq reported from Wabarah from Ibn ‘Umar who said, “One fasts one day before the day of Tarwiyah, the day of Tarwiyah (eighth day of Dhul-Ḥijjah) and then ‘Arafah day (the ninth day of the month of Dhul-Ḥijjah).”[2] The same statement was reported by Ja’far bin Muḥammad from his father from ‘Ali.[3]

If one did not fast these three days or at least some of them before ‘Īd day (the tenth day of Dhul-Ḥijjah), he is allowed to

fast during the *Tashriq* days (11-12-13th day of Dhul-Hijjah). 'A'ishah and Ibn 'Umar said, “Fasting the days of *Tashriq* was only allowed for those who did not find the *Hady,*” as Al-Bukhārī has reported. Sufyān related that Ja'far bin Mūhammad narrated that his father said that ‘Ali said, “Whoever did not fast the three days during the *Hajj,* should fast them during the days of *Tashriq.*” This is also the position taken by 'Ubayd bin 'Umayr Al-Laythi, Ḥkrimah, Al-Ḥasan Al-Baṣrī and 'Urwah bin Az-Zubayr,[1] referring to the general meaning of Allāh’s statement:

\[\text{...fast three days during the *Hajj*...}\]

As for what Muslim reported that Qutaybah Al-Hudhali said that Allāh’s Messenger ﷺ said:

\[\text{The days of Tashriq are days of eating and drinking and remembering Allāh the Exalted.}^{[2]}\]

This narration is general in meaning while what ‘A’ishah and Ibn ‘Umar narrated is specific.

Allāh said:

\[\text{...and seven days after his return.}\]

There are two opinions regarding the meaning of this *Āyah.* First, it means ‘when you return to the camping areas’. The second, upon going back home. ‘Abdur-Razzāq reported that Sālim narrated that he heard Ibn ‘Umar saying:

\[\text{“...but if he cannot (afford it), he should fast three days during the *Hajj* and seven days after his return,”}\]

means when he goes back to his family."³ The same opinion was reported from Sa'īd bin Jubayr, Abu Al-'Āliyah, Mujāhid, 'Aṭā', Ḥkrimah, Al-Ḥasan, Qatādah, Imām Az-Zuhri and Ar-

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Rabi’ bin Anas.\textsuperscript{11}

Al-Bukhārī reported that Sālim bin ‘Abdullāh narrated that Ibn ‘Umar said, “During the Farewell Ḥajj of Allāh’s Messenger ﷺ, he performed Tamattu’ with ‘Umrah and Ḥajj. He drove a Hady along with him from Dhul-Ḥulayfah. Allāh’s Messenger ﷺ started by assuming Ḥārām for ‘Umrah, and then for Ḥajj. And the people, too, performed the ‘Umrah and Ḥajj along with the Prophet ﷺ. Some of them brought the Hady and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people:

\begin{align*}
\text{‘Whoever among you has driven the Hady, should not finish his Ḥārām till he completes his Ḥajj. And whoever among you has not (driven) the Hady with him, he should perform Tawāf of the Ka’bah and between Aṣ-Ṣafā and Al-Marwah. Then, he should shave or cut his hair short and finish his Ḥārām, and should later assume Ḥārām for Ḥajj; [but he must offer a Hady (sacrifice)]. And if anyone cannot afford a Hady, he should fast for three days during the Ḥajj and seven days when he returns home.’}\vspace{0.5em}
\end{align*}

He then mentioned the rest of the Ḥadīth, which is reported in the Two Ṣaḥīḥs.\textsuperscript{2}

Allāh said:

\begin{center}
\textit{"...making ten days in all."}
\end{center}

to emphasize the ruling we mentioned above. This method is common in the Arabic language, for they would say, ‘I have seen with my eyes, heard with my ears and written with my hand,’ to emphasize such facts. Similarly, Allāh said:

\begin{center}
\textit{"\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\textit{\textsuperscript{11} Ibn Abī Ḥātim 2:498.} 
\textsuperscript{2} Fath Al-Bārī 3:630 and Muslim 2:901}
...nor a bird that flies with its two wings (6:38) and:

...nor did you write any book (whatsoever) with your right hand (29:48) and:

And We appointed for Mūsā thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. (7:142)

It was also said that the meaning of “ten days in all” emphasizes the order to fast for ten days, not less than that.

The Residents of Makkah do not perform Tamattu‘

Allāh said:

This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).

This Āyah concerns the residents of the area of the Ḥaram, for they do not perform Tamattu‘. ‘Abdur-Razzāq reported that Ṭawūs said, “Tamattu‘ is for the people, those whose families are not residing in the Ḥaram area (Makkah), not for the residents of Makkah. Hence Allāh’s Statement:

This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).

‘Abdur-Razzāq then said, “I was also told that Ibn ‘Abbās said similar to Ṭawūs.”[1] Allāh said:

...and fear Allāh meaning, in what He has commanded you and what He prohibited for you. He then said:

...and know that Allāh is severe in punishment

for those who defy His command and commit what He has prohibited.

The Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, Allah knows it. And take provisions for the journey, but the best provision is At-Taqwā (piety, righteousness). So fear Me, O men of understanding!

When does Ihram for Hajj start

Allah said:

(The Hajj is (in) the well-known months.)

This Ayah indicates that Ihram for Hajj only occurs during the months of Hajj. This was reported from Ibn ‘Abbās,[1] Jābir, ‘Āṭa’, Tawwūs and Mujāhid. The proof for this is Allah’s

statement that Hajj occurs during known, specific months, which indicates that Hajj is not allowed before that, just as the prayer has a fixed time (before which one’s prayer is not accepted).

Ash-Shafi‘î recorded that Ibn ‘Abbâs said, “No person should assume Ihrâm for Hajj before the months of the Hajj, for Allâh said:

\[ \text{الْحَجِّ أَشْهُرٌ مُّنْزِلٌ} \]

\[ \text{The Hajj is (in) the well-known months.} \]^{[1]}

Ibn Khuzaymah reported that Ibn ‘Abbâs said, “No Ihrâm for Hajj should be assumed, except during the months of Hajj,” for among the Sunnah of Hajj is that one assume Ihrâm for it during the Hajj months.” This is an authentic narration and the Companion’s statement that such and such is among the Sunnah is considered as a Hadîth of the Prophet ﷺ, according to the majority of the scholars. This is especially the case when it is Ibn ‘Abbâs who issued this statement, as he is the Tarjumân (translator, interpreter, explainer) of the Qur’ân.

There is a Hadîth about this subject too. Ibn Marduwyah related that Žâbir narrated that the Prophet ﷺ said:

\[ \text{لا يَتَّجِبُ أَحَدٌ أن يُخَرِّمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ} \]

\[ \text{No one should assume Ihrâm for Hajj, but during the months of Hajj.} \]^{[3]}

The chain of narrators for this Hadîth is reasonable. Ash-Shafi‘î and Al-Bayhaqi recorded this Hadîth from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Žâbir bin ‘Abdullâh being asked, “Does one assume Ihrâm for Hajj before the months of the Hajj?” He said, “No.”^{[4]} This narration is more reliable than the narration that we mentioned from the Prophet ﷺ. In short, this statement is the opinion of the Companion, supported by Ibn ‘Abbâs’ statement that it is a part of the Sunnah not to assume Ihrâm for Hajj before the

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months of the Ḥajj. Allāh knows best.

The Months of Ḥajj

Allāh said:

«الْبَيْنَاءَ الْمُتَّلَقَةِ»

«...the well-known months.»

Al-Bukhāri said that Ibn 'Umar said that these are Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Hijjah.\(^1\) This narration for which Al-Bukhāri did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarīr rendered authentic, leading to Ibn 'Umar, who said:

«الْبَيْنَاءَ الْمُتَّلَقَةِ»

«The Ḥajj (pilgrimage) is (in) the well-known (lunar year) months.»

"which are Shawwāl, Dhul-Qa'dah and the (first) ten days of Dhul-Hijjah."\(^2\) Its chain is Ṣaḥīḥ. Al-Ḥākim also recorded it in his Mustadrak, and he said,"It meets the criteria of the Two Shaykhs."\(^3\)

This statement is also reported from 'Umar, 'Ali, Ibn Mas'ūd, 'Abdullāh bin Az-Zubayr, Ibn 'Abbās, 'Aṭā', Tāwūs, Mujāhid, Ibrāhīm An-Nakha'i, Imām Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Makhūl, Qatādah, Aḍ-Ḍaḥḥāk bin Muzāhim, Ar-Rabī' bin Anas and Muqāṭil bin Hayyān.\(^4\) This opinion was preferred by Ibn Jarīr who said, "It is a common practice to call two months and a part of the third month as 'months'. This is similar to the Arab's saying, 'I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day. Allāh said:

«كَسَّنَ فَمَنَّرَفْتَ فِي يَوْمِي نَكَلًا إِنَّمَا عَلَيْهِ»

«But whosoever hastens to leave in two days, there is no sin on him.»

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\(^1\) Fath Al-Bāri 3:490.
\(^2\) At-Ṭabari 4:116.
\(^3\) Al-Ḥākim 2:276.
\(^4\) Ibn Abī Ḥātim 2:486-488.
In this case, one will only be hastening for one and a half days.”

Allāh then said:

(So whosoever intends (Farāda) to perform Ḥajj therein (by assuming Ihrām),)

meaning that one's assuming the Ihrām requires a Ḥajj, for the person is required to complete the rituals of Ḥajj after assuming Ihrām. Ibn Jarīr said that Al-'Awfī said, “The scholars agree that (Farāda) ‘intends’ mentioned in the Āyah means it is a requirement and an obligation.”[1] ‘Ali bin Abu Ṭalḥah said that Ibn ‘Abbās said:

(So whosoever intends to perform Ḥajj therein (by assuming Ihrām),)

refers to those who assume Ihrām for Ḥajj and ‘Umrah”. ‘Aṭā’ said, “‘Intends’, means, assumes the Ihrām.” Similar statements were attributed to Ibrāhîm, Aḍ-Daḥḥāk and others.[2]

Prohibition of Rafath (Sexual Intercourse) during Ḥajj

Allāh said:

(He should not have Rafath)

This Āyah means that those who assume the Ihrām for Ḥajj or 'Umrah are required to avoid the Rafath, meaning, sexual intercourse. Allāh’s statement here is similar to His statement:

(It is made lawful for you to have Rafath (sexual relations) with your wives on the night of the fast.) (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar

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subjects, is not allowed. Ibn Jarîr reported that Nâfi' narrated that 'Abdullâh bin 'Umar said, "Rafath means sexual intercourse or mentioning this subject with the tongue, by either men or women."[1] 'Atâ' bin Abu Rabîh said that Rafath means sexual intercourse and foul speech.[2] This is also the opinion of 'Amr bin Dinâr. 'Atâ' also said that they used to even prevent talking (or hinting) about this subject.[3] Tâwûs said that Rafath includes one's saying, "When I end the Iḥrām I will have sex with you."[4] This is also the same explanation offered by Abu Al-'Âliyah regarding Rafath. 'Ali bin Abu Ṭalhâh said that Ibn 'Abbâs said, "Rafath means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts."[5] Ibn 'Abbâs and Ibn 'Umar said that Rafath means to have sex with women.[6] This is also the opinion of Sa'id bin Jubayr, 'Ikrimah, Mujâhid, Ibrâhîm An-Nakha'i, Abu Al-'Âliyah who narrated it from 'Atâ' and Makhûl, 'Atâ' Al-Khurâsâni, 'Atâ' bin Yasâr, 'Atiyah, Ibrâhîm, Ar-Rabi', Az-Zuhri, As-Suddi, Mâlik bin Anas, Muqâtil bin Ḥayyân, 'Abdul-Karîm bin Mâlik, Al-Ḥasan, Qatâdah and Aḍ-Ḍâḥhâk, and others.

The Prohibition of Fusūq during Ḥajj

Allâh said:

{...nor commit sin} Miqsam and several other scholars related that Ibn 'Abbâs said, "It is disobedience." This is also the opinion of 'Atâ', Mujâhid, Tâwûs, 'Ikrimah, Sa'id bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatâdah, Ibrâhîm An-Nakha'i, Az-Zuhri, Ar-Rabi' bin Anas, 'Atâ' bin Yasâr, 'Atâ' Al-Khurâsâni and Muqâtil bin Ḥayyân.[7]

Ibn Wahb reported that Nâfi' narrated that 'Abdullâh bin

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[4] Ibid.
[6] Ibid.
Umar said, "Fusūq [or sin mentioned in the Āyah (2:197)] refers to committing what Allāh has forbidden in the Sacred Area."

Several others said that Fusūq means cursing others, they based this on the authentic Hadīth:

«Cursing the Muslim is Fusūq, while fighting him is Kufr.»

‘Abdur-Rahmān bin Zayd bin Aslam said Fusūq here means slaughtering animals for the idols, as Allāh said:

«أَقِمْنَا أُولِي الْأَمْرِ ۚ إِنَّكُمْ أَنْجَبُونَ»

«...or impious (Fisq) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh.» (6:145)

Ad-Dahḥāk said that Fusūq is insulting one another with bad nicknames.

Those who said that the Fusūq means all types of disobedience are correct. Allāh has also prohibited committing injustice during the months of Hajj in specific, although injustice is prohibited throughout the year. This is why Allāh said:

«وَكُلُّ نَفْسٍ أُنْتِجَتْ لِأَلْلَّهِ مُحْسَنًا»

«...of them four are sacred. That is the right religion, so wrong not yourselves therein.» (9:36)

Allāh said about the Sacred Area:

«وَنَفَّذَّاهُ فِيهِ بِالْحَكَامِ ۚ نَظَّلَ مَنْ عَلَّمَ أَبْيَرًا»

«...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.» (22:25)

It is recorded in the Two Sahīhs that Abu Hurayrah narrated that Allāh’s Messenger ﷺ said:

«Whoever performed Ḥajj to this (Sacred) House and did not commit Rafath or Fusūq, will return sinless, just as the day his

mother gave birth to him.  

The Prohibition of arguing during Hajj

Allāh said:

\[
\text{nor should there be Jidāl during Hajj}
\]

meaning, disputes and arguments. Ibn Jarīr related that 'Abdullāh bin Mas'ūd said that what Allāh said:

\[
\text{...nor dispute unjustly during the Hajj.}
\]

means to argue with your companion (or fellow) until you make him angry. This is similar to the the opinion that Miqsam and Aḍ-Ḍahḥāk related to Ibn ‘Abbās. This is also the same meaning reported from Abu Al-'Āliyah, ‘Aṭā’, Mujāhid, Sa‘īd bin Jubayr, ‘Ikrimah, Jābir bin Zayd, ‘Aṭā’ Al-Khurāsānī, Makhūl, Ash-Suddi, Muqātil bin Ḥayyān, ‘Amr bin Dinār, Aḍ-Ḍahḥāk, Ar-Rabī‘ bin Anas, Ibrāhīm An-Nakha‘ī, ‘Aṭā’ bin Yāsār, Al-Ḥasan, Qatādah and Az-Zuhri.

The Encouragement for Righteous Deeds and to bring Provisions for Hajj

Allāh said:

\[
\text{And whatever good you do, Allāh knows it.}
\]

After Allāh prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allāh said next:

\[
\text{And take provisions (with you) for the journey, but the best}
\]

[3] Ibn Abī Ḥātim 2:503-505:
 provision is Al-Taqwā (piety, righteousness).

Al-Bukhārī and Abu Dāwūd reported that Ibn ‘Abbās said, “The people of Yemen used to go to Hajj without taking enough supplies with them. They used to say, ‘We are those who have Tawakkul (reliance on Allāh).’ Allāh revealed this Āyah:

«وَكُرِئُواْ ذَٰلِكَ خَيْرًا إِلَّا أَنْقَوْنَا»

«And take provisions (with you) for the journey, but the best provision is Al-Taqwā (piety, righteousness).»[1]

Ibn Jarīr and Ibn Marduwayh narrated that Ibn ‘Umar said, “When people assumed Ihrām, they would throw away whatever provisions they had and would acquire other types of provisions. Allāh revealed:

«وَكُرِئُواْ ذَٰلِكَ كَيْبًا خَيْرًا إِلَّا أَنْقَوْنَا»

«And take a provisions (with you) for the journey, but the best provision is Al-Taqwā (piety, righteousness).»

Allāh forbade them from this practice and required them to take flour and Sawīq (a type of food usually eaten with dates) with them.”[2]

The Provisions of the Hereafter

Allāh said:

«مَا كَانَ خَيْرٌ مِّنَ الْأَنْقَوْنَ أَنْقَوْنَا»

«...but the best provision is Al-Taqwā (piety, righteousness).»

When Allāh required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: Taqwā. Allāh said in another Āyah:

«عَمَّا رَأَيْتُ وَمَا أَيْسَ الْأَنْقَوْنَ ذَٰلِكَ خَيْرًا»

«...and as an adornment; and the raiment of Taqwā, that is better.» (7:26)

Allāh mentioned the material covering and then He

mentioned the spiritual covering, which includes humbleness, obedience and Taqwā. He also stated that the latter provision is better and more beneficial than the former.

«وَأَطْرُفْ بَيْنَ آبَيْنِ »

«So fear Me, O men of understanding!»

meaning: ‘Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.’

(Q. 2:198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave ‘Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash‘ar-il-Ḥarām. And remember Him (by invoking Allāh for all good) as He has guided you, and verily you were before, of those who were astray».

Commercial Transactions during Ḥajj

Al-Bukhārī reported that Ibn ‘Abbās said, “‘Ukāz, Mijannah and Dhul-Majāz were trading posts during the time of Jāhiliyyah. During that era, they did not like the idea of conducting business transactions during the Ḥajj season. Later, this Āyah was revealed:

«لَا يَسْتَغْلِيَ بِحُجِّ الْمَكَّةِ أَنْ تَبَيْنُوا فَضْلًا مِّنْ نَزْحِمِكُمْ »

«There is no sin on you if you seek the bounty of your Lord.»[1]
during the Ḥajj season.’[1]

Abu Dāwūd and others recorded that Ibn ‘Abbās said, “They used to avoid conducting business transactions during the Ḥajj season, saying that these are the days of Dhikr. Allāh revealed:

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

This is also the explanation of Mujāhid, Sa‘īd bin Jubayr, ʿIkrimah, Maṣṣūr bin Al-Muʿtamir, Qatādah, Ibrāhīm An-Nakhaʿī, Ar-Rabīʿ bin Anas and others. Ibn Jarīr reported that Abu Umaymah said that when Ibn ʿUmar was asked about conducting trade during the Ḥajj, he recited the Āyah:

﴿ لِئِنْ أَنْبِعِثْكُمْ وَإِنِّي أَنْبَعِثْكُمْ فَعَلِّهِمْ أَنْ تَبْعِثُوا فَقَصَلْنَانِي ْنَطَحَهُمْ﴾

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

This Ḥadīth is related to Ibn ʿUmar with a strong chain of narrators. This Ḥadīth is also related to the Prophet ﷺ, as Aḥmad reported that Abu Umāmah At-Taymi said, “I asked Ibn ʿUmar, ‘We buy (and sell during the Ḥajj), so do we still have a valid Ḥajj?’ He said, ‘Do you not perform Ṭawāf around the House, stand at ʿArafāt, throw the pebbles and shave your heads?’ I said, ‘Yes.’ Ibn ʿUmar said, ‘A man came to the Prophet ﷺ and asked him about what you asked me, and the Prophet ﷺ did not answer him until Jibrīl came down with this Āyah:

﴿ لِئِنْ أَنْبِعِثْكُمْ وَإِنِّي أَنْبَعِثْكُمْ فَعَلِّهِمْ أَنْ تَبْعِثُوا فَقَصَلْنَانِي ْنَطَحَهُمْ﴾

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

The Prophet ﷺ summoned the man and said: “You are pilgrims.” Ibn Jarīr narrated that Abu ʿSāliḥ said to ʿUmar, “O Leader of the faithful! Did you conduct trade transactions during the Ḥajj?” He said, “Was their livelihood except during Ḥajj?”

Standing at ʿArafāt

Allāh said:

﴿ كُنِّي أَنْبُسُمُ بِنَجَاكُمْ وَفَأَنْبَعِثُوا أَلَا عَلَى رَبِّكُمْ الْحَكِيرِ﴾

Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.

'Arafāt is the place where one stands during the Ḥajj and it is a pillar of the rituals of Ḥajj. Imām Aḥmad and the Sunan compilers recorded that ‘Abdur-Rahmān bin Ya‘mar Ad-Diyli said that he heard Allāh’s Messenger ﷺ saying:

[text in Arabic]

‘Ḥajj is ‘Arafāt, ( thrice). Hence, those who have stood at ‘Arafāt before dawn will have performed (the rituals of the Ḥajj). The days of Minā are three, and there is no sin for those who move on after two days, or for those who stay."

The time to stand on ‘Arafāt starts from noon on the day of ‘Arafah until the next day, which is the day of the Sacrifice (the tenth day of Dhul-Hijjah). The Prophet ﷺ stood at ‘Arafāt during the Farewell Ḥajj, after he had offered the Zuhr (noon) prayer, until sunset. He said, “Learn your rituals from me.” In this Ḥadīth (i.e., in the previous paragraph) he said, “Whoever stood at ‘Arafāt before dawn, will have performed (the rituals of Ḥajj).”

‘Urwa bin Muḍarris bin Ḥārithah bin Lām Aṭ-Ṭā‘i said, “I came to Allāh’s Messenger ﷺ at Al-Muzdalifah when it was time to pray. I said, ‘O Messenger of Allāh! I came from the two mountains of Tayy’, and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid Ḥajj?’ Allāh’s Messenger ﷺ said:

[text in Arabic]

“Whoever performed this prayer with us, stood with us until we moved forth, and had stood at ‘Arafāt before that, day or night, will have performed the Ḥajj and completed its rituals.”


This Ḥadīth was collected by Imām Aḥmad and the compilers of the Sunan, and At-Tirmidhi graded it Ṣaḥīḥ.\[1] It was reported that the mount was called 'Arafāt because, as 'Abdur-Razzāq reported that 'Ali bin Abu Ṭalib said, “Allāh sent Jibrīl to Prophet Ibrāhīm and he performed Ḥajj for him (to teach him its rituals). When Ibrāhīm reached 'Arafāt he said, 'I have 'Arafū (I know this place).’ He had come to that area before. Thereafter, it was called 'Arafāt.”\[2] Ibn Al-Mubārak said that 'Aṭā’ said, “It was called 'Arafāt because Jibrīl used to teach Ibrāhīm the rituals of Ḥajj. Ibrāhīm would say, I have 'Arafū, I have 'Arafū.' It was thereafter called 'Arafāt.” Similar statements were attributed to Ibn ‘Abbās\[3], Ibn ‘Umar and Abu Mīljaz.\[4] Allāh knows best.

‘Arafāt is also called Al-Mash’ar Al-Ḥarām, Al-Mash’ar Al-Aqsa and Ilāl, while the mount that is in the middle of 'Arafāt is called Jabal Ar-Raḥmah (Mount of Mercy).

The Time to leave ‘Arafāt and Al-Muzdalifah

Ibn Abu Ḥātim reported that Ibn ‘Abbās said, “During the time of Jāhilīyyah, the people used to stand at 'Arafāt. When the sun would be on top of the mountains, just as the turban is on top of a man’s head, they would move on. Allāh’s Messenger ﷺ delayed moving from 'Arafāt until sunset.”\[5] Ibn Marduwyah related this Ḥadīth and added, “He then stood at Al-Muzdalifah and offered the Fajr (Dawn) prayer at an early time. When the light of dawn broke, he moved on.” This Ḥadīth has a Hasan chain of narrators. The long Ḥadīth that Jābir bin ‘Abdullāh narrated, which Muslim collected, stated, “The Prophet ﷺ kept standing there (meaning at ‘Arafāt) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet ﷺ made Usāmah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaṣwā’ so hard, that its head touched the saddle. He gestured with his right hand and


said, "Proceed calmly people, calmly!" Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached Al-Muzdalifah. There, he led the Maghrīb (Evening) and 'Ishā' (Night) prayers with one Adhān and two Iqāmah (which announces the imminent start of the acts of the prayer) and did not glorify Allāh in between them (i.e., he did not perform voluntary Rak'ah). Allāh's Messenger  then laid down till dawn and offered the Fajr (Dawn) prayer with Adhān and Iqāmah, when the morning light was clear. He again mounted Al-Qaşwā', and when he came to Al-Mash'ar Al-Ḥarām, he faced towards Qiblah, supplicated to Allāh, glorifying Him and saying, Lā ilāha illallāh, and he continued standing until the daylight was very clear. He then went quickly before the sun rose.\footnote{1}

It is reported in the Two Ṣaḥīḥs that Usāmah bin Zayd was asked, "How was the Prophet's pace when he moved?" He said, "Slow, unless he found space, then he would go a little faster."\footnote{2}

\section*{Al-Mash'ar Al-Ḥarām}

'Abdur-Razzāq reported that Ibn 'Umar said that all of Al-Muzdalifah is Al-Mash'ar Al-Ḥarām.\footnote{3} It was reported that Ibn 'Umar was asked about Allāh’s statement:

\begin{quote}
\textit{ناذِحِّوا اَلَّهُ (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.}
\end{quote}

He said, "It is the Mount and the surrounding area."\footnote{4} It was reported that Al-Mash'ar Al-Ḥarām is what is between the two Mounts (refer to the following Ḥadīth), as Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrīmah, Mujāhid, As-Suddī, Ar-Rabī' bin Anas, Al-Ḥasan and Qatā'dah have stated.\footnote{5}

Imām Aḥmad recorded that Jubayr bin Muṭ'im narrated that the Prophet  said:

\footnote{1} Muslim 2:886.  
\footnote{2} Fath Al-Bāri 3:605, Muslim 2:936.  
\footnote{3} Ibn Abī Ḥātim 2:521.  
\footnote{4} Aṭ-Ṭabarī 4:176.  
\footnote{5} Ibn Abī Ḥātim 2:521-522.
All of ‘Arafāt is a place of standing, and keep away from ‘Uranah. All of Al-Muzdalifah is a place for standing, and keep away from the bottom of Muḥassir. All of the areas of Makkah are a place for sacrifice, and all of the days of Tashriq are days of sacrifice.

Allāh then said:

(And remember Him (by invoking Allāh for all good) as He has guided you.)

This Āyah reminds Muslims of Allāh’s bounty on them that He has directed and taught them the rituals of Ḥajj according to the guidance of Prophet Ibrāhīm Al-Khalīl. This is why Allāh said:

...and verily, you were, before, of those who were astray.

It was said that this Āyah refers to the condition before the guidance or the Qur’ān or the Messenger صلى الله عليه وسلم, all of which are correct meanings.

Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.

The Order to stand on ‘Arafāt and to depart from it

This Āyah contains Allāh’s order to those who stand at ‘Arafāt to also move on to Al-Muzdalifah, so that they remember Allāh at Al-Mash‘ar Al-Ḥarām. Allāh commands the Muslim to stand with the rest of the pilgrims at ‘Arafāt, unlike Quraysh who (before Islām) used to remain in the sanctuary, near Al-Muzdalifah, saying that they are the people of Allāh’s Town and

the servants of His House. Al-Bukhārī reported that ‘Ā'ishah said, “Quraysh and their allies, who used to be called Al-Hums,” used to stay in Al-Muzdalifah while the rest of the Arabs would stand at ‘Arafāt. When Islām came, Allāh commanded His Prophet ﷺ to stand at ‘Arafāt and then proceed from there. Hence Allāh’s statement:

«...from the place whence all the people depart.»

This was also said by Ibn ‘Abbās, Mujāhid, ‘Aţā’, Qatādah and As-Suddi and others. Ibn Jarir chose this opinion and said that there is Ijmā’ (a consensus among the scholars) for it.

Imām Aḥmad reported that Jubayr bin Muṭ‘im said, “My camel was lost and I went out in search of it on the day of ‘Arafah, and I saw the Prophet ﷺ standing in ‘Arafāt. I said to myself, ‘By Allāh he is from the Hums. What has brought him here?’” This Ḥadīth is also reported in the Ṣaḥīḥayn.

Al-Bukhārī reported that Ibn ‘Abbās said that ‘depart’ mentioned in the Āyah refers to proceeding from Al-Muzdalifah to Minā to stone the pillars. Allāh knows best.

**Asking Allāh for His Forgiveness**

Allāh said:

«...and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.»

Allāh frequently orders remembrance of Him after acts of worship are finished. Muslim reported that Allāh’s Messenger ﷺ used to ask Allāh for His forgiveness thrice after the prayer.

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[1] Literally, “strictly religious”, Quraysh were called so, as they used to say, “We are the people of Allāh, we do not go out of the sanctuary.”


is finished.\[1\] It is reported in the Two Ṣaḥīḥs that the Prophet ﷺ encouraged Ṭasbīḥ (saying Subhān Allāh, i.e., Glorified is Allāh), Taḥmīd (saying Al-Ḥamdu Lillāh, i.e., praise be to Allāh) and Ṭakbīr (saying Allāhu Akbar, i.e., Allāh is the Most Great) thirty-three times each (after prayer).\[2\]

Ibn Marduwyah collected the Ḥadīth that Al-Bukhārī reported from Shaddād bin Aws, who stated that Allāh’s Messenger ﷺ said:

هَدُيِّدُ الْإِسْتِغْفارَ أَنْ يُقُولُ الْعَبْدُ: اللَّهُمَّ أَنْتُ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتِي وَأَنَا

عَبْدُكُ، وَأَنَا عَلَى عَهْدِكَ وَعَهْدُكَ مَا اسْتَطَعْتُ، أَغْفِرْ بِكَ مِنْ شُرْطَ مَا ضَنِعْتُ، أَبْوَيْكَ

لَكَ بِعَفْوِكَ عَلَيْي، وَأَبْوَيْكَ بَذَنْبِي، فَاغْفِرْ لِي إِنَّمَا لَا يُغْفِرُ الْذُّنُوبُ إِلَّا أَنْتُ، مَنْ كَانَ يَوْمَ الْيَومِ

فِي لِيْلَةِ الْمَيَاتِ فِي لِيْلَةِ دَخْلِ الْجَنَّةِ، وَمَنْ كَانَ يَوْمَ الْيَومِ فِي بُوْمَانِ دَخْلِ الْجَنَّةِ

"The master of supplication for forgiveness, is for the servant to say: ‘O Allāh! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise. I seek refuge with You from the evil that I have committed. I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.’ Whoever said these words at night and died that same night will enter Paradise. Whoever said it during the day and died will enter Paradise."\[3\]

Furthermore, it is reported in the Two Ṣaḥīḥs that ‘Abdullāh bin ‘Amr said that Abu Bakr said, “O Messenger of Allāh! Teach me an invocation so that I may invoke (Allāh) with it in my prayer. He told me to say:

قُلْ: اللَّهُمَّ إِنِّي طَلَبْتُ نَفْسِي طَلَبْتُ كَثِيرًا وَلَا يُغْفِرُ الْذُّنُوبُ إِلَّا أَنْتَ فَاغْفِرْ لِي

مَغْفِرَةً مِنْ عِبَادَتِكَ، وَإِبْرَاهِيمَ إِنْكَ أَنتَ الْغُفْرَانُ الرَّجِيمُ

"Allāhumma inni ẓalamtu nafsī zulman kathīran, wa la yaghfiruh-dhunūba illa Anta ṣafhasī maghfratan min ‘indika, war-ḥamni innaka Antal-Ghafūr-ur-Raḥīm (O Allāh! I have done great injustice to myself and none except You forgives

\[1\] Muslim 1:414.
\[2\] Fath Al-Bāri 2:378 and Muslim 1:417.
\[3\] Fath Al-Bāri 11:100.
sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful). \[11\]

There are many other Hadiths on this subject.

\[200.\] So when you have accomplished your Manāsik, remember Allah as you remember your forefathers or with far more remembrance. But of mankind there are some who say: “Our Lord! Give us (Your bounties) in this world!” and for such there will be no portion in the Hereafter.

\[201.\] And of them there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”

\[202.\] For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.

The Order for Remembrance of Allah and seeking Good in this Life and the Hereafter upon completing the Rites of Ḥajj

Allah commands that He be remembered after the rituals are performed.

\[\ldots as you remember your forefathers\]

Sa‘īd bin Jubayr said that Ibn ‘Abbās said, “During the time of Jāhiliyyah, people used to stand during the (Ḥajj) season, and one of them would say, ‘My father used to feed (the poor), help others (end their disputes, with his money), pay the Diyāh (i.e., blood money),’ and so forth. The only Dhikr that they had was that they would remember the deeds of their fathers. Allah then revealed to Muḥammad ﷺ:

Remember Allāh as you remember your forefathers or with far more remembrance.\(^{11}\)

Therefore, remembering Allāh the Exalted and Ever High is always encouraged. We should mention that when Allāh used “or” in the Āyah, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the Āyāt:

(As stones or even worse in hardness) (2:74) and,

(And was at a distance of two bows’ length or (even) nearer.) (53:9)

Allāh encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted. Allāh also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter. Allāh said:

(But of mankind there are some who say: “Our Lord! Give us (Your bounties) in this world!” and for such there will be no portion in the Hereafter.)

meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those

\(^{11}\) Ibn Abī Ḥātim 2:530.
mentioned.

Sa‘d bin Jubayr said that Ibn ‘Abbās said, “Some bedouins used to come to the standing area (‘Arafāt) and supplicate saying, ‘O Allāh! Make it a rainy year, a fertile year and a year of good child bearing.’ They would not mention any of the affairs of the Hereafter. Thus, Allāh revealed about them:

(Qur'ān 2: 261)

(But of mankind there are some who say: “Our Lord! Give us (Your bounties) in this world!” and for such there will be no portion in the Hereafter.)

The believers who came after them used to say:

(Qur'ān 2: 262)

(Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”)

Next, Allāh revealed:

(Qur'ān 2: 263)

(For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.)

Hence, Allāh praised those who ask for the affairs of both this life and the Hereafter. He said:

(Qur'ān 2: 264)

(And of them there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”)

The supplication mentioned and praised in the Āyah includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of Tafsīr have mentioned regarding this subject. All of these are but a part of the good that is sought in this life.
As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.

Al-Qāsim bin 'Abdur-Raḥmān said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire."[1]

This is why the Sunnah encourages reciting this Du‘ā’ (i.e., in the Āyah about gaining a good deed in this life and the Hereafter). Al-Bukhārī reported that Anas bin Mālik narrated that the Prophet ﷺ used to say:

«O Allāh, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.»[2]

Imām Ahmad reported that Anas said, “Allāh’s Messenger ﷺ visited a Muslim man who had become as weak as a sick small bird. Allāh’s Messenger ﷺ said to him, ‘Were you asking or supplicating to Allāh about something?’ He said, ‘Yes. I used to say: O Allāh! Whatever punishment you saved for me in the Hereafter, give it to me in this life.’ Allāh’s Messenger ﷺ said:

«All praise is due to Allāh! You cannot bear it or stand it. You should have said: ‘Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!’»

The man began reciting this Du‘ā and he was cured.”[3]

Muslim also recorded it.\[1\]

Al-Ḥākim reported that Saʿīd bin Jubayr said, "A man came to Ibn 'Abbās and said, 'I worked for some people and settled for a part of my compensation in return for their taking me to perform Ḥajj with them. Is this acceptable?' Ibn 'Abbās said, 'You are among those whom Allāh described:

\[1\text{03. For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.}\] \[2\]

Al-Ḥākim then commented; "This Ḥadīth is authentic according to the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) although they did not record it."

\[1\] Muslim 4:2068.

\[2\] Al-Ḥākim 2:277.
Remembering Allāh during the Days of Tashrīq - Days of Eating and Drinking

Ibn 'Abbās said, 'The Appointed Days are the Days of Tashrīq (11-12-13th of Dhul-Hijjah) while the Known Days are the (first) ten (days of Dhul-Hijjah).'[1] 'Ikrimah said that:

«And remember Allāh during the Appointed Days.»

means reciting the Takbīr - Allāhu Akbar, Allāhu Akbar, during the days of Tashrīq after the compulsory prayers.[2]

Imām Aḥmad reported that 'Uqbah bin 'Āmr said that Allāh’s Messenger ﷺ said:

«The day of ‘Arafah (9th of Dhul-Hijjah), the day of the Sacrifice (10th) and the days of the Tashrīq (11-12-13th) are our ‘Īd (festival) for we people of Islam. These are days of eating and drinking.»[3]

Imām Aḥmad reported that Nubayshah Al-Hudhali said that Allāh’s Messenger ﷺ said:

«The days of Tashrīq are days of eating, drinking and Dhikr (remembering) of Allāh.»

Muslim also recorded this Ḥadīth[4]

We also mentioned the Ḥadīth of Jubayr bin Muṭ'im:

«All of ‘Arafāt is a standing place and all of the days of Tashrīq are days of Sacrifice.»[5]

We also mentioned the Ḥadīth by ‘Abdur-Rahmān bin Ya‘mar

Ad-Diyli:

"وَأَيَامُ مِنْ ثَلاَثَةِ أَيَامَ نَعْجَلُ فِي يَوْمَيْنِ فَلَا إِنِّمَ عَلَيْهِ وَمَنْ تَأْخَرَ فَلَا إِنِِّمَ عَلَيْهِ"

"The days of Minā (Tashriq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Minā for a third day) then there is no sin in it."

Ibn Jarir reported that Abu Hurayrah narrated that Allāh’s Messenger ﷺ said:

"أَيَامُ التَّشْرِيقِ أَيَامُ طَعْمٌ وَذَكَرُ اللهِ"

"The days of Tashriq are days of eating and remembering Allāh."

Ibn Jarir reported that Abu Hurayrah narrated that Allāh’s Messenger ﷺ sent ‘Abdullah bin Ḥudhāfah to Minā proclaiming:

"فَلَا نَضْرَبُوا هَذِهِ الأَيَامِ، فَإِنَّهَا أَيَامٌ أَطْلِقُ وَرَكْبُ اللَّهِ غَرَّ وَجِلَّ"

"Do not fast these days (i.e., Tashriq days), for they are days of eating, drinking and remembering Allāh the Exalted and Most Honored."

The Appointed Days

Miqsam said that Ibn ‘Abbās said that the Appointed Days are the days of Tashriq, four days: the day of the Sacrifice (10th of Dhul-Ḥejjah) and three days after that.

This opinion was also reported of Ibn Umar, Ibn Az-Zubayr, Abu Mūsā, ‘Aṭā, Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr, Abu Mālik, Ibrāhīm An-Nakha‘ī, Yaḥyā bin Abu Kathīr, Al-Ḥasan, Qatādah, As-Suddi, Az-Zuhri, Ar-Rabi‘ bin Anas, Ad-Ḍaḥḥāk, Muqātil bin Ḥayyān, ‘Aṭā‘ Al-Khurāsānī, Mālik bin Anas, and others. In addition, the apparent meaning of the following Ayah supports this opinion:

"إِنَّمَا تَحْضِرُ فِي يَوْمِيْنِ تَأْخُرُ فَلَا إِنِّمَ عَلَيْهِ"

"But whosoever hastens to leave in two days, there is no sin on
him and whosoever stays on, there is no sin on him.»

So the Ayah hints to the three days after the day of Sacrifice.

Allāh’s statement:

«And remember Allāh during the Appointed Days»

directs remembering Allāh upon slaughtering the animals, after the prayers, and by Dhikr (supplication) in general. It also includes Takbīr and remembering Allāh while throwing the pebbles every day during the Tashrīq days. A Ḥadīth that Abu Dāwūd and several others collected states:

إِنَّمَا جَعَلَ الْطَّوَفَةِ بِالْبَيْدِ الْسُّفْعَيْنِ بَيْنَ الصَّفَا وَالْمَرْجَا وَرَكَبَةَ الْجُمَارِ لِإِلاَّمَا ذَكَّرَ اللَّهُ

عَرَّ وَجَلَّ

«Tawāf around the House, Sa’ī between As-Ṣafā and Al-Marwāh and throwing the pebbles were legislated so that Allāh is remembered in Dhikr.»

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the Ḥajj season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allāh said,

«وَأَلْقُوا اللَّهُ رَاضِيًا أَنْصُصُ إِلَيْهِ عَشْرَةَ»

«and obey Allāh (fear Him), and know that you will surely be gathered unto Him.»

Similarly, Allāh said:

«وَمَنْ أَلْقَى ضَرْرًا ذَكَّرْ فِي الْأَمْسِيَاتِ وَإِلَيْهِ خَصِّصْنَا بَيْنَ الْأَرْضِ وَإِلَيْهِ عَلَى مَا فِي الْجَهَلِ. وَهُوَ الَّذِي خَلَقَكُمْ مِنْ تَعْرِضَةَ الْبَقْرِ وَإِلَيْهِ تُخْلِصُونَ»

«And it is He Who has created you on the earth, and to Him you shall be gathered back.» (23:79)

The Characteristics of the Hypocrites

As-Suddi said that these Ayāt were revealed about Al-Akhnas bin Shariq Ath-Thaqafi who came to Allah’s Messenger ﷺ and announced his Islam although his heart concealed otherwise.\[1\]

Ibn ‘Abbās narrated that these Āyāt were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Rajī’ incident.\[2\]

Thereafter, Allah sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

\[
\text{And of mankind is he who would sell himself, seeking the pleasure of Allah.}
\]

It was also said that they refer to the hypocrites and the believers in general.\[3\] This is the opinion of Qatādah,

\[1\] Aṭ-Ṭabari 4:229.
\[2\] When ‘Adal and Qārah tribes killed the ten Companions whom the Prophet ﷺ sent to teach them the Qur‘ān and Islam.
\[3\] Aṭ-Ṭabari 4:230.
Mujahid, Ar-Rabi' bin Anas and several others, and it is correct.

Ibn Jarir related that Al-Quraqi said that Nawf Al-Bikali, who used to read (previous Divine) Books said, “I find the description of some members of this Ummah in the previously revealed Books of Allah: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than Sabir (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allah said, ‘They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a Fitnah (trial, calamity) on them that will make the wise man bewildered.’ I contemplated about these statements and found them in the Qur'an describing the hypocrites:

\[
\text{\textit{And of mankind there is he whose speech may please you (O Muhammad}},
\]

\[
\text{\textit{in this worldly life, and he calls Allah to witness as to that which is in his heart.}}\]

This statement by Al-Quraqi is Hasan Sahih. Allah said:

\[
\text{\textit{\ldots and he calls Allah to witness as to that which is in his heart.}}
\]

This Ayah indicates that such people pretend to be Muslims, but defy Allah by the disbelief and hypocrisy that their hearts conceal. Similarly Allah said:

\[
\text{\textit{They may hide (their crimes) from men, but they cannot hide (them) from Allah.}}\]

This Tafsir was reported from Ibn 'Abbás[2] by Ibn Ishāq. It was also said that the Ayah means that when such people announce their Islam, they swear by Allah that what is in their hearts is the same of what their tongues are

pronouncing. This is also a correct meaning for the Āyah that
was chosen by ‘Abdur-Raḥmān bin Zayd bin Aslam.[1] It is
also the choice of Ibn Jarīr who related it to Ibn ‘Abbās and
Mujāhid. Allāh knows best.

Allāh said:

وَمَّنَّ أَنَّهُ الْخَصِّمِ

(2:204)

Yet he is the most Aladd of the opponents.

The Āyah used the word Aladd here, which literally means
‘wicked’ (here it means ‘quarrelsome’). A variation of the word
Ludda was also used in another Āyah:

وَزُبْرَ فِيُ نَدَا

(19:97)

So that you (Muḥammad) warn with it (the Qur’ān) a Ludda
people.

Hence, a hypocrite lies, alters the truth when he quarrels
and does not care for the truth. Rather, he deviates from
the truth, deceives and becomes most quarrelsome. It is reported
in Šaḥīḥ that Allāh’s Messenger ﷺ said:

«The signs of a hypocrite are three: Whenever he speaks, he
tells a lie. Whenever he promises, he always breaks it (his
promise). If you have a dispute with him, he is most
quarrelsome.»[2]

Imām Bukhārī reported that ‘Ā’ishah narrated that the
Prophet ﷺ said:

إِنَّ أَبْعَضَ الرَّجَالِ إِلَى اللَّهِ الْأَنْدَلُّ الْخَصِّمُ

The most hated person to Allāh is he who is Aladd and
Khaṣṣim (meaning most quarrelsome).[3]

Allāh then said:

وَأَوَاَْذِ نَتَّخِيَ كُلُّهَا لِيُفْسِدَ فِيهَا وَيَدْعُ الْحَرَّمَ إِلَّا وَاللَّهُ وَالَّذِينَ أَتَمُّ الْأَمْثَالُ

And when he turns away (from you O Muhammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.

This Ayah indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The Ayah used the (Arabic word) Sa‘ā (literally, ‘tries’ or ‘intends’). This word was also used to describe Pharaoh:

Then he turned his back, Yas‘ā (striving hard against Allah). Then he gathered (his people) and cried aloud saying, ‘I am your lord, most high.’ So Allah, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah. (79:22-26)

[Sa‘ā was also used in the Ayah]:

O you who believe (Muslims)! When the call is proclaimed for the Salāh (prayer) on the day of Friday (Jumu‘ah prayer), As‘āw come to the remembrance of Allah. (62:9)

This Ayah means, ‘(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.’ We should mention that hastening to the mosque is condemned by the Sunnah (as this is another meaning for the word Sa‘ā):

When you come to attend the prayer, do not come in a Sa‘ī (haste). Rather, come to it while walking at ease and in peace (or grace).\(^1\)

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood. Mujāhid said, “If the hypocrite strives for mischief

\(^1\) Muslim 1:420.
in the land, Allāh prevents the rain from falling and thus the crops and the offspring perish.” The Āyah continues:

{وَاللَّهُ لَا يُبِيِّنُ الْفَسَادًا}

{...and Allāh likes not mischief.} that is, Allāh does not like those who possess these characteristics, or those who act like this.

Rejecting Advice is Characteristic of the Hypocrites

Allāh said:

{وَإِذَا تَسُلُّ الْجَوَابُ عَلَيْهِمْ مَلِيدًا بَيْنَتًا} (22:70)

{And when it is said to him, “Fear Allāh”, he is led by arrogance to (more) crime.}

This Āyah indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allāh, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil. This Āyah is similar to what Allāh said:

{وَإِذَا تَسُلُّ الْجَوَابُ عَلَيْهِمْ مَلِيدًا بَيْنَتًا} (22:70)

{And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: “Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!” (22:72)

This is why in this Āyah, Allāh said:

{فَخُبْسُوبَ جَهَمَّ وَلَيْسَ أَلْمَانًا} (22:70)

{So enough for him is Hell, and worst indeed is that place to rest.}

meaning, the Fire is enough punishment for the hypocrite.

The Sincere Believer prefers pleasing Allāh

Allāh said:

{زَوَّجَ أَلْقَافِينَ مِنْ يَشَى نَسْكَةٍ أَبْيَاضَةٍ مَّيَغِسَاتٌ لَّهُ}
And of mankind is he who would sell himself, seeking the pleasure of Allāh.

After Allāh described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allāh said:

«And of mankind is he who would sell himself, seeking the pleasure of Allāh.»

Ibn 'Abbās, Anas, Sa'īd bin Musayyib, Abu Uthmān An-Nahdi, Tkrimah and several other scholars said that this Āyah was revealed about Ṣuhayb bin Sinān Ar-Rūmī. When Ṣuhayb became a Muslim in Makkah and intended to migrate (to Al-Madīnāh), the people (Quraysh) prevented him from migrating with his money. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allāh revealed this Āyah about him. ‘Umar bin Khattāb and several other Companions met Ṣuhayb close to the outskirts of Al-Madīnāh at Al-Harrah (flat lands with black stones). They said to him, “The trade has indeed been successful.” He answered them, “You too, may Allāh never allow your trade to fail. What is the matter?” ‘Umar told him that Allāh has revealed this Āyah (2:207) about him. It was also reported that Allāh’s Messenger ﷺ said, “The trade has been successful, O Ṣuhayb!”[1]

The meaning of the Āyah (2:207) includes every Mujāhid in the way of Allāh. Allāh said in another Āyah:

«Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh’s cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāh and the Injīl and the Qur’ān. And who is truer to his covenant

than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. (9:111)

When Hishâm bin 'Âmr penetrated the lines of the enemy, some people criticized him. 'Umar bin Al-Khaṭṭâb and Abu Hurayrah refuted them and recited this Āyah:

«And of mankind is he who would sell himself, seeking the pleasure of Allâh. And Allâh is full of kindness to (His) servants.»

«208. O you who believe! Enter Silm perfectly, and follow not the footsteps of Shaytân (Satan). Verily, he is to you a plain enemy.»

«209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ, and this Qur'ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise».  

**Entering Islâm in its Entirety is obligated**

Allâh commands His servants who believe in Him and have faith in His Messenger ﷺ to implement all of Islâm’s legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. 'Al-'Awwî said that Ibn 'Abbâs said, and also Mujâhid, Tâwûs, Aḍ-Ḍâḥhâk, 'Ikrimah, Qatâdah, As-Suddî and Ibn Zayd said that Allâh’s statement:

«أَنْتُوْاْ بِالْيَسْرِ»

**Enter Silm** means Islâm.[1] Allâh’s statement:

«سَتَانَكُمْ»

«. . .perfectly» means, in its entirety. This is the Tafsîr of Ibn 'Abbâs, Mujâhid, Abu Al-'Âliyah, 'Ikrimah, Ar-Rabî' bin Anas, As-Suddî, Muqâtîl bin Hayyân, Qatâdah and Aḍ-Ḍâḥhâk.[2]

---

Mujāhid said that the Āyah means, 'Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'\(^{[1]}\)

Ibn Abu Ḥātim reported that Ibn ‘Abbās said that:

\begin{quote}
O you who believe! Enter StrMeal perfectly
\end{quote}

refers to the believers among the People of the Scripture. This is because they believed in Allāh, some of them still followed some parts of the Tawrāh and the previous revelations. So Allāh said:

\begin{quote}
Enter Islām perfectly.\(^{[2]}\) Allāh thus commanded them to embrace the legislation of the religion of Muḥammad ﷺ in its entirety and to avoid abandoning any part of it. They should no longer adhere to the Tawrāh.

Allāh then said:

\begin{quote}
...and follow not the footsteps of Shayṭān
\end{quote}

meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

\begin{quote}
He (Shayṭān) commands you only what is evil and Fāhshā’ (sinful), and that you should say about Allāh what you know not.\(^{[3]}\) (2:169) and:

\begin{quote}
He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.\(^{[4]}\) (35:6)
\end{quote}

Hence, Allāh said:

\begin{quote}
\end{quote}

\(^{[1]}\) Ibn Abī Ḥātim 2:585.

\(^{[2]}\) Ibn Abī Ḥātim 2:582.
Verily, he is to you an open enemy.

Allāh said:

«فَإِنَّ رَيْلَةً مَّنْ بَعْدَ ما أَجَابَهُ الْجَهَنَّمَ»

«Then if you slide back after the clear signs have come to you» meaning, if you deviate from the Truth after clear proofs have been established against you,

«قَأَلُوا أَنَّ اللَّهَ غَيْبُ»

«...then know that Allāh is All-Mighty» in His punishment, and no one can escape His vengeance or defeat Him.

«مُعْتَسِرُ»

«All-Wise» in His decisions, actions and rulings. Hence Abu Al-‘Āliyah, Qatādah and Ar-Rabı‘ bin Anas said, “He is Mighty in His vengeance, Wise in His decision.”[1]

«مَلَأَ الْجَهَنَّمَ إِلاَّ أَنِّي بَيَانَتُمُ اللَّهَ فِي جَنَّتِي وَالْجَهَنَّمَ وَجَعَلْتُ الأَمْرَ رَبِّي إِلَى اللَّهِ»

210. Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).

Do not delay embracing the Faith

«مَلَأَ الْجَهَنَّمَ إِلاَّ أَنِّي بَيَانَتُمُ اللَّهَ فِي جَنَّتِي وَالْجَهَنَّمَ وَجَعَلْتُ الأَمْرَ رَبِّي إِلَى اللَّهِ»

«Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?» on the Day of Resurrection to judge the early and the latter creations. Allāh shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it. This is why Allāh said:

«وَقَبْلَ الْأَمْرَ رَبِّي إِلَى اللَّهِ تُرْجِعُ الأَمْرُ»

«(Then) the case would be already judged. And to Allāh return all matters (for decision).»

Similarly, Allah said:

"Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?" (89:21-23)

and:

"If they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the signs of your Lord should come (i.e., portents of the Hour, e.g., rising of the sun from the west)?" (6:158)

Abu Ja'far Razi reported that Abu Al-'Aliyah narrated that:

"Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels?"

means, the angels will descend on the shadows of clouds, while Allah comes as He wills.\(^{[1]}\)

\(^{[1]}\) At-Tabari 4:264.
Do they then wait for anything other than that Allāh should come to them and also the angels over the shadows of the clouds.

This is similar to Allāh’s other statement:

(And remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. (25:25)

211. Ask the Children of Israel how many clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh’s favor after it has come to him, [e.g., renounces the religion of Allāh (Islām) and accepts Kufr (disbelief)] then surely, Allāh is severe in punishment.

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have Taqwā, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.

The Punishment for changing Allāh’s Favor and mocking the Believers

Allāh mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed his hand (when it became lit with light), his parting the sea, his striking the rock (and water flowed from the rock), the clouds that shaded them during the intense heat, the manna and the quails, and so forth. These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allāh’s favor, by preferring disbelief to faith and by ignoring Allāh’s favors,
And whoever changes Allah's favor after it had come to him, then surely, Allah is severe in punishment.

Similarly, Allah said about the disbelievers of Quraysh:

Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, — and what an evil place to settle in! (14:28, 29)

Then Allah states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allah's pleasure. Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allah's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allah said:

And Allah gives to whom He wills without limit.

This Ayah indicates that Allah gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter. A Hadith has stated (that Allah said):

O son of Adam! Spend (in Allah's cause) and I (Allah) will spend on you.\footnote{Al-Ḥumaydi 2:459.}

The Prophet ﷺ said:

«أَنْفُقُ يَلَانِ وَلَا تَخْسَنَ مِنْ ذِي الْمَلَكِ إِلَّا أَنْفُقُ تَيْمِينٌ»

«O Bilāl! Spend and do not fear deprivation from the Owner of the Throne.»[1]

Allāh said:

«وَمَا أَنْفَقْتُ بَيْنِ مَنْ أَنْفَقَ وَبَيْنِ مَنْ لَمْ يَنْفَقْ»

«...and whatsoever you spend of anything (in Allāh’s cause), He will replace it.» (34:39)

In addition, it is reported in the Ṣaḥīḥ (that the Prophet ﷺ said):

«أَنْ مَلِكَ الْإِنْجَاهِ مِنْ النَّهَاءِ صَبِيحَةُ كُلِّ يَومٍ فَيْتَفُرُّ أَحْذُلُهُمْ: اللَّهُمَّ أَغْلَطْ مِنْيَّا خَالَقَاءْ، وَفَيْتَفُرُّ الأَخْرَجُ: اللَّهُمَّ أَغْلَطْ مُسَبِّكًا نَّفَأْسًأً»

«Every day two angels come down from heavens and one of them says, ‘O Allāh! Compensate every person who spends in Your cause,’ and the other (angel) says, ‘O Allāh! Destroy every miser.’»[2]

Also in the Ṣaḥīḥ:

«فَيْتَفُرُّ الْيَوْمِ أَنَّ أَبَأَمًا مَالِيّ مَالِي. وَمُلُّ الْآخِذِ مِنْ مَالِيّ إِلَّا مَا أَنْفَقْتَ أَنْفَقْتَ، وَمَا لَيَسْتَ فَأْبَأَمًا وَمَا تَضُرُّتُ أَنْفَقْتَ، وَمَا بَسْوَى ذَلِكَ فَذَا يَبَّ وَذَا يَلَا يَلَمَّ»

«The son of Ādām says, ‘My money, my money!’ Yet, what is your money except that which you eat up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).»[3]

In addition, Imām Aḥmad reported that the Prophet ﷺ said:

«الذِّنَبَيْنَ كَأَرْحَ مَنْ لَا دَارُ لَهُ، وَمَا مَنْ لَا مَالُ لَهُ، وَلَيْبَيْنَ يَجْمَعُ مَنْ لَا غَفُّ لَهُ»

«The Dunyā (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.»[4]

213. Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another. Then Allah by His leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the straight path.

Disputing, after the Clear Signs have come, indicates Deviation

Ibn Jarîr reported that Ibn `Abbâs said, “There were ten generations between Âd and Nûh, all of them on the religion of Truth. They later disputed so Allah sent the Prophets as warners and bringers of glad tidings.” He then said that this is how `Abdullâh read the Ayah:

كان الناس أمة وحدة فاختلفوا

The people were one Ummah and they then disputed.\(^{[1]}\)

Al-Ḥâkim recorded this in his Mustadrak and said, “Its chain of narrators is Sahîh, but they (Al-Bukhâri and Muslim) did not record it.”\(^{[2]}\) Abu Ja’far Râzi reported that Abu Al-`Âliyah said that Ubayy bin Ka’b read the Ayah as:

كان الناس أمة وحدة فاختلفوا قبعت الله الرين مسرين ومنذر

The people were one Ummah and they then disputed and Allah sent the Prophets as warners and bringers of glad tidings.\(^{[3]}\)

`Abdur-Razzâq said that Ma’mar said that Qatâdah said that

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\(^{[1]}\) At-Ṭabârî 4:275.

\(^{[2]}\) Al-Ḥâkim 2:546.

\(^{[3]}\) At-Ṭabârî 4:78.
Allāh’s statement:

«Mankind was one community»

means; "They all had the guidance. Then:

فَانفِقُوا تَبَيَّنَتْ اللَّهُ الْبَيَانُ

They disputed and Allāh sent Prophets.

The first to be sent was Nūḥ."[1]

‘Abdur-Razzāq reported that Abu Hurayrah commented on:

«فَهَدَى اللَّهُ الْأَبْيَادَ إِلَى مَا انفَقُوا فِيهِ مِنْ النَّكْحِ بما يَدْيِ»

«Then Allāh by His leave guided those who believed to the truth of that wherein they differed.»

saying that the Prophet ﷺ said:

«نَخْرُونَ الآخِرَاتُ الأَوَّلَاتُ لِيْلَةَ الْكِيَامَةِ، نَخْرُونَ أَوَّلَ النَّاسِ دُخُولًا الْجَنَّةِ، بُيُودَ أَنْفُقُوهُمْ أُورِنَوا الكِتَابَ مِنْ قَبْلَنَا وَأَوْيِنَاهُمْ مِنْ بَعْدِهِمْ، فَهَدَى اللَّهُ إِلَى مَا انفَقُوا فِيهِ مِنِ النَّكْحِ بِأَذِنِهِ، فَهَذَا الْبَيِّنَ الْبَيِّنَ اكْتُلِفَ فِيهِ فَهَدَى اللَّهُ فَالْآخِرَاتُ لَنَا فِيهِ بِتَحْثِ، فَخَلَّ الذَّلِيدُ وَبَقَى اللَّهُ بِالْفَضْرَاءِ»

«We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allāh has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allāh guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.»[2]

Ibn Wahb related that ‘Abdur-Rahmān bin Zayd bin Aslam said that his father said about the Āyah:

«فَهَدَى اللَّهُ الْأَبْيَادَ إِلَى مَا انفَقُوا فِيهِ مِنْ النَّكْحِ بما يَدْيِ»

«Then Allāh by His leave guided those who believed to the truth of that wherein they differed.»

They disputed about the day of Congregation (Friday). The

Jews made it Saturday while the Christians chose Sunday. Allāh guided the *Ummah* of Muḥammad to Friday. They also disputed about the true *Qiblah*. The Christians faced the east while the Jews faced Bayt Al-Maqdis. Allāh guided the *Ummah* of Muḥammad to the true *Qiblah* (*Ka'bah* in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allāh guided the *Ummah* of Muḥammad to the truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allāh guided the *Ummah* of Muḥammad to the truth. They also disputed about Ibrāhīm. The Jews said, ‘He was a Jew,’ while the Christians considered him Christian. Allāh has made him a Ḥanīyfīn Muslimān. Allāh has guided the *Ummah* of Muḥammad to the truth.

They also disputed about ʿĪsā. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allāh made him by His Word and a spirit from (those He created) Him. Allāh guided the *Ummah* of Muḥammad to the truth.”[1]

Allāh then said:

*=حَبْنَاكُمُْمْمَاذَاَمَّتَهُمُّمَاذَاَمَّتَنَا*=  

(*by His leave*) meaning, ‘By His knowledge of them and by what He has directed and guided them to,’ according to Ibn Jarīr.[2] Also:

*=وَإِنَّلَهَّ يَهْدِي مَنْ يَشَاءُ*=  

(*And Allāh guides whom He wills*) means from among His creation. (Allāh said:)

*=إِمَّامُ السَّمَتَّمَةِ*=  

(*...to the straight way*) meaning, He commands the decision and the clear proof. Al-Bukhārī and Muslim reported that ‘Āʾishah narrated that when Allāh’s Messenger used to wake up at night to pray, he would say:

"O Allah, the Lord of (angels) Jibrîl, Mîkâîl and Isrâfîl, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path."[1]

A Du‘â‘ reads:

"O Allah! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers."[2]

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the help of Allah?” Yes! Certainly, the help of Allah is near!

Victory only comes after succeeding in the Trials

Allah said:

«أَمَّا سَبِينَتَرَ أنْ تَدْخَلَا الْجَحَّةَ»

«Or think you that you will enter Paradise»

before you are tested and tried just like the nations that came before you? This is why Allâh said:

«وَلَمْ تَبْقِي لَكُمْ مِنَ الْأُولَاءِ مَن يُسِيِّرَكُمْ عَلَى الْبُطُورِ وَالْمُغْنِيَّةِ»

«...without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments»

meaning, illnesses, pain, disasters and hardships. Ibn Mas‘ûd, Ibn ‘Abbâs, Abu Al-‘Alîyah, Mujâhid, Sa‘îd bin Jubayr, Murrah Al-Hamdâni, Al-‘Hasan, Qatâdah, Aḍ-Ḍâhîhâk, Ar-Rabî’, As-Suddi and Muqâtil bin Ḥayyân said that

«Al-Ba’sâ» means poverty. Ibn ‘Abbâs said that

«وَالْأَحْضَرَ»

«...and Ad-Ḍarrâ» means ailments.

«وَإِذَا زُوُّنَ»

«and were so shaken» for fear of the enemy, and were tested, and put to a tremendous trial. An authentic Ḥadîth narrated that Khabbâb bin Al-Arât said, “We said, ‘O Messenger of Allâh! Why do you not invoke Allâh to support us? Why do you not supplicate to Allâh for us?’ He said:

إِنَّ مِنْ قَانٍ فَلَبِّكُمْ كَانَ أَحْدَهُمْ يُوْصِّعُ الْمِنْشَارَ عَلَى مَفْرَقٍ رَأَيْبِهِ تَخْلُصُ إِلَى قَدْرِهِ الْأَئِمَّةْ لَا يُضَرِّعُهُ ذَلِكَ عَنْ ذِيَبِهِ وَيُشْتَطَّبُ بِأَشْتِياءِ الْخَمْرِ مَا بَيْنَ اِخْلِيَّةٍ وَعَظْيَةٍ لَا يُضَرِّعُهُ ذَلِكَ عَنْ ذِيَبِهِ

“The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.”

He then said:

وَأَلْيِبَتْ اللَّهُ هَذَا الأَمْرُ حَتَّى يَبْيَضَ الزَّوْبُ مِنْ صَنَاعَةٍ إِلَى حَضْرَمَوْتَ، لَا يَخَافُ إِلَّا اللَّهُ وَالذَّلِّبُ عَلَى غَنِيَّةٍ، وَلَكَنْتَهُمْ قَوْمٌ نَشْتَهِجُونَ

By Allāh! This matter (religion) will spread (or expand) by Allāh until the traveler leaves Ṣan‘ā’ to Haḍramawt (both in Yemen, but at a great distance from each other) fearing only Allāh and then the wolf for the sake of his sheep. You are just a hasty people.\footnote{Fath Al-Bāri 6:716.}

And Allāh said:

\begin{equation}
 \text{Alif-Lām-Mīn. Do people think that they will be left alone because they say: ‘We believe,’ and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.} \end{equation}
\footnote{Fath Al-Bāri 9:25.} \hspace{0.5cm} (29:1-3)

The Companions experienced tremendous trials during the battle of Al-Aḥzāb (the Confederates). Allāh said:

\begin{equation}
 \text{When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: ‘Allāh and His Messenger promised us nothing but delusion!’} \end{equation} \hspace{0.5cm} (33:10-12)

When Heraclius asked Abu Sufyān, “Did you fight him (Prophet Muhammad)?” He said, “Yes.” Heraclius said, “What was the outcome of warfare between you?” Abu Sufyān said, “Sometimes we lose and sometimes he loses.” He said, “Such is the case with Prophets, they are tested, but the final victory is theirs.”\footnote{Fath Al-Bāri 6:716.}
meaning, their way of life. Similarly, Allâh said:

«Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them)» (43:8) and:

«...were so shaken that even the Messenger and those who believed along with him said, “When (will come) the help of Allâh.”»

They pleaded (to Allâh) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allâh said:

«...Is not the Help of Allâh near?»

Allâh said:

«Verily, along with every hardship is relief. Verily, along with every hardship is relief.» (94:5, 6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allâh said:

«...Is not the Help of Allâh near?»

«Yes! Certainly, the help of Allâh is near!»

215. They ask you (O Muhammad ﷺ) what they should spend. Say: “Whatever you spend of good must be for parents and kindred and orphans and Al-Masâkin (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allâh
Who deserves the Nafaqah (Spending or Charity)

Muqātil bin Hayyān said that this Āyah was revealed about the voluntary charity. The Āyah means, They ask you (O Muḥammad) how they should spend,’ as Ibn ‘Abbās and Mujaḥid have stated. So, Allāh explained it for them, saying:

"Say: 'Whatever you spend of good must be for parents and kindred and orphans and Al-Masākin and the wayfarer,'"

meaning, spend it on these categories or areas. Similarly, a Hadīth states (that those who deserve one’s generosity the most, are):

"Your mother, father, sister, brother, the closest and then the farthest (relatives)."

Maymūn bin Mihrān once recited this Āyah (2:215) and commented, “These are the areas of spending. Allāh did not mention among them the drums, pipe, wooden pictures, or the

curtains that cover the walls."[1]

Next, Allah said:

«...and whatever you do of good deeds, truly, Allah knows it well.»

meaning, whatever you perform of good works, Allah knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

216. Fighting is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.»

**Jihād is made Obligatory**

In this Ayah, Allah made it obligatory for the Muslims to fight in Jihād against the evil of the enemy who transgress against Islam. Az-Zuhri said, “Jihād is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind.” It is reported in the Sahih:

«من مات ولم يُطْفِر ولم يُحْدِث نَصْبَةً بالْفَزْعِ، مات بِيَتَّهُ جَاهِيَةً»

«Whoever dies but neither fought (i.e., in Allah’s cause), nor sincerely considered fighting, will die a death of Jāhiliyyah (pre-Islamic era of ignorance).»[2]

On the day of Al-Fāth (when he conquered Makkah), the Prophet ﷺ said:

«لا هِجْرَةٌ بَعْدَ الْفَزْعِ وَلَكِنْ جِهَادٌ وَزِيَّةٌ، وَإِذَا أَسْتَرَطَتْ فَأَنْطَوِيْوَا»

“There is no Hijrah (migration from Makkah to Al-Madinah) after the victory, but only Jihād and good intention. If you were

required to march forth, then march forth.\(^\text{[1]}\)

Allâh’s statement:

«وَمَنْ كَرَّمَكُمْ لَكُمْ»

«...though you dislike it» means, ‘Fighting is difficult and heavy on your hearts.’ Indeed, fighting is as the Ayah describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel. Allâh then said:

«وَمَنْ أَشَّرَّبَا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ»

«...and it may be that you dislike a thing which is good for you»

meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring. Allâh continues:

«وَمَنْ أَشَّرَّبَا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ»

«...and that you like a thing which is bad for you.»

This Ayah is general in meaning. Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the Jihâd, for it might lead to the enemy taking over the land and the government. Then, Allâh said:

«وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ»

«Allâh knows, but you do not know.»

meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

\(^{[1]}\) Fath Al-Bâri 4:56.
4217. They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

4218. Verily, those who have believed, and those who have emigrated (for Allāh’s religion) and have striven hard in the way of Allāh, all these hope for Allāh’s mercy. And Allāh is Oft-Forgiving, Most-Merciful.

The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Ibn Abu Ḥātim reported that Jundub bin ‘Abdullāh said: Allāh’s Messenger ﷺ assembled a group of men under the command of Abu ‘Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allāh’s Messenger ﷺ. Consequently, the Messenger ﷺ relieved Abu ‘Ubaydah from command, appointed ‘Abdullāh bin Jaḥsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to ‘Abdullāh:

لا تنكر من أحدا على الشيء مالك من أصحابك

"Do not compel any of your men to continue marching with you thereafter."

When ‘Abdullāh read the instructions, he recited Istirjā’ [saying, Truly! to Allāh we belong and truly, to Him we shall return]; and refer to (2:156)] and said, “I hear and obey Allāh and His Messenger.” He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Ḥaḍrami
(one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumādī (where Rajab is the Sacred Month). The polytheists said to the Muslims, “You have committed murder in the Sacred Month.” Allāh then revealed:

کیا کہو نکاحِ الافطارِ ان کیلئے یہ فعض فیصلہ نہ ہو گی؟

“They ask you concerning fighting in the Sacred Months. Say, ‘Fighting therein is a great (transgression)…”’

Abdul-Malik bin Hishām, who compiled the Sīrah (life story of the Prophet ﷺ), related that Ziyād bin ‘Abdullāh Bakkā’i said that Muḥammad bin Ishāq bin Yasār Al-Madani wrote in his book on the Sīrah, “Allāh’s Messenger ﷺ sent ‘Abdullāh bin Jaḥsh bin Riyāb Al-Asadi in Rajab, after he (the Prophet ﷺ) came back from the first battle of Badr. The Prophet ﷺ sent eight people with him, all from among the Muhājirūn and none from the Anṣār. He also gave him some written instructions and ordered him not to read them until he marched for two days. ‘Abdullāh should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of ‘Abdullāh bin Jaḥsh were all from the Muhājirūn, from the tribe of Banu ‘Abd Shāms bin ‘Abd Manāf, there was Abu Ḥudhayfah bin ‘Utba bin Rabī’ah bin ‘Abd Shāms bin ‘Abd Manāf. From their allies, there was ‘Abdullāh bin Jaḥsh, who was the commander of the army unit, and ‘Ukkashah bin Miḥṣan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin ‘Abd Manāf, there was ‘Utba bin Ghazwān bin Jābir, one of their allies. From the tribe of Banu Zuhrah bin Kilāb, there was Sa’d bin Abu Waqqāṣ. From Banu Ka’b, there were their allies: ‘Adi bin ‘Āmīr bin Ar-Rabī’ah not from the tribe of Ibn Wā’il; Wāqīd bin ‘Abdullāh bin ‘Abd Manāf bin ‘Arin bin Tha’labah bin Yarbū’ from Banu Tamīm; and Khālid bin Bukair from the tribe of Banu Sa’d bin Layth, Suhayl bin Bayḍā’ from Banu Al-Ḥārith bin Fihr was also among them. When ‘Abdullāh bin Jaḥsh marched for two days, he opened and read the

(Prophet’s) instructions, “When you read these instructions, march until you set camp at Nakhlah between Makkah and Aţ-Ţā’if. There, watch the movements of the caravan of Quraysh and collect news about them for us.” When ‘Abdullah bin Jaḥsh read the document, he said, “I hear and obey.” He then said to his companions, “Allâh’s Messenger ﷺ has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allâh’s Messenger ﷺ.” He and his companions continued without any of them turning back.

‘Abdullah entered the Ḥijâz area (western Arabia) until he reached an area called Buhrān, close to Furu‘. There, Sa’d bin Abu Waqqâṣ and ‘Utbah bin Ghazwân lost the camel that they were riding in turns, and they went back to search for it while ‘Abdullah bin Jaḥsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. ‘Amr bin Ḥadrâmi, whose name was ‘Abdullâh bin ‘Abbâd, was in the caravan, as well as ‘Uthmân bin ‘Abdullâh bin Al-Mughîrah and his brother Nawfal bin ‘Abdullâh from the tribe of Makhzûm, and Al-Ḥakam bin Kaysân, a freed slave of Hîshâm bin Al-Mughîrah. When they saw the Companions they were frightened, but when they saw ‘Ukkâshah bin Miḥşan their fears subsided, since his head was shaved. They said, “These people seek the ‘Umraḥ, so there is no need to fear them.”

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, “By Allâh! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month.” They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Wâqid bin ‘Abdullâh At-Tamîmî shot an arrow at ‘Amr bin Al-Ḥadrâmi and killed him. ‘Uthmân bin ‘Abdullâh
and Al-Ḥakam bin Kaysān gave themselves up, while Nawfal bin ‘Abdullāh was able to outrun them in flight. Later on, ‘Abdullāh bin Jaḥsh and his companions went back to Allāh’s Messenger ﷺ in Al-Madīnah with the caravan and the two prisoners.

Ibn Isḥāq went on: I was told that some members of the family of ‘Abdullāh bin Jaḥsh said that ‘Abdullāh said to his companions: “Allāh’s Messenger ﷺ will have one-fifth of what we have confiscated.” This occurred before Allāh required one-fifth for His Messenger from the war booty. So, ‘Abdullāh designated one-fifth of the caravan for Allāh’s Messenger ﷺ and divided the rest among his companions. Ibn Isḥāq also stated that at first, when the Sāriyah came back to Allāh’s Messenger ﷺ, he said to them:

"I have not commanded you to conduct warfare during the Sacred Month."

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allāh’s Messenger ﷺ did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muḥammad ﷺ and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha’bān (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allāh’s Messenger ﷺ. They said, ‘Amr bin Haḍrami was killed by Wāqid bin ‘Abdullāh: ‘Amr, means the war has started, Ḥadrami means the war has come, as for Wāqid (bin ‘Abdullāh): the war has raged (using some of the literal meanings of these names to support their fortune-telling!).” But, Allāh made all that turn against them.

The people continued talking about this matter, then Allāh revealed to His Messenger ﷺ:

"We did not forbid you to enter the sacred month, whereas you entered it, killed a man named Kīdīr, and took away the property of Allāh’s Apostle."

And the Messenger ﷺ carried out the sacrifice of the firstborn, as Allāh commanded. The people of Makkah said: “We have more than a hundred and a thousand of the firstborn of the Quraysh who have not beengetting sacrificed before.”
They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing."

This Ayah means, ‘If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allah and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

أكبر عين الله

...a greater (transgression) with Allah than killing whom you killed among them. Also:

والإيذان أصحب من الأثرب

...and Al-Fitnah is worse than killing.

means, trying to force the Muslims to revert from their religion and re-embrace Kufr after they had believed, is worse with Allah than killing.’ Allah said:

لا يزالون يقتحلون حتى يردوكم عن دينكم إن استطعتم

(And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.)

So, they will go on fighting you with unrelenting viciousness.

Ibn Ishāq went on: When the Qur’ān touched this subject and Allah brought relief to the Muslims instead of the sadness that hadbefallen them, Allah’s Messenger ﷺ took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, Uthmān bin ‘Abdullāh and Ḥakam bin Kaysān. Allah’s Messenger ﷺ said:

لا تقتركبمْنا حتى يقدمو صاحبنا

We will not accept your ransom until our two companions return safely.

meaning Sa’d bin Abu Waqqās and ‘Utbah bin Ghazwān, “For we fear for their safety with you. If you kill them, we will kill your people.” Later on, Sa’d and ‘Utbah returned safely and
Allāh’s Messenger Ḥ accepted the Quraysh’s ransom for their prisoners. As for Al-Ḥakam b. Kaysan, he became Muslim and his Ḥ islam strengthened. He remained with Allāh’s Messenger Ḥ until he was martyred during the incident at Bir Ma‘ūnah (when the Prophet Ḥ sent seventy Companions to Najd to teach Islam, but Banu Sulaim killed them all except two). As for ‘Uthmān b. ‘Abdullāh, he went back to Makkah and died there as a disbeliever.

Ibn Isḥāq went on: When ‘Abdullāh b. Jaḥsh and his companions were relieved from their depressing thoughts after the Qur’ān was revealed about this subject, they sought the reward of the fighters (in Allāh’s way). They said, “O Messenger of Allāh! We wish that this incident be considered a battle for us, so that we gain the rewards of the Mujāhidīn.” Then, Allāh revealed:


(Verily, those who have believed, and those who have emigrated (for Allāh’s religion) and have striven hard in the way of Allāh, all these hope for Allāh’s mercy. And Allāh is Oft-Forgiving, Most Merciful.)


Hence, Allāh has greatly elevated their hopes of gaining what they had wished for.\[11\]

4219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: “In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.” And they ask you what they ought to spend. Say: “That which is (spare) beyond your needs.” Thus Allāh makes clear to you His Laws in order that you may give thought.

4220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: “The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.”

The Gradual Prohibition of Khamr (Alcoholic Drink)

Imām Ahmad recorded that Abu Maysarah said that ‘Umar once said, “O Allāh! Give us a clear ruling regarding Al-Khamr!” Allāh sent down the Āyah of Sūrat Al-Baqarah:

They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: “In them is a great sin…”

‘Umar was then summoned and the Āyah was recited to him. Yet, he still said, “O Allāh! Give us a clear ruling regarding Al-Khamr.” Then, this Āyah that is in Sūrat An-Nisā’ was revealed:

\[11\] Ib'n Hishām 2:252-255.
O you who believe! Approach not As-Ṣalāh (the prayer) when you are in a drunken state. (4:43)

Then, when the prayer was called for, a person used to herald on behalf of Allāh’s Messenger ﷺ, “No drunk person should attend the prayer.” ‘Umar was summoned again and the Āyah was recited to him. Yet, he still said, “O Allāh! Give us a clear ruling regarding Al-Khamr.” Then, the Āyah that is in Sūrat Al-Mā’idah was revealed, ‘Umar was again summoned and the Āyah was recited to him. When he reached:

So, will you not then abstain? (5:91)

he said, “We did abstain, we did abstain.”[1] This is also the narration that Abu Dāwud, At-Tirmidhi and An-Nasā’ī collected in their books.[2] ‘Ali bin Al-Madīnī and At-Tirmidhi said that the chain of narrators for this Ḥadīth is sound and authentic. We will mention this Ḥadīth again along with what Imām Aḥmad collected by Abu Hurayrah Allāh’s saying in Sūrat Al-Mā’idah:

Intoxicants and gambling, and Al-Ansāb,[3] and Al-Azlām[4] are an abomination of Satan’s handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (5:90)

Allāh said:

They ask you (O Muḥammad ﷺ) concerning alcoholic drinks and gambling.

As for Al-Khamr, ‘Umar bin Khattāb, the Leader of the faithful, used to say, “It includes all what intoxicates the mind.” We will also mention this statement in the explanation

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[3] Altars upon which animals were sacrificed for other than Allāh.
of *Sūrat Al-Mā‘idah*, along with the topic of gambling.\(^1\)

Allāh said:

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فَلَيْهِتا إِنَّمَا يَكْبِرُ وَيَسْتَجْبِلُ إِلَيْهِ
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*(Say: In them is a great sin, and (some) benefits for men.)*

As for the harm that the *Khamr* and gambling cause, it effects the religion. As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale. Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion. This is why Allāh said:

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وَالْحَمْرُ أَحْسَنُ بَرَاءَةً مِّنَ الْخَيْرِ
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*(...but the sin of them is greater than their benefit.)*

This Āyah was the beginning of the process of prohibiting *Khamr*, not explicitly, but it only implied this meaning. So when this Āyah was recited to ‘Umar, he still said, “O Allāh! Give us a clear ruling regarding *Al-Khamr*.” Soon after, Allāh sent down a clear prohibition of *Khamr* in *Sūrat Al-Mā‘idah*:

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غَيَابًا إِلَيْهِمْ أَرَاءَنَا إِنَّهُ الْعُقْرُ وَالْتَخَيَّرُ رَأْسَانَهُمْ وَالْأَصْبَحُ وَالْآمَنُ بَجَنَّ عَنْ عَمَلِ الْخَيْرِ فَأَخْفِفْ عَنْهُمْ لَكُلِّ مَلْكٍ
كَفَىٰ لِكُلِّ أَنفُسٍ إِنَّمَا يَتَيَجَّهُونَ إِلَىٰ اللَّهِ مُرْتَفِقًا فَأَنَّمَا يَتَيَجَّهُونَ
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*(O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansāb, and Al-Azlām are an abomination of Shayṭān’s handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from As-Ṣalāh (the prayer). So, will you not then abstain?)* (5:90, 91)\(^2\)

We will mention this subject, by the will of Allāh, when we

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\(^1\) Āḥmad 2:351.

\(^2\) Ibn Abī Ḥātim 2:636.
explain Sūrat Al-Mā’idah.

Ibn ‘Umar, Ash-Sha’bi, Mujāhīd, Qatādah, Ar-Rabi’ bin Anas, and ‘Abdur-Raḥmān bin Aslām stated that the first Āyāh revealed about Khamr was:

> They ask you about Khamr and gambling. Say: “In them there is great sin.”> (2:219)

Then, the Āyāh in Sūrat An-Nisā’ was revealed (on this subject) and then the Āyāh in Sūrat Al-Mā’idah which prohibited Khamr.[1]

Spending whatever One could spare of his Money on Charity

Allāh said:

> And they ask you what they ought to spend. Say: “That which is (spare) beyond your needs.”>

Al-Ḥakam said that Miqsam said that Ibn ‘Abbās said that this Āyāh means, whatever you can spare above the needs of your family. This is also the opinion of Ibn ‘Umar, Mujāhīd, ‘Aṭā’, ‘Ikrimah, Sa‘īd bin Jubayr, Muḥammad bin Ka‘b, Al-Ḥasan, Qatādah, Al-Qāsim, Sālim, ‘Aṭā’ Al-Khurāsānī and Ar-Rabi‘ bin Anas.[2]

Ibn Jarīr related that Abu Hurayrah said that a man said, “O Messenger of Allāh! I have a Dinār (a currency).” The Prophet ﷺ said:

> أَنْفَعَّلْهُ عَلَى نَفْسِكَ

> Spend it you on yourself. » He said, “I have another Dinār.” He said:

> أَنْفَعَّلْهُ عَلَى أَهْلِكَ

> Spend it on your wife. » He said, “I have another Dinār.” He said:


"Spend it on your offspring." He said, "I have another Dinár." He said:

"You have better knowledge (meaning how and where to spend it in charity)."

Muslim also recorded this Hadith in his Sahih. Muslim recorded that Jābir said that Allah's Messenger said to a man:

"Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes)."

A Hadith states:

"O son of Ādam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient."

Allah said:

"Thus Allah makes clear to you His Ayāt in order that you may give thought. In (to) this worldly life and in the Hereafter."

meaning, just as He stated and explained these commandments for you, He also explains the rest of His Ayāt

regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter. ‘Ali bin Abu Ṭalḥah said that Ibn ‘Abbās commented, “Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity.”[1]

**Maintaining the Orphan’s Property**

Allāh said:

> وَلاَ تَقْرَبُواْ نَالَ الْبَيْضِ إِلَّا بِأَيْنَ هُمْ أَنْصَرُونَ

> {And they ask you concerning orphans. Say: “The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties.”}

Ibn Jarīr reported that Ibn ‘Abbās said, “When the Āyat:

> وَلاَ تَقْرَبُواْ نَالَ الْبَيْضِ إِلَّا بِأَيْنَ هُمْ أَنْصَرُونَ

> {And come not near to the orphan’s property, except to improve it.} (6:152) and

> إِنَّ الْأَئِنَّ بَاتِسُنَ أُمَّوِيلَ الْبَيْضِ فَلَمَّا إِنَّما يَأْكُلُونَ فِي بَطَنِهِمْ نَارًا وَسَبِيلًا

> {Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!} (4:10)

were revealed, those who took care of some orphans, separated their food and drink from the orphans’ food and drink. When some of the orphans’ food and drink remained, they would keep it for them until they eat it or otherwise get spoiled. This situation was difficult for them and they mentioned this subject to Allāh’s Messenger ﷺ.

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And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers."

Hence, they joined their food and drink with the food and drink of the orphans."[1] This Hadith was also collected by Abu Dāwūd, An-Nasā’ī and Al-Ḥākim in his Mustadrak.[2] Several others said similarly about the circumstances surrounding the revelation of the Ayah (2:220), including Mujāhid, ‘Aṭā’, Ash-Sha’bi, Ibn Abu Laylā, Qatādah and others among the Salaf and those after them.[3]

Ibn Jarīr reported that ‘A‘īshah said, “I dislike that an orphan’s money be under my care, unless I mix my food with his food and my drink with his drink.”[4]

Allāh said:

(Say: The best thing is to work honestly in their property.)

meaning, on the one hand (i.e., this is required in any case). Allāh then said:

...and if you mix your affairs with theirs, then they are your brothers.

meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion. This is why Allāh said afterwards:

(And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property).)

meaning, He knows those whose intent is to cause mischief or righteousness. He also said:

And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise.

meaning, if Allâh wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans’ affairs in a way that is better. Similarly, Allâh said:

And come not near to the orphan’s property, except to improve it. (6:152)

Allâh has thus allowed spending from the orphan’s estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in Sûrat An-Nîsâ’ by Allâh’s will.

4221. And do not marry Al-Mushrikât (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikîn till they believe (in Allâh Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you. Those (Mushrikîn) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

The Prohibition of marrying Mushrik Men and Women

Allâh prohibited the believers from marrying Mushrik women who worship idols. Although the meaning is general and includes every Mushrik woman from among the idol worshippers and the People of the Scripture, Allâh excluded
the People of the Scripture from this ruling. Allāh stated:

"(Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse." (5:5)

‘Ali bin Abu Ṭalḥah said that Ibn ‘Abbās said about what Allāh said:

"And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone)."

"Allāh has excluded the women of the People of the Scripture."[1] This is also the explanation of Mujāhid, Ikrimah, Sa‘īd bin Jubayr, Makhūl, Al-Ḥasan, Aḍ-Ḍahḥāk, Zayd bin Aslam and Ar-Rabī‘ bin Anas and others.[2] Some scholars said that the Āyah is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned. Allāh knows best.

Abu Ja‘far bin Jarīr (Aṭ-Ṭabari) said, after mentioning that there is Ījmā‘ that marrying women from the People of the Scripture is allowed, "Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons."[3] An authentic chain of narrators stated that Shaqīq said: Once Ḥudhayfah married a Jewish woman and ‘Umar wrote to him, “Divorce her.” He wrote back, “Do you claim that she is not allowed for me so that I divorce her?” He said, “No. But, I fear that you might marry the whores from among them.” Ibn Jarīr related that Zayd bin Wahb said that ‘Umar bin Khaṭṭāb said, “The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman.” This Ḥadīth has a stronger, authentic chain of narrators than the previous Ḥadīth.[4]

Ibn Abu Ḥatím[^1] said that Ibn ʿUmar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the Āyah:

«And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).»

Al-Bukhārī also reported that Ibn ʿUmar said, “I do not know of a bigger Shirk than her saying that Jesus is her Lord!”[^2]

Allāh said:

«And indeed a slave woman who believes is better than a (free) Mushrikah (female idolators), even though she pleases you.»

It is recorded in the Two Šaḥīḥs that Abu Hurayrah narrated that the Prophet ﷺ said:

«A woman is chosen for marriage for four reasons: her wealth, social status, beauty, and religion. So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).»[^3]

Muslim reported this Ḥadīth from Jābir.[^4] Muslim also reported that Ibn ʿAmr said that Allāh’s Messenger ﷺ said:

«The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.»[^5]

Allāh then said:

«And give not (your daughters) in marriage to Al-Mushrikīn

[^1]: Ibn Abī Ḥatīm 2:671.
[^4]: Muslim 2:1087.
[^5]: Muslim 2:9010.
till they believe (in Allah Alone).»
meaning, do not marry Mushrik men to believing women. This statement is similar to Allah's statement:

«They are not lawful (wives) for them, nor are they lawful (husbands) for them.» (60:10)
Next, Allah said:

«...and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you.»
This Ayah indicates that a believing man, even an Abyssinian servant, is better than a Mushrik man, even if he was a rich master.

«أولئك يدعون إلى النار»
(Those (Al-Mushrikûn) invite you to the Fire)
meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions. Allah said:

«...but Allah invites (you) to Paradise and forgiveness by His leave»
meaning, by His Law, commandments and prohibitions. Allah said:

«...and makes His Ayat clear to mankind that they may remember.»

«وَسَتُعَلِّمُكُمْ عِنْدَ الْمُجَسِّدِينَ فَلْيَسْتَمِعُوا إِلَيْنَا فِي الْمُجَسِّدِينَ وَلَا تَفْرَجُوا فَيْحْيَيْنَكُمُ الْحَيَاةَ الْآخِرَةَ وَيَنفَعُوْنَ الْمَجَالِدَةَ يَسَالُوكَمُ حَتَّىْ كَانَ كَأَنَّكُمْ لَبِنَاتُ اللهِ لَا تَفْرَجُوا وَلا تَكْفُرُوا وَلَا تَكْفُرُوا اللهَ وَالَّذِينَ آمَنُوا وَاتَّقُوا اللهَ وَبَيِّنَاءَ الْعَذَابَ الْآخِرَةَ»

222. They ask you concerning menstruation. Say: “That is an Adhā, therefore, keep away from women during menses and go
 Sexual Intercourse with Menstruating Women is prohibited

Imām Aḥmad recorded that Anas said that the Jews used to avoid their menstruating women, they would not eat, or even mingle with them in the house. The Companions of the Prophet ﷺ asked about this matter and Allāh revealed:

«وَإِذَا أَذَىَ فَاَذَّرُوهُمْ فِي الْمَاهِيَةِ وَلَا تَنَزِّهُمْ عِنْ تَقْبَلْهُمْ»

«(They ask you concerning menstruation. Say: “That is an Adhā, therefore, keep away from women during menses and go not in unto them till they are purified.)»

Allāh’s Messenger ﷺ said:

«أَصْنَفُوا كُلّ شَيّ؛ إِلاَّ الْبَخْلَاءَ»

«‘Do everything you wish, except having sexual intercourse.’»

When the Jews were told about the Prophet’s statement, they said, “What is the matter with this man? He would not hear of any of our practices, but would defy it.” Then, Usayd bin Ḥuḍayr and ‘Abbād bin Bishr came and said, “O Messenger of Allāh! The Jews said this and that, should we have sex with our women (meaning, during the menstruation period)?” The face of Allāh’s Messenger ﷺ changed color, until the Companions thought that he was angry with them. They left. Soon after, some milk was brought to Allāh’s Messenger ﷺ as a gift, and he sent some of it for them to drink. They knew then that Allāh’s Messenger ﷺ was not angry with them.[11]

Muslim also reported this Hadith. Allāh said:

ۚتَفَعَّلُوا أَلْتَسَّكُتُ في الْمَجِيِّمٍ ۚ

«...therefore, keep away from women during menses.»

meaning, avoid the sexual organ. The Prophet ﷺ said:

أَضْنَمُوا كُلُّ شَيْءٍ إِلَّا النُّكَاحُ

«Do anything you wish except having sexual intercourse.»[1]

This is why most of the scholars said that it is allowed to fondle the wife, except for having sexual intercourse (when she is having her menses). Abu Dāwūd reported that Ikrimah related to one of the Prophet’s wives that she said that whenever the Prophet ﷺ wanted to fondle (one of his wives) during her menses, he would cover her sexual organ with something.[2]

Abu Ja’far bin Jarīr related that Masrūq went to ‘A’īshah and greeted her, and ‘A’īshah greeted him in return. Masrūq said, “I wish to ask you about a matter, but I am shy.” She replied, “I am your mother and you are my son.” He said, “What can the man enjoy of his wife when she is having her menses?” She said, “Everything except her sexual organ.”[3]

This is also the opinion of Ibn ‘Abbās, Mujāhid, Al-Ḥasan and Ikrimah.

One is allowed to sleep next to his wife and to eat with her (when she is having her menses). ‘A’īshah said, “Allāh’s Messenger ﷺ used to ask me to wash his hair while I was having the menses. He would lay on my lap and read the Qur’ān while I was having the period.”[4] It is also reported in the Ṣaḥīḥ that ‘A’īshah said, “While having the menses, I used to eat from a piece of meat and give it to the Prophet ﷺ who would eat from the same place I ate from. I used to have sips of a drink and would then give the cup to the Prophet ﷺ who would place his mouth where I placed my mouth.”[5]

It is also reported in the Two Ṣaḥīḥs that Maymunah bint
Al-Ḥārith Al-Hilāliyah said, “Whenever the Prophet ﷺ wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Ṣār (a sheet covering the lower-half of the body).” These are the wordings collected by Al-Bukhāri. Similar was reported from ‘A‘ishah. In addition, Imām Āḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah reported that ‘Abdullāh bin Sa‘d Al-Anṣārī asked Allāh’s Messenger ﷺ, “What am I allowed of my wife while she is having her menses?” He said, “What is above the Ṣār (a sheet covering the lower-half of the body).” Hence, Allāh’s statement:

«ولا تَثْرَبُوهُنَّ حَتَّى يَطَهَّرْنَهُنَّ»

«...and go not in unto them till they are purified.» explains His statement:

«فَأَعْمَلُوا أَنْسَاءَهُمْ في النُّحُورِ»

«...therefore, keep away from women during menses.»

Allāh prohibited having sexual intercourse with the wife during menstruation, indicating that sexual intercourse is allowed otherwise.

Allāh’s statement:

«فَإِذَا ظَهَرَ الْبُهْرُ مِن حَيْثُ آمَنَّكُمُ اللَّهُ»

«And when they have purified themselves, then go in unto them as Allāh has ordained for you.»

indicates that men should have sexual intercourse with their wives after they take a bath. The scholars agree that the woman is obliged to take a bath, or to perform Tayammum with sand, if she is unable to use water, before she is allowed to have sexual intercourse with her husband, after the monthly period ends. Ibn ‘Abbās said:

«وَلَا يَطَهَّرُنَّ بَعْدَ اسْتَفَضَّاهُمْ»

“(till they are purified) means from blood, and,

And when they have purified themselves means with water.” This is also the Tafsir of Mujahid, Ikrimah, Al-Hasan, Muqatil bin Hayyan and Al-Layth bin Sa’d and others.[1]

Anal Sex is prohibited

Allah said:

...as Allah has ordained for you.

this refers to Al-Farj (the vagina), as Ibn ‘Abbâs, Mujahid and other scholars have stated.[2] Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allah willing. Abu Razin, Ikrimah and Ad-Dahhak and others said that:

...then go in unto them as Allah has ordained for you.

means when they are pure, and not during the menses.[3] Allah said afterwards:

Truly, Allah loves those who turn unto Him in repentance from the sin even if it was repeated,

and loves those who purify themselves.

meaning, those who purify themselves from the impurity and the filth that include having sexual intercourse with the wife during the menses and anal sex.

The Reason behind revealing Allah’s Statement: “Your Wives are a Tilth for You.”

Allah said:

"Your wives are a tilth for you."

Ibn 'Abbās commented, "Meaning the place of pregnancy."[1]

[Allāh then said:]

"...so go to your tilth, when or how you will,"

meaning, wherever you wish from the front or from behind, as long as sex takes place in one valve (the female sexual organ), as the authentic Hadiths have indicated.

For instance, Al-Bukhāri recorded that Ibn Al-Munkadīr said that he heard Jābir say that the Jews used to claim that if one has sex with his wife from behind (in the vagina) the offspring would become cross-eyed. Then, this Āyāh was revealed:

"...so go to your tilth, when or how you will."[2]

Muslim and Abu Dāwud also reported this Hadith.[3]

Ibn Abu Ḥātim said that Muhammad bin Al-Munkadīr narrated that Jābir bin 'Abdullāh told him that the Jews claimed to the Muslims that if one has sex with their wife from behind (in the vagina) their offspring will become cross-eyed. Allāh revealed afterwards:

"...so go to your tilth, when or how you will."

Ibn Jurayj (one of the reporters of the Hadith) said that Allāh's Messenger ﷺ said:

"Mūsīla wa miṣbaḥa; ida kān dīlīk fī al-fārij;" [4]

"From the front or from behind, as long as that occurs in the Farj (vagina)."

Imām Aḥmad recorded that Ibn ‘Abbās said, “The Āyah,

ءَبْعَاذُتُكَ لِلَّذِينَ كُفُرُّوا مِنْهُمْ

Your wives are a tilth for you

was revealed about some people from the Anṣār who came to the Prophet ﷺ and asked him (about having sex with the wife from behind). He said to them:

اَلِيَاءَ عَلَى كُلِّ خَالِدٍ إِذَا كَانَ فِي الْفِرْجِ

Have sex with her as you like as long as that occurs in the vagina.”[1]

Imām Aḥmad recorded that ‘Abdullāh bin Sābiṭ said: I went to Ḥafṣah bint ‘Abdur-Raḥmān bin Abu Bakr and said, “I wish to ask you about something, but I am shy.” She said, “Do not be shy, O my nephew.” He said, “About having sex from behind with women.” She said, “Umm Salamah told me that the Anṣār used to refrain from having sex from behind (in the vagina). The Jews claimed that those who have sex with their women from behind would have offspring with crossed-eyes. When the Muhājidūn came to Al-Madīnah, they married Anṣār women and had sex with them from behind. One of these women would not obey her husband and said, ‘You will not do that until I go to Allāh’s Messenger ﷺ (and ask him about this matter).’ She went to Umm Salamah and told her the story. Umm Salamah said, ‘Wait until Allāh’s Messenger ﷺ comes.’ When Allāh’s Messenger ﷺ came, the Ansārī woman was shy to ask him about this matter, so she left. Umm Salamah told Allāh’s Messenger ﷺ the story and he said:

آذَعِي الأُنْضَارِيَةَ

“Summon the Ansārī woman.”

She was summoned and he recited this Āyah to her:

ءَبْعَاذُتُكَ لِلَّذِينَ كُفُرُّوا مِنْهُمْ

Your wives are a tilth for you, so go to your tilth, when or how you will.” He added:

"Only in one valve (the vagina)."[^1]

This *Hadith* was also collected by At-Tirmidhi who said, "*Hasan.*"[^2]

An-Nasā‘ī reported that Ka‘b bin ‘Alqamah said that Abu An-Nadr said that he asked Nāfi‘, "The people are repeating the statement that you relate from Ibn ‘Umar that he allowed sex with women in their rear (anus)." He said, "They have said a lie about me. But let me tell you what really happened. Ibn ‘Umar was once reciting the Qur‘ān while I was with him and he reached the *Āyah*:

"Your wives are a tilth for you, so go to your tilth, when or how you will."[^3]

He then said, 'O Nāfi‘! Do you know the story behind this *Āyah?* I said, 'No.' He said, 'We, the people of Quraysh, used to have sexual intercourse with our wives from the back (in the vagina). When we migrated to Al-Madīnah and married some Ansārī women, we wanted to do the same with them. They disliked it and made a big issue out of it. The Ansārī women had followed the practice of the Jews who have sex with their women while they lay on their sides. Then, Allāh revealed:

"Your wives are a tilth for you, so go to your tilth, when or how you will."[^4]

This has an authentic chain of narrators.

Imām Aḥmad reported that Khuzaymah bin Thābit Al-Khaṭāmī narrated that Allāh’s Messenger ﷺ said:

"Allāh does not shy from the truth - he said it thrice-, do not have anal sex with women."[^4]

[^1]: Aḥmad 6:305.
[^2]: *Tuḥfat Al-Aḥwadhi* 8:322.
This *Hadīth* was collected by An-Nasā‘ī and Ibn Mājah.\(^1\) Abu ʿİsā At-Tirmidhi and An-Nasā‘ī reported that Ibn ʿAbbās narrated that Allāh’s Messenger ﷺ said:

«لا ينظرِ الله إلى رجلٍ أُنْفِرَ أو امرأةٍ في المذْهِب»

“Allāh does not look at a man who had anal sex with another man or a woman.”\(^2\)

At-Tirmidhi said, “*Hasan Gharīb.*” This is also the narration that Ibn Ḥibbān collected in his *Ṣahīh,* while Ibn Ḥazm stated that this is an authentic *Hadīth.*

In addition, Imām Aḥmad reported that ʿAli bin ʿṬalaq said, “Allāh’s Messenger ﷺ forbade anal sex with women, for Allāh does not shy away from truth.”\(^3\) Abu ʿİsā At-Tirmidhi also reported this *Hadīth* and said, “*Hasan*”.\(^4\)

Abu Muhammād ʿAbdullāh bin ʿAbdur-Rahmān Dārīmi reported in his *Musnad* that Saʿīd bin Yasār Abu Ḥubāb said: I said to Ibn ʿUmar, “What do you say about having sex with women in the rear?” He said, “What does it mean?” I said, “Anal sex.” He said, “Does a Muslim do that?”\(^5\) This *Hadīth* has an authentic chain of narrators and is an explicit rejection of anal sex from Ibn ʿUmar.

Abu Bakr bin Ziyād Naysābūrī reported that Ismā‘īl bin Rūḥ said that he asked Mālik bin Anas, “What do you say about having sex with women in the anus?” He said, “You are not an Arab? Does sex occur but in the place of pregnancy? Do it only in the *Farj* (vagina).” I said, “O Abu ʿAbdullāh! They say that you allow that practice.” He said, “They utter a lie about me, they lie about me.” This is Mālik’s firm stance on this subject. It is also the view of Saʿīd bin Musayyib, Abu Salamah, Ṭākimah, Ṭāwūs, ʿAṭā , Saʿīd bin Jubayr, ʿUrwah bin Az-Zubayr, Mujāhid bin Jabr, Al-Ḥasan and other scholars of the Salaf (the Companions and the following two generations

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\(^1\) An-Nasā‘ī in *Al-Kubrā* 5:316, Ibn Mājah 1:619.


\(^3\) Ibn Ḥajr mentioned it in *Aṭrāf Al-Musnad* 4:384, but it is not in the published version.

\(^4\) *Tuhfat Al-Aḥwadhi* 4:274.

\(^5\) Ad-Dārīmi 1:277 no. 1143.
after them). They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a *Kufr*.

Allāh said:

«...and send for your own selves beforehand.»

meaning, by performing the acts of worship while refraining from whatever Allāh has prohibited for you. This is why Allāh said afterwards:

«And fear Allāh, and know that you are to meet Him (in the Hereafter),»

meaning, He will hold you accountable for all of your deeds,

«...and give good tidings to the believers (O Muhammad ﷺ).»

meaning, those who obey what Allāh has commanded and refrain from what He has prohibited. Ibn Jarīr reported that ‘Āthār said, or related it to Ibn ‘Abbās,

«...and send for your own selves beforehand.»

means, mention Allāh’s Name, by saying, ‘Bismillah’, before having sexual intercourse.”[41] Al-Bukhārī also reported that Ibn ‘Abbās narrated that Allāh’s Messenger ﷺ said:

١٦٠ أَنَّ أَحَدَكُمْ إِذَا أَرَادُ أَنْ يَتَّبِعَ أُمَلَةً قَالَ: بِاسْمِ اللَّهِ الَّذِي هُوَ الْخَبِيرُ الْقَوِيمُ ّجَنْبٌ السَّيَاطِينِ مَا زَرَّتُوهُ، فَإِنَّهُ إِنْ يَقُرُّ بِبِنْهَمَا وَلَدًّا فِي ذَلِكَ، لَمْ يَضُرَّ الْسَّيَاطِينَ أَبْنَاهُ أحَدٌ

“If anyone of you on having sexual relations with his wife said: ‘In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you bestow upon us (i.e., the coming offspring) from Satan,’ and if it is destined that they should have a child then, Satan will never be able to harm him.”[42]


224. And make not Allah's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

225. Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.

The Prohibition of swearing to abandon a Good Deed

Allah commands, 'You should not implement your vows in Allah's Name to refrain from pious acts and severing the relations with the relatives, if you swear to abandon such causes.' Allah said in another Ayah:

And let not those among you who are blessed with graces and
wealth swear not to give (any sort of help) to their kinsmen, Al-
Masākin (the poor), and those who left their homes for Allāh’s
cause. Let them pardon and forgive. Do you not love that Allāh
should forgive you? (24:22)

Continuity in a sinful vow is more sinful than breaking it by
expiation. Allāh’s Messenger ﷺ said:

«وَاللَّهُ لَنْ يَلْبِنَ أَحَدَكُمُ النَّاسَ فِي أَهْلِيكُمْ إِلَّا مَا أَنْزَلَهُ عِندَ اللَّهِ مِنْ أَنْ يُغْطِيَ كَفَارَةَ الْأَنْفُسِ»

«By Allāh! It is more sinful to Allāh that one of you
implements his vow regarding (severing the relations with) his
relatives than (breaking his promise and) paying the Kaffārah[1]
that Allāh has required in such cases.»

This is how Muslim reported this Ḥadīth and also Imām
Aḥmad.[2]

‘Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said that what
Allāh said:

«لا تَجَلَّوْاُ اللَّهُ مَعَكُمْ إِلَّا بِالَّذِينِ ذَكَرَهُمْ»

«(And make not Allāh’s (Name) an excuse in your oaths)» means, “Do not vow to refrain from doing good works. (If you
make such vow then) break it, pay the Kaffārah and do the
good work.”[3] This was also said by Masrūq, Ash-Sha‘bī,
‘Ikrimah, Makhūl, Az-Zuhri, Al-Hasan, Qatādah, Muqātil bin
Ḥayyān, Ar-Rabī‘ bin Anas, Aḍ-Ḍaḥḥāk, ‘Aṭā’ Al-Khurāsānī and
As-Suddī.[4]

Supporting this view, which is the majority view, is what is
reported in the Two Šaḥīḥs that Abu Mūsā Al-Ash‘ari
narrated that Allāh’s Messenger ﷺ said:

«هُوَ حَيَّ وَخَيْلُهُ وَلَا أُخْبِرُهَا عَلَىٰ بَيِّنَىٰ فَأَرَىٰهَا خُبْسًا خَيْبًا إِلَّا أَنْبِثَ الَّذِي

«By Allāh! Allāh willing, I will not vow to do a thing and then

[1] Expiation, refer to 5:89.
see a better act, but I would do what is better and break my vow."[1] Muslim reported that Abu Hurayrah said that Allah's Messenger ﷺ said:

«من حلف على بنين فرأى غزوة خمرًا منها فليكفر عن يبيبه، وليفعل الذي هو
خيره.»

"Whoever makes a vow and then finds what is better than his vow (should break his vow,) pay the Kaffarah and perform the better deed."[2]

The Laghw (Unintentional) Vows

Allah said:

لا يواعدكم الله بالغور في أنفسكم.

"Allah will not call you to account for that which is unintentional in your oaths."

This Ayah means, 'Allah does not punish or hold you accountable for the Laghw (unintentional) vows that you make.' The Laghw vows are unintentional and are just like the habitual statements that the tongue repeats, without really intending them. For instance, it is reported in the Two Sahihs that Abu Hurayrah narrated that Allah's Messenger ﷺ said:

«من حلف فقد قال في خليبه بالللاب والملؤ، نفيت لا إلا الله.

"Whoever swore and (unintentionally) mentioned Al-Lat and Al-Uzza (two idols) in his vow, should then say, 'There is no deity worthy of worship except Allah'."[3]

The Messenger ﷺ said this statement to some new Muslims whose tongues were, before Islam, used to vowing by their idol Al-Lat. Therefore, the Prophet ﷺ ordered them to intentionally recite the slogan of Ikhlāṣ, just as they mentioned these words by mistake, so that it (the word of Ikhlāṣ) may eradicate the word (of Shirk). This is why Allah said:

"...but He will call you to account for that which your hearts have earned." and in another Ayah:

«وَإِذَا أَمَرَكُمُ اللَّهُ بِالْإِصَلَاحِ وَإِبْتِرَاخِ الْأَنْفُسِ» (3 : 167)

«...for your deliberate oaths» (5:89)

Abu Dāwūd reported under Chapter: The Laghw Vows' that ‘Aṭā’ said that ‘Ā’ishah said that Allāh’s Messenger ﷺ said:

«الْفُتْحُ فِي الْبَيْتِينِ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَّاهُ وَاللَّهُ وَبَلَى وَاللَّهُ»

"The Laghw in the vows includes what the man says in his house, such as, 'No, by Allāh,' and, 'Yes, by Allāh'."[1]

Ibn Abu Ḥātim reported that Ibn ‘Abbās said, “The Laghw vow includes vowsing while angry.”[2]

He also reported that Ibn ‘Abbās said, “The Laghw vow includes vowsing to prohibit what Allāh has allowed, and this type does not require a Kaffārah (expiation).” Similar was said by Sa‘īd bin Juba‘r.[3]

In addition, Abu Dāwūd related under Chapter: Vowing while Angry’ that Sa‘īd bin Musayyib said that two Ansārī brothers both received inheritance and one of them asked that the inheritance be divided. His brother said, “If you ask me about dividing the inheritance again, then all of what I have will be spent on the Ka‘bah’s door.” ‘Umar said to him, “The Ka‘bah does not need your money. So break your vow, pay the Kaffārah and come to terms with your brother. I heard Allāh’s Messenger ﷺ saying:

«لا يَمِينَ عَلَيْكَ وَلَا نَذَرَ فِي مَعْصِيَةِ الزَّبِّ عَزَّ وَجَلَّ وَفِي فَطِيمَةِ الرَّجُمُ وَفِي نَمَالَكَ»

"Do not make a vow against yourself, nor to disobey the Lord, cut the relations of the womb or dispose of what you do not own."[4]

Allāh said:

«وَلَكِنْ نَزَّلْنَا إِنَّكَ عَلَى مَّلَكَنِيكَ»

...but He will call you to account for that which your hearts have earned,

Ibn 'Abbās, Mujähid and several others said that this Āyah means swearing about a matter while knowing that he is lying. Mujähid and others said this Āyah is similar to what Allah said:

وَلَكِنْ يُؤَاذِينَكُمُ اللهُ بِهِمَا عَدُّتُمُ الآمِنَّا

...but He will punish you for your deliberate oaths. (5:89)

Allah said (2:225 above):

وَأَلَلَّهُ عَفُوٌّ شُكُورٌ

(And Allah is Oft-Forgiving, Most-Forbearing.) meaning, He is Oft-Forgiving to His servants and Most Forbearing with them.


dālālūn yūlūn min yāsīnāmin rāsīnāmin ān yāqibūn fī sālihīna ilāhīna fa yuğūrūn yāsīnāmin wa yūla yūlūn

226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allah is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce, then Allah is All-Hearer, All-Knower.

The Īlā' and its Rulings

Īlā' is a type of vow where a man swears not to sleep with his wife for a certain period, whether less or more than four months. If the vow of Īlā' was for less than four months, the man has to wait for the vow's period to end and then is allowed to have sexual intercourse with his wife. She has to be patient and she cannot ask her husband, in this case, to end his vow before the end of its term. It is reported in the Two Sahih that 'A'ishah said that Allah's Messenger ﷺ swore he would stay away from with his wives for a month. He then came down after twenty-nine days saying:

الْشَّهْرُ تَنْسَى وَعَشَرُونَ

(The lunar) month is twenty-nine days.\(^{[1]}\)

\(^{[1]}\) Fath Al-Bāri 8:380, Muslim 2:1113.
Similar was narrated by ‘Umar bin Al-Khaṭṭāb and reported in the Two Ṣaḥīḥs.\footnote{\textit{Fath Al-Bāri} 4:143, \textit{Muslim} 2:1110.} If the period of Ḥā’ is for more than four months, the wife is allowed in this case to ask her husband, upon the end of the four months, to end the Ḥā’ and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities if necessary, so that the wife is not harmed. Allāh said:

\[
\text{“Those who take an oath not to have sexual relations with their wives”}
\]

meaning, swear not to have sexual relations with the wife. This Āyah indicates that the Ḥā’ involves the wife and not a slave-women, as the majority of the scholars have agreed,

\[
\text{“…must wait for four months,”}
\]

meaning, the husband waits for four months from the time of the vow and then ends the Ḥā’ (if the vow was for four or more months) and is required to either return to his wife or divorce her. This is why Allāh said next:

\[
\text{“…then if they return,”}
\]

meaning, to a normal relationship, having sexual intercourse with the wife. This is the \textit{Tafsīr} of Ibn ‘Abbās, Masrūq, Ash-Sha’bī, Sa’īd bin Jubayr and Ibn Jarir.\footnote{\textit{At-Tabari} 4:466,467.}

\[
\text{“…verily, Allāh is Oft-Forgiving, Most Merciful.”}
\]

with any shortcomings that occurred in the rights of the wife because of the vow of Ḥā’.

Allāh said:

\[
\text{“And if they decide upon divorce,”}
\]
indicating that divorce does not occur by merely passing the four month mark (during the Ḥilā). Mālik reported from Nāfi' that 'Abdullāh bin 'Umar said, “If the man swears to Ḥilā from his wife, then divorce does not occur automatically even after the four months have passed. When he stops at the four months mark, he should either divorce or return.”[1] Al-Bukhārī also reported this Ḥadīth.[2] Ibn Jarīr reported that Suhayl bin Abu Sāliḥ said that his father said, “I asked twelve Companions about the man who does Ḥilā with his wife. They all stated that he does not have to do anything until the four months have passed and then has to either retain or divorce her.”[3] Ad-Dāraquṭnī also reported this from Suhayl.[4]

It is also reported from 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ā'ishah, Ibn 'Umar and Ibn 'Abbās. This is also the opinion of Sa‘īd bin Musayyib, 'Umar bin 'Abdul-'Azīz, Mujāhid, Ṭāwūs, Muḥammad bin Ka'b and Al-Qāsim.

4228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

The 'Iddah (Waiting Period) of the Divorced Woman

This 'Āyah contains a command from Allāh that the divorced woman, whose marriage was consummated and who still has

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menstruation periods, should wait for three (menstrual) periods (Quru’) after the divorce and then remarry if she wishes.

The Meaning of Al-Quru’

Ibn Jarir related that ‘Alqamah said: We were with ‘Umar bin Al-Khaṭṭāb when a woman came and said, “My husband divorced me one or two periods ago. He then came back to me while I had prepared my water [for taking a bath], took off my clothes and closed my door.” ‘Umar asked ‘Abdullāh bin Mas‘ūd, “What do you think?” He said, “I think that she is still his wife, as long as she is not allowed to resume praying (i.e., until the third period ends before he takes her back).” ‘Umar said, “This is my opinion too.”[1] This is also the opinion of Abu Bakr Aṣ-Ṣiddiq, ‘Umar, ‘Uthmān, ‘Ali, Abu Ad-Dardā’, ‘Ubādah bin Aṣ-Ṣāmit, Anas bin Mālik, Ibn Mas‘ūd, Mu‘ādh, Ubayy bin Ka‘b, Abu Mūsā Al-Ash‘ārī and Ibn ‘Abbās. Furthermore, this is the opinion of Sa`īd bin Musayyib, ‘Alqamah, Aswād, Ibrāhīm, Mujāhid, ‘Aṭā’, Tāwūs, Sa`īd bin Jubayr, Ḥkrīmah, Muḥammad bin Sirīn, Al-Ḥasan, Qatādah, Ash-Sha‘bī, Ar-Rabī’, Muqātīl bin Ḥayyān, As-Suddī, Makhūl, Aḍ-Ḍāḥhāk and ‘Aṭā’ Al-Khurāsānī. They all stated that the Quru’ is the menstruation period. What testifies to this is the Ḥadīth that Abu Dāwud and An-Nasā’ī reported that Fātimah bint Abu Ḥubaysh said that Allāh’s Messenger ﷺ said to her:

اذبح الصلاة أيام أفرائيك

"Do not pray during your Aqrā’ (pl. for Quru’, the menstruation period)."[2]

If this Ḥadīth was authentic, it would have been a clear proof that the Quru’ is the menstruation period. However, one of the narrators of this Ḥadīth, Al-Mundhir, is an unknown person (in Ḥadīth terminology), as Abu Ḥātim has stated, although Ibn Ḥībbān has mentioned Al-Mundhir in his book Ath-Thiqāt.

A Woman’s Statement about Menses and Purity is to be accepted

Allâh said:

أَلَيْنِ يُحِلُّ لَنَّ فَوْضُون أَن يُكْتَمَّنَّ مَا خَلَقَ اللَّهُ فِي أُنْسَانٍ هُنَّ

…and it is not lawful for them to conceal what Allâh has created in their wombs,

meaning, of pregnancy or menstruation periods. This is the Tafsîr of Ibn ‘Abbâs, Ibn ‘Umar, Mujâhid, Ash-Sha‘bi, Al-Ĥakam bin ‘Utaybah, Ar-Rabî‘ bin Anas, Aḑ-Ďâḥâk and others.¹¹

Allâh then said:

إِن كَانَ يُؤْنِمُ بِنَآءٍ وَأَلْبَآءٍ الْأَخْرَجَ

…if they believe in Allâh and the Last Day.

This Āyah warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allâh left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the ‘İddah sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less.

The Husband has the Right to take back his Divorced Wife during the ‘İddah (Waiting Period)

Allâh said:

وَمَنِ الْأُمَّةِ أَحَدُهُمْ يُسْتَرِخُونَ فِي ذَلِكَ إِن أَرَادُوا إِسْتِسْلَامًا

(And their husbands have the better right to take them back in that period, if they wish for reconciliation.)

Hence, the husband who divorces his wife can take her back, providing she is still in her ‘İddah (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the

¹¹ Ibn Abî Ḥâtim 2:744,745.
husband is eligible to take his divorced wife back. We should mention that (when this Ayah 2:228 was revealed), the ruling that made the divorce thrice and specified when the husband is ineligible to take his divorced wife back, had not been revealed yet. Previously, the man used to divorce his wife and then take her back even if he had divorced her a hundred separate times. Thereafter, Allah revealed the following Ayah (2:229) that made the divorce only thrice. So there was now a reversible divorce and an irreversible final divorce.

The Rights the Spouses have over Each Other

Allah said:

«And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable.»

This Ayah indicates that the wife has certain rights on her husband, just as he has certain rights on her, and each is obliged to give the other spouse his due rights. Muslim reported that Jabir said that Allah’s Messenger ﷺ said:

«Fear Allah regarding your women, for you have taken them by Allah’s covenant and were allowed to enjoy with them sexually by Allah’s Words. You have the right on them that they do not allow anyone you dislike to sit on your mat. If they do that, then discipline them leniently. They have the right to be spent on and to be bought clothes in what is reasonable.»

Bahz bin Ḥakim said that Mu‘āwiyah bin Ḥaydah Al-Qushayri related that his grandfather said, “O Messenger of Allah! What is the right the wife of one of us has?” The Prophet ﷺ said:

«أَنَّ نُطْمِعُهَا إِذَا طَمَعتُ، وَتَكْبِرُهَا إِذَا اكتَبَرَتْ، وَلَا نَضْرِبُ الْوَجْهَةَ، وَلَا تَتْغَيْعُ.»

To feed her when you eat, buy her clothes when you buy for yourself and to refrain from striking her on the face, cursing her or staying away from her except in the house.\[1\]

Waki' related that Ibn 'Abbâs said, "I like to take care of my appearance for my wife just as I like for her to take care of her appearance for me. This is because Allâh says:

\[\text{And they (women) have rights similar (to those of their husbands) over them to what is reasonable.}\]

This statement is reported by Ibn Jarîr and Ibn Abu Ḥâtim.\[2\]

**The Virtue Men have over Women**

Allâh said:

\[\text{but men have a degree (of responsibility) over them.}\]

This Ayah indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter. Allâh said (in another Ayah):

\[\text{Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.}\]

Allâh's statement:

\[\text{And Allâh is All-Mighty, All-Wise}\]

means, He is Mighty in His punishment of those who disobey

\[1\] Abu Dâwud 2:606.

\[2\] At-Ţabari 4:532, Ibn Abî Ḥâtim 2:750.
and defy His commands. He is Wise in what He commands, destines and legislates.

229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

Divorce is Thrice

This honorable Āyah abrogated the previous practice in the beginning of Islām, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her ‘Iddah (wait.:. period). This situation was harmful for the wife, and this is why Allāh made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her ‘Iddah). The divorce becomes irrevocable after the
third divorce, as Allâh said:

«The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.»

In his Sunan, Abu Dâwud reported in Chapter: “Taking the Wife back after the third (Divorce) is an abrogated practice,” that Ibn ‘Abbâs commented on the Āyah:

«And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs.» (2:228)

The man used to have the right to take back his wife even if he had divorced her thrice. Allâh abrogated this and said:

«The divorce is twice.»[1]

This Ḥadîth was also collected by An-Nasâʿî.[2] Ibn Abu Ḥâtim reported that ‘Urwah said that a man said to his wife, “I will neither divorce you nor take you back.” She said, “How?” He said, “I will divorce you and when your term of Iddah nears its end, I will take you back.” She went to Allâh’s Messenger ﷺ and told him what happened, and Allâh revealed:

«The divorce is twice.»[3]

Ibn Jařîr (Aṭ-Ṭabari) also reported this Ḥadîth in his Tafsîr.[4]

Allâh said:

«...after that, either you retain her on reasonable terms or release her with kindness.»

meaning, 'If you divorce her once or twice, you have the choice to take her back, as long as she is still in her 'Iddah, intending to be kind to her and to mend differences. Otherwise, await the end of her term of 'Iddah, when the divorce becomes final, and let her go her own way in peace, without committing any harm or injustice against her.' 'Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said, "When the man divorces his wife twice, let him fear Allāh, regarding the third time. He should either keep her with him and treat her with kindness, or let her go her own way with kindness, without infringing upon any of her rights."[1]

Taking back the Mahr (Dowry)

Allāh said:

«وَلَمْ يَجِلْ لَهُم مَّعَاذَرَةٌ مِّن أُنَامِدَةٍ مِّنْكُمْ أَن تَأْخُذُوا مِنَ الدُّرَّاتِ مَنْ تَأْخُذُوا مِنْهَا»

«And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them,»

meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the Mahr and any gifts that you have given them (in return for divorce). Similarly, Allāh said:

«وَلَمْ تَعْدِمْنَ مِّنْهَا مَعَاذَرَةٌ مِّنْكُمْ أَن تَأْخُذُوا مِنْهَا إِلَّا أَن يَأْخُذُوا مِنْهَا بِتَجَكُّرٍ مِّنْكُمْ»

«...and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse.» (4:19)

However, if the wife willingly gives back anything with a good heart, then Allāh said regarding this situation:

«وَإِذَا طَلَّبَكُمْ لَكُمْ عَلَى نِعْمَتِ رَبِّكُمْ نَهَانَهُمْ فَكُتِبَ لَكُمْ قَلْبٌ مَّانِعٌ»

«...but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.» (4:4)

Allowing Khul' and the Return of the Mahr in that Case

When the spouses have irreconcilable differences wherein the wife ignores the rights of the husband, dislikes him and

becomes unable to live with him any longer, she is allowed to free herself (from married life) by giving him back what he had given her (in gifts and *Mahr*). There is no sin on her in this case nor on him if he accepts such offer. This is why Allâh said:

ٌُِّٓ أَلَوْ يَجِلُّ لَهُمْ أَنْ تَأْتُوا بِمَا ذَيَّنُوهُمْ شَيْئًا إِلَّا أَنْ يَجَّلُّ زَيْنُوهُمْ فَلَا يَجِلُّ عَلَيْهِمْ فِيهِ أَنْذَرُرُ."

«And it is not lawful for you (men) to take back (from your wives) any of what you gave them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back.»

Sometimes, the woman has no valid reason and she still asks for her marriage to be ended. In this case, Ibn Jarîr reported that Thawbân said that Allâh’s Messenger ﷺ said:

أَيُّهَا الَّذِينَ آمَنُوا لَا تُقْسَمُوا وَلَا تُعَجَّلُوا طَلَاتًا لِيُؤَذِّبَنَّكُم بِهِ مَآ أَيْسَ، فَحُجَّمَ عَلَيْهِ رَابِعَةُ الْحَسَنِ.»

«Any woman who asks her husband for divorce without justification, then the scent of Paradise will be forbidden for her.»[1]

At-Tirmidhi recorded this Hadîth and stated that it is Ḥasan.[2]

Ibn Jarîr said that the Āyah (2:229) was revealed about Thâbit bin Qays bin Shammâs and his wife Ḥabîbah bint ‘Abdullâh bin Ubayy bin Salûl.[3] In his Muwaṭṭa’, Imâm Mâlik reported that Ḥabîbah bint Sahl Al-Anšâriyah was married to Thâbit bin Qays bin Shammâs and that Allâh’s Messenger ﷺ once went to the *Fajr* (Dawn) prayer and found Habîbah bint Sahl by his door in the dark. Allâh’s Messenger ﷺ said, “Who is this?” She said, “I am Ḥabîbah bint Sahl, O Messenger of Allâh!” He said, “What is the matter?” She said, “I and Thâbit bin Qays”, meaning, (she can no longer be with) her husband. When her husband Thâbit bin Qays came, Allâh’s Messenger ﷺ

said to him:

«This is Ḥabībah bint Sahl, she said what Allāh has permitted her to say.»

Ḥabībah also said, "O Messenger of Allāh! I still have everything he gave me." Allāh's Messenger ﷺ said:

«Take it from her.» So, he took it from her and she remained in her family's house.»[1]

This was reported by Ahmad, Abu Dawud and An-Nasai.[2]

Al-Bukhari reported that Ibn 'Abbās said that the wife of Thābit bin Qays bin Shammās came to the Prophet ﷺ and said, "O Messenger of Allāh! I do not criticize his religion or mannerism. But I hate committing Kufr in Islām (by ignoring his rights on her)." Allāh's Messenger ﷺ said:

«Will you give him back his garden?»

She said, "Yes." Allāh's Messenger ﷺ said:

«Take back the garden and divorce her once.»[3]

An-Nasā'i also recorded it.[4]

The 'Īddah (Waiting Period) for the Khul′

At-Tirmidhi reported that Rubayi' bint Mu'awwidh bin 'Afrā' got a Khul' during the time of Allāh's Messenger ﷺ and the Prophet ﷺ ordered her to wait for one menstruation period for 'Īddah.[5]

Transgressing the set limits of Allāh is an Injustice

Allāh said:

“These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.”

This means that the laws that Allāh has legislated are His set limits, so do not transgress them. An authentic Ḥadīth states:

“If Allāh has set some limits, so do not transgress them; and commanded some commands, so do not ignore them; and made some things unlawful, so do not commit them. He has also left some matters (without rulings) as a mercy with you, not because He has forgotten them, so do not ask about them.”

Pronouncing Three Divorces at the same Time is Unlawful

The last Āyah we mentioned was used as evidence to prove that it is not allowed to pronounce three divorces at one time. What further proves this ruling is that Maḥmud bin Labīd has stated - as An-Nasāʾī recorded - that Allāh’s Messenger ﷺ was told about a man who pronounced three divorces on his wife at one time, so the Prophet ﷺ stood up while angry and said:

“The Book of Allāh is being made the subject of jest while I am still amongst you!”

A man then stood up and said, “Should I kill that man, O Messenger of Allāh?”

The Wife cannot be taken back after the Third Divorce

Allāh said:

And if he has divorced her (the third time), then she is not lawful for him thereafter until she has married another husband."

This Ayah indicates that if the man divorces his wife for the third time after he divorced her twice, then she will no longer be allowed for marriage to him. Allah said:

"...until she has married another husband."

meaning, until she legally marries another man. For instance, if she has sexual intercourse with any man, even her master (if she was a servant), she would still be ineligible for marriage for her ex-husband (who divorced her thrice), because whomever she had sexual relations with was not her legal husband. If she marries a man without consummating the marriage, she will not be eligible for her ex-husband. Muslim reported that ‘A’ishah said that Allah’s Messenger ﷺ was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband? Allah’s Messenger ﷺ said:

"No, until he enjoys her ’Usaylah (sexual relation)."

Al-Bukhari also reported this Hadith. Imam Ahmad recorded that ‘A’ishah said, "The wife of Rifaa’ah Al-Quraizi came while I and Abu Bakr were with the Prophet ﷺ and she said, 'I was Rifaa’ah’s wife, but he divorced me and it was an irrevocable divorce. Then I married Abdur-Rahman bin Az-Zubayr, but his sexual organ is minute like a string.' She then took a small string of her garment (to resemble how small his sexual organ was). Khalid bin Sa’id bin Al-‘Ash, who was next to the door and was not yet allowed in, said, 'O Abu Bakr! Why do you not forbid this (woman) from what she is revealing frankly before the Prophet?' The Prophet ﷺ merely smiled. Then, Allah’s Messenger ﷺ asked her:

The Curse on the Participants of Taḥlīl/Ḥalālah

The reason for the woman (who was divorced thrice) to marry another man must be that the man desires her and has the intention of having an extended married life with her. These are the legal goals and aims behind marriage. If the reason behind the second marriage was to make the woman eligible for her ex-husband again, then this is the Taḥlīl that the Ḥadīths have cursed and criticized. In addition, when the reason behind this marriage (if it was Taḥlīl) is announced in the contract, it would make the contract invalid according to the majority of the scholars.

Imām Aḥmad reported that ‘Abdullāh bin Mas‘ūd said, “Allāh’s Messenger ﷺ cursed the one who does Taḥlīl, the one in whose favor it is done, those who eat Ribā (usury) and those who feed it (pay the usury).”[4] At-Tirmidhi and An-Nasā’ī reported this Ḥadīth[5] and At-Tirmidhi said, “This Ḥadīth is Hasan.” He said, “This is what is acted upon according to people of knowledge among the Companions, among whom are

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[1] Aḥmad 6:34
'Umar, 'Uthmān and Ibn 'Umar. It was also the saying of the scholars of Fiqh among the Tabi'in (second generation of Islam). And it has been reported from 'Ali, Ibn Mas'ud and Ibn 'Abbās’.

In his Mustadrak, Al-Hākim reported that Nāfi' said: “A man came to Ibn 'Umar and asked him about a man who divorced his wife three times. Then, his brother married her to make Taḥlīl for his brother, without the brother knowing this fact. He then asked, ‘Is she allowed for the first (husband)?’ He said, ‘No, unless it is a marriage that involves desire. We used to consider this an act of adultery during the time of Allāh’s Messenger ﷺ.’” Al-Hākim said, “This Ḥadīth has a Šaḥīḥ chain although they (Al-Bukhārī and Muslim) did not record it.”[1] The wording of this Ḥadīth indicates that the ruling came from the Prophet ﷺ. Abu Bakr bin Abu Shaybah, Al-Jawzjānī, Ḥarb Al-Kirmānī and Abu Bakr Al-Athram said that Qabīsah bin Jābir said that 'Umar said, “If the participants to Taḥlīl are brought to me, I will have them stoned.”[2]

When does a Woman who was divorced Three Times become Eligible for Her First Husband

Allāh said:

ْنِإَنْ أَلَقَتْهَا

(And if he has divorced her) meaning, the second husband after he had complete sexual relations with her,

ْقَالَ جَنَّاتٌ عَلَيْهَا أَن يُرَابِسُّهَا

(it is no sin on both of them that they reunite) meaning, the wife and her first husband,

ْإِنْ طَلَّا أَنْ يُقِيمَا حِكْمَةَ الْأَلْلَهِ

(provided they feel that they can keep the limits ordained by Allāh.) meaning, they live together honorably. Mujāhid said, “If they are convinced that the aim behind their marriage is honorable.”[3] Next, Allāh said:

ْوَزَيَّنَ حَدُودَ الْأَلْلَهِ

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the verses (Laws) of Allâh in jest, but remember Allâh’s favors on you (i.e., Islâm), and that which He has sent down to you of the Book (i.e., the Qur’ân) and Al-Hikmah (the Prophet’s Sunnah – legal ways – Islamic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

Being Kind to the Divorced Wife

This is a command from Allâh to men that when one of them divorces his wife with a reversible divorce, he should
treat her kindly. So when her term of 'Iddah (waiting period) nears its end, he either takes her back in a way that is better, including having witnesses that he has taken her back, and he lives with her with kindness. Or, he should release her after her 'Iddah finishes and then kindly asks her to depart from his house, without disputing, fighting with her or using foul words. Allāh then said:

«وَلَا تَلْكَ مَكْرُوكَنَّ بِمَزْرَاعٍ لَا يَضْحَكُ』

«But do not take them back to hurt them,»

Ibn 'Abbās, Mujāhid, Masrūq, Al-Hasan, Qatādah, Aḍ-Ḍāḥak, Ar-Rabi' and Muqātil bin Hayyān said that a man used to divorce his wife, and when her 'Iddah came near its end, he would take her back to harm her and to stop her from marrying someone else. He then divorced her and she would begin her 'Iddah and when her 'Iddah term neared its end, he would take her back again, so that the term of 'Iddah would be prolonged for her. After that, Allāh prohibited this practice. Allāh has also threatened those who indulge in such practices, when He said;

«وَلَا تَلْقَوْا عَلَى الْأَمْنِ هَزَايْ»

«...and whoever does that, then he has wronged himself.»

meaning, by defying Allāh’s commandments.

Allāh then said:

«وَلَا تَخْرُطُوا مَا نَزَعَ اللَّهُ وَقَدْ نَزَعْنَ»

«And treat not the verses (Laws) of Allāh in a jest.»

Ibn Jarīr said that Abu Mūsā (Al-Ash‘ari) narrated that Allāh’s Messenger ﷺ once became angry at the Ash‘ari tribe. Abu Mūsā went to him and said, “O Messenger of Allāh! Are you angry with the Ash‘ariyyin?” The Prophet ﷺ said:

『يَقُولُ أَحَدُكُمْ قُلْتُ أَنْ تَنفَعُونَ مِنْهُا طَلَقُوا الْمَرَأَةَ فِي كُلِّ غَيْبِ الْأَرْجَعَةِ』

“One of you says, ‘I divorced her’ - then says- ‘I took her back!’

This is not the appropriate way Muslims conduct divorce.

Divorce the woman when she has fulfilled the term of the prescribed period.\(^{[1]}\)

Masrūq said that the Āyah refers to the man who harms his wife by divorcing her and then taking her back, so that the 'Iddah term is prolonged for her.\(^{[2]}\) Al-Ḥasan, Qatādah, 'Āṭa' Al-Khurāsānī, Ar-Rabi' and Muqātil bin Ḥayyān said, "He is the man who divorces his wife and says, 'I was joking.' Or he frees a servant or gets married and says, 'I was only joking.' Allah revealed:

\[\text{And treat not the verses (Laws) of Allah in a jest.}\] \(^{[3]}\)

Then such men were made to bear the consequences of their actions.

Allah then said:

\[\text{...but remember Allah's favors on you.}\]

meaning, by His sending His Messenger \(\text{with the right guidance and clear signs to you:}\)

\[\text{...and that which He has sent down to you of the Book (i.e., the Qur'an) and Al-Ḥikmah}\]

meaning the Sunnah,

\[\text{...whereby He instructs you.}\]

meaning, commands you, forbids you and threatens you for transgressing His prohibitions. Allah said:

\[\text{And fear Allah}\]

meaning, concerning what you perform and what you avoid,

\[\text{and know that Allah is All-Aware of everything.}\]

\(^{[1]}\) Aṭ-Ṭabari 5:14.

\(^{[2]}\) Aṭ-Ṭabari 5:8.

\(^{[3]}\) Ibn Abī Ḥātim 2:775,776.
none of your secret or public affairs ever escapes His knowledge, and He will treat you accordingly.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.

The Wali (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband

‘Ali bin Abu Ṭalḥah reported that Ibn ʿAbbās said, “This Āyah was revealed about the man who divorces his wife once or twice and her Iddah finishes. He later thinks about taking her back in marriage and the woman also wishes that, yet, her family prevents her from remarrying him. Hence, Allah prohibited her family from preventing her.” Masrūq, Ibrāhim An-Nakha‘ī, Az-Zuhri and Ad-Dāhīk stated that this is the reason behind revealing the Āyah (2:232).[1] These statements clearly conform to the apparent meaning of the Āyah.

There is no Marriage without a Wali (for the Woman)

The Āyah (2:232) also indicates that the woman is not permitted to give herself in marriage. Rather, she requires a Wali (guardian such as her father, brother, adult son, and so forth) to give her away in marriage, as Ibn Jarīr and At-Tirmidhi have stated when they mentioned this Āyah. Also, a Hadith states that:

\[\text{لا نُزَوْجُ النِّسَاءِ النِّسَاءُ، ولا نُزَوْجُ المرأة نَفْسَها، فإنَّ الزِّوَاجَةَ هيِّ النَّيَيْنَ نُزوْحَ} \]

The woman does not give another woman away for marriage and the woman does not give herself away in marriage, for only the adulteress gives herself away for marriage.\[1\]

Another Ḥadīth states:

دَلَّتْنَا أَنِّي لَمْ تَمْنَّى رَأْسِي ُعَلَى أَنَا أَرْجَحُ

«No marriage is valid except with the participation of a mature Wali and two trustworthy witnesses.\[2\]

The Reason behind revealing the Āyah (2:232)

It was reported that this Āyah was revealed about Ma‘qil bin Yasār Al-Muzani and his sister. Al-Bukhārī reported in his Saḥīḥ, when he mentioned the Tafsīr of this Āyah (2:232), that the husband of the sister of Ma‘qil bin Yasār divorced her. He waited until her ‘Iddah finished and then asked to remarry her, but Ma‘qil refused. Then, this Āyah was sent down:

فَإِذَا نَشَأَوْهُمْ أَن يَنْكَحُوا أَرْوَاحَهُمْ

«...do not prevent them from marrying their (former) husbands.\[3\]

Abu Dāwūd, At-Tirmidhi, Ibn Abu Ḥātim, Ibn Jarīr and Ibn Marduwyah and Al-Bayhaqi reported this Ḥadīth from Al-Ḥasan from Ma‘qil bin Yasār.\[4\] At-Tirmidhi rendered this Ḥadīth authentic and in his narration, Ma‘qil bin Yasār gave his sister in marriage for a Muslim man during the time of Allāh’s Messenger ﷺ. She remained with him for a while and he divorced her once and did not take her back until her ‘Iddah finished. They then wanted to get back with each other and he came to ask her for marriage. Ma‘qil said to him, “O ungrateful one! I honored you and married her to you but you divorced her. By Allāh! She will never be returned to you.” But Allāh knew his need for his wife and her need for her husband and He revealed:

\[1\] Ibn Mājah 1:606.
\[2\] Majma‘ Az-Zawā‘id 4:286
\[3\] Fath Al-Bārī 8:40.
And when you have divorced women and they have fulfilled the term of their prescribed period, until He said:

...and you know not.

When Ma‘qil heard the Ayah, he said, “I hear and obey my Lord.” He then summoned the man and said, “I will honor you and let you remarry (my sister).” Ibn Marduwyah added (that Ma‘qil said), “And will pay (the expiation) for breaking my vow.”

Allāh said:

This (instruction) is an admonition for him among you who believes in Allāh and the Last Day.

meaning, prohibiting you from preventing the women from marrying their ex-husbands, if they both agree to it,

among you O people,

who believes in Allāh and the Last Day.

meaning, believes in Allāh’s commandments and fears His warnings and the torment in the Hereafter. Allāh said:

That is more virtuous and purer for you.

meaning, obeying Allāh’s Law by returning the women to their ex-husbands, and abandoning your displeasure, is purer and cleaner for your hearts,

The Suckling Period is only Two Years

This is a direction from Allâh to the mothers to suckle their infants through the complete term of suckling, which is two years. Hence, suckling after two years is not included in this address. Allâh said:

\[\text{Lîmûn 'Azâd 'An 'Ibîd al-raggâ'ah.}\]

\[\ldots\text{who desire to complete the term of suckling.}\]

Therefore, the suckling that establishes Tâhřîm (prohibition, i.e., one cannot marry his mother or sister from suckling) is what occurs before the two years end. If the infant is suckled
only after two years of age, then no Tahrīm will be established. At-Tirmidhi under Chapter: ‘Suckling establishes Tahrīm within the first two years,’ reported that Umm Salamah narrated that Allāh’s Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّآ مَا فَقْطَ الأَعْمَاءُ فِي النَّبِيِّ وَكَانَ لِلْفَطَامِ
Suckling establishes Tahrīm if it is on the breast and before Fitām (before weaning, i.e., before the end of the first two years).»[1]

At-Tirmidhi said, "This Ḥadīth is Ḥasan Ṣaḥīḥ. The majority of the people of knowledge among the Companions of Allāh’s Messenger ﷺ and others acted upon this, that is that suckling establishes Tahrīm (prohibition in marriage) before the end of the two years and that whatever occurs after that does not establish Tahrīm". At-Tirmidhi is alone in recording this Ḥadīth and the narrators in its chain meet the criteria of the Ṣaḥīḥayn. The Prophet’s statement:

«إِلَّا مَا كَانَ فِي النَّبِيِّ»

«On the breast» refers to the organ of suckling before the two years. Imām ʿAbd Allāh ʿAbd al-Razzāq narrated a Ḥadīth in which Al-Barāʾ bin ʿAzib narrated, “When Ibrāhīm, the Prophet’s son, died, the Prophet ﷺ said:

«إِنَّ الَّذِي مَاتَ فِي النَّبِيِّ، إِنَّ لَهُ مُرْضَمًا فِي الْجَنَّةِ»

«My son has died on the breast and he has someone to suckle him in Paradise.»[2]

Furthermore, Ad-Dāraquṭnī related that Ibn ʿAbbās said that Allāh’s Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّآ مَا كَانَ فِي الْحَوْلِينَ
Suckling establishes Tahrīm only within the (first) two years.»[3]

Imām Mālik reported this Ḥadīth from Thawr bin Zayd who narrated that Ibn ʿAbbās related it to the Prophet ﷺ.[4]

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Darāwardi reported this Ḥadīth from Thawr who narrated it from ‘Ikrimah who narrated it from Ibn ‘Abbās. In this narration, which is more authentic, he added:

«وَمَا كَانَ بَعْدَ الْخَوْلَةِ قَلِيسًا ۚ بَشَّيٌّ»

«Whatever occurs after the two years is not considered.»

**Suckling beyond the Two Years**

It is reported in the Ṣaḥīḥ that ‘Ā’ishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish Taḥrīm.[1] This is also the opinion of ‘Atā’ bin Abu Rabāḥ and Layth bin Sa’d. Hence, ‘Ā’ishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the Ḥadīth of Sālim, the freed slave of Abu Ḥudhayfah, where the Prophet ordered Abu Ḥudhayfah’s wife to give some of her milk to Sālim, although he was a man, and ever since then, he used to enter her house freely. However, the rest of the Prophet’s wives did not agree with this opinion and thought that this was only a special case.[2] This is also the opinion of the majority of the scholars.

**Suckling for Monetary Compensation**

Allāh said:

«وَعَلَى الْأَبَا حَرَّمَ الْمَلَأَيْنَى فَيُنْفِقُهُ فَيُكْسِفَهُ بِالْعَمَّا جِرَانِ»

«...but the father of the child shall bear the cost of the mother’s food and clothing on a reasonable basis.»

meaning, the father of the baby is obliged to provide for the expenses of the mother and to buy her clothes, in reasonable amounts usually used by similar women in that area, without extravagance or stinginess. The father spends within his means in this case. Allāh said in another Āyah:

«وَلَيَنفِقُ الْخَلِيفُ وَلَيَنفِقَ الْمَلَكُ لَا يَنفِقُ أَحَدُ الْمَلَأَيْنَى إِلَّا مَا طَنِيعُهُ بَيْنَ يَدَيْهِ»

«Let the rich man spend according to his means; and the man

whose resources are restricted, let him spend according to what
Allāh has given him. Allāh puts no burden on any person
beyond what He has given him. Allāh will grant after hardship,
ease.» (65:7)

Aḍ-Ḍaḥḥāk commented, “If the husband divorces his wife,
with whom he had a child, and she suckles that child, he is
required to provide for the mother’s expenses and clothes
within reason.”[1]

No Ḅaḍr (Harm) or Ḍirār (Revenge)

Allāh said:

«No mother shall be treated unfairly on account of her child,»
meaning, the mother should not decline to rear her child to
harm its father. The mother does not have the right to refrain
from suckling the child after giving birth, unless she suckles
him/her the milk that is necessary for his/her survival. Later
on, she is allowed to give up custody of the child as long as
she does not do that intending to harm the father. In addition,
the father is not allowed to take the child from his mother to
harm the mother. This is why Allāh said:

«...nor father on account of his child.»
meaning, by taking the child from its mother intending to
harm the mother. This is the Tafsīr of Mujāhid, Qatādah, Aḍ-
Ḍaḥḥāk, Az-Zuhri, As-Suddi, Ath-Thawri and Ibn Zayd, and
others on this Āyah.[2]

Allāh then said:

«And on the (father’s) heir is incumbent the like of that (which
was incumbent on the father).»
meaning, by refraining from harming the relative (of the father,
i.e., his infant), as Mujāhid, Ash-Sha’bi and Aḍ-Ḍaḥḥāk stated.

It was also reported that (the Ayah requires) the inheritor (of the father) to spend on the mother of the child, just as the father was spending, and to preserve her rights and refrain from harming her, according to the Tafsir of the majority of the scholars. We should state that Ibn Jarir has explained this subject in detail in his Tafsir and that he also stated that suckling the child after the second year might harm the child’s body and mind. Sufyan Ath-Thawri narrated that Alqamah asked a woman who was suckling her child after the second year ended, not to do that.[1]

**Fiṭām (weaning) occurs by Mutual Consent**

Allah said:

> ﴿إِنَّ أَرَادُوا فِصَالًا عَنْ أَبْيَاضِ صُبُورٍ وَذَا العَيْنِ فَلا جَفَاحُ عَلَيْهِمَا﴾

*(If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.)*

This Ayah indicates that if the father and the mother decide on the Fitām (weaning) before the two years (of suckling) end, and for a benefit that they duly discuss and agree upon, then there is no sin in this case. So, the Ayah indicates that one parent is not allowed to make this kind of decision without duly consulting the other parent, as stated by Ath-Thawri. The method of mutual consultation protects the child’s interests. It is also a mercy from Allah to His servants, for He has legislated the best method for parents to rear their children, and His legislation guides and directs the parents and the children to success. Similarly, Allah said in Sūrat Aṭ-Ṭalāq (chapter 65 in the Qur’ān):

> ﴿إِنَّاأَمَلْنَا لِلَّذِينَ يَذْكَرُونَ مَآوِيَ السَّمَاءِ وَالْأَرْضِ يَكُونُوا يَتَبَارَى بِمُنْهَرٍ وَإِنَّا نَسْتَرِجُونَ لَهُمُ النَّاَرَ﴾

*(Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).)* (65:6)

Allah then said:

And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.

meaning, if the mother and the father both agree that the father assumes custody of the child due to a circumstance that compels her or allows him to do so, then there is no sin in this case. Hence, the mother is allowed to give up the child and the father is allowed to assume custody of the child. The father should kindly give the mother her expenses for the previous period (during which she reared and suckled the child), and he should seek other women to suckle his child for monetary compensation. Thereafter, Allāh said:

And fear Allāh meaning, in all of your affairs,

And know that Allāh is All-See of what you do meaning, none of your affairs or speech escapes His perfect Watch.
234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allah is well-acquainted with what you do.

The 'Iddah (Waiting Period) of the Widow

This Ayah contains a command from Allah to the wives whose husbands die, that they should observe a period of 'Iddah of four months and ten nights, including the cases where the marriage was consummated or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the general meaning of the Ayah. In a narration recorded by Imam Ahmad and the compilers of the Sunan, which Tirmidhi graded Sahih, Ibn Mas'ud was asked about a man who married a woman, but he died before consummating the marriage. He also did not appoint a Mahr (dowry) for her. They kept asking Ibn Mas'ud about this subject until he said, “I shall give you my own opinion, and if it is correct then it is from Allah, while if it is wrong it is because of my error and because of (the evil efforts of) Satan. In this case, Allah and His Messenger are innocent of my opinion. She has her full Mahr.” In another narration, Ibn Mas'ud said, “She has a similar Mahr to that of the women of her status, without stinginess or extravagance.” He then continued, “She has to spend the 'Iddah and has a right to the inheritance.” Maqil bin Yasir Ashja'i then stood up and said, “I heard Allah’s Messenger issue a similar judgment for the benefit of Barwa‘ bint Wāshiq.” 'Abdullah bin Mas‘ud became very delighted upon hearing this statement. In another narration, several men from Ashja‘ (tribe) stood up and said, “We testify that Allah’s Messenger issued a similar ruling for the benefit of Barwa‘ bint Wāshiq.”

As for the case of the widow whose husband dies while she is pregnant, her term of Iddah ends when she gives birth, even if it occurs an instant (after her husband dies). This ruling is taken from Allâh’s statement:

\[\text{And for those who are pregnant, their Iddah is until they lay down their burden.} \] (65:4)

There is also a Ḥadîth from Subay’ah Al-Aslamiyah in the Two Sahîhs, through various chains of narration. Her husband, Sa’d bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her Nifâs (postnatal period), she beautified herself for those who might seek to engage her (for marriage). Then, Abu Sanâbîl bin Ba’kak came to her and said, “Why do I see you beautified yourself, do you wish to marry? By Allâh! You will not marry until the four months and ten nights have passed.” Subay’ah said, “When he said that to me, I collected my garments when night fell and went to Allâh’s Messenger ﷺ and asked him about this matter. He said that my Iddah had finished when I gave birth and allowed me to get married if I wished.”[1]

The Wisdom behind legislating the Iddah

Sa’îd bin Musayyib and Abu Al-Ăliyah stated that the wisdom behind making the Iddah of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant. Similarly, there is a Ḥadîth in the Two Sahîhs narrated by Ibn Mas’ûd stating:

\[\text{The creation of} \text{ a human being is put together in the womb of his mother in forty days in the form of a seed, and next he becomes a clot of thick blood for a similar period, and next a morsel of flesh for a similar period. Then, Allâh sends an angel who is ordered to breathe life unto the fetus.} \] [2]

So, these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it. Allāh knows best.

**The ‘Iddah of the Slave Mother whose Master dies**

We should state here that the ‘Iddah of the slave mother is the same in the case of death, as the ‘Iddah of the free woman. Imām Aḥmad reported that ‘Amr bin Al-‘Āṣ said, “Do not confuse the Sunnah of our Prophet for us. The ‘Iddah of the mother, who is also a servant, when her master dies, is four months and ten nights.”[1]

**Mourning is required during the ‘Iddah of Death**

Allāh said:

> "...then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do."

This Āyah indicates that mourning for the dead husband is required until the ‘Iddah is finished. It is also reported in the Two Ṣaḥiḥs that Umm Ḥabibah and Zaynab bint Jaḥsh narrated that Allāh’s Messenger ﷺ said:

> "It is not lawful for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she mourns for four months and ten days."

[2]

It is reported in the Two Ṣaḥiḥs that Umm Salamah said that a woman said, “O Messenger of Allāh! My daughter’s husband died and she is complaining about her eye, should

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we administer kohl in her eye?” He said, “No,” several times upon repeating this question. He then said:

"إِنَّا هُمُ اللَّهُ وَلَنُنْعَثِرُهُ وَقَدْ كَانَتِ السَّاعَةُ لَنَا مُنْتَظِرَنَّ…"

"It is four months and ten (nights)! During the Jāhiliyyah, one of you would mourn for an entire year."[1]

Zaynab the daughter of Umm Salamah said (about the pre-Islamic era of ignorance), “When the woman’s husband died, she would go into seclusion and would wear the worst clothes she has. She would refrain from wearing perfume or any adornments until a year passed. She would then come out of seclusion and would be given dung that she would throw. Then an animal would be brought out, a donkey, a sheep, or a bird. Then some blood would be drained from it, usually resulting in its death.”

In short, the mourning required from a wife whose husband dies, includes not using beautification aids, such as wearing perfume and the clothes and jewelry that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the Ayah indicates.

Allāh also said:

\[
\begin{align*}
\text{(Fādīdā, bismān-lājīhūn)} & \\
\text{...then when they have fulfilled their term} & \\
\end{align*}
\]

meaning, when the ‘Iddah finishes, according to Aḍ-Ḍahḥāk and Ar-Rabī’ bin Anas.

\[
\begin{align*}
\text{⟨Aznā al-bayāt} & \\
\text{there is no sin on you} & \\
\end{align*}
\]

Az-Zuhri said, “Meaning her Wali (guardian).”

\[
\begin{align*}
\text{⟨if they (the wives) dispose} & \\
\end{align*}
\]

meaning, the women whose ‘Iddah has finished. Al-‘Awfī said that Ibn ‘Abbās said, “If the woman is divorced or if her

husband dies and then her ‘Iddah term ends, there is no sin that she beautifies herself, so that she becomes ready for marriage proposals. This is the way ‘that is just and honorable’. It was reported that Muqātil bin Ḥāyān gave the same explanation.'[1] Ibn Jurayj related that Mujahid said:

فزلا جناح عليكم فيما فعلتم في أضيةهن بالمعروفة

...there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner.'[2] It was also reported that Al-Ḥasan, Az-Zuhri and As-Suddi said the same.[3]

فولا جناح عليكم فيما عفستم به من جنناء هجودكم أو استئثنت في أنفسكم عليم الله
أنكم مستهلكين ولكن لا توعدون بنية إلا أن تقوموا قولك مصممًا ولا تقسرو عن فتحكم حتى يبلغ الكتاب أجله وأعلمنا أن الله يعلم ما في أنفسكم قاعدًا وإعلننا أن الله عظوم خليفة

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying. And do not be determined on the marriage bond until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.'

Mentioning Marriage indirectly during the ‘Iddah

Allah said:

ولا جناح عليكم

(And there is no sin on you)

meaning, to indirectly mention marriage to the widow during the term of ‘Iddah for her deceased husband. Ath-Thawri, Shu‘bah and Jarir stated that Ibn ‘Abbás said:

And there is no sin on you if you make a hint of betrothal!

"means saying, 'I want to marry and I am looking for a woman whose qualities are such and such,' thus talking to her in general terms in a way that is better." In another narration (by Ibn 'Abbâs), "Saying, 'I wish that Allâh endows me with a wife,' but he should not make a direct marriage proposal."[1] Al-Bukhârî reported that Ibn 'Abbâs said that the Âyah:

And there is no sin on you if you make a hint of betrothal!

means, "The man could say, 'I wish to marry,' 'I desire a wife,' or, 'I wish I could find a good wife.'"[2] Mujâhid, Tâwâs, 'Ikrîmah, Sa'd bin Jubayr, Ibrâhîm An-Nakha'î, Ash-Sâbi', Al-Hasan, Qâtâdah, Az-Zuhri, Yazid bin Qusayt, Muqâtîl bin 'Hayyân and Al-Qâsim bin Mu'âmmad[3] and several others among the Salaf and the Imâms said that one is allowed to mention marriage indirectly to the woman whose husband died.

It is also allowed to indirectly mention marriage to a woman who had gone through final, irrevocable divorce. The Prophet ﷺ ordered Fâtimah bint Qays to remain in the house of Ibn Umm Maktûm for Iddah when her husband Abu 'Amr bin Hafṣ divorced her for the third time. He said to her:

Inform me when your Iddah term ends.

When she finished the Iddah, Usâmah bin Zayd, the Prophet's freed slave asked to marry her, and the Prophet ﷺ married her to him.[4] As for the divorced wife (not irrevocably divorced), there is no disagreement that it is not allowed for other than her husband to mention marriage proposals to her directly or indirectly (before the Iddah finishes). Allâh knows best.

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[3] Ibn Abi Ḥâtim 2:817,818
Allāh said:

"Οἱον τοῦ ὅμοιός ἐστί " meaning, if you hide the intention of seeking marriage with them. Similarly, Allāh said:

"And your Lord knows what their breasts conceal, and what they reveal" (28:69) and:

"Λόγος ὃν οἶκεν σφραγίσας καὶ λόγον ἀφήνει "

"...while I am All-Aware of what you conceal and what you reveal." (60:1) So, Allāh said here:

"Τὸ γιὰ τὸ τὸ ἔχεις μένων ἡμιπάδα καὶ τὸ γιὰ τὸ ποτὲ ἔχεις "

"Allāh knows that you will remember them" meaning, in your hearts, so He made it easy for you. Allāh then said:

"[op a ὁ βούλησαι έκρατος καὶ εἰς σεπονησίαν "

"...but do not make a promise (of contract) with them in secret"

'Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said that

"[op a ὁ βούλησαι έκρατος καὶ εἰς σεπονησίαν "

"but do not make a promise (of contract) with them in secret"

means do not say to her, “I am in love (with you),” or, "Promise me you will not marry someone else (after the ’Iddah finishes),” and so forth.\footnote{At-Tabari 5:107.} Sa’id bin Jubayr, Ash-Sha’bi, ‘Ikrimah, Abu Aḍ-Ḍuḥā, Aḍ-Ḍahhāk, Az-Zuhri,\footnote{Ibn Abī Ḥātim 2:821.} Mujāhid and Ath-Thawrī said that it (meaning of the Āyah) means taking the woman’s promise not to marry someone else.\footnote{At-Tabari 5:109.}

Afterwards, Allāh said:

"[op a ὁ βούλησαι έκρατος καὶ εἰς σεπονησίαν "

"...except that you speak an honorable saying."}
Ibn 'Abbās, Muḥāhid, Saʿīd b. Jūbayr, As-Suddī, Ath-Thawrī and Ibn Zayd said that the Āyāh means to indirectly refer to marriage, such as saying, “I desire someone like you.” Muḥammad bin Sīrīn said: I asked ʿUbaydah about the meaning of Allāh’s statement:

"...except that you speak an honorable saying."

He said, “He says to her Wālī, ‘Do not give her away (in marriage) until you inform me first.’” This statement was narrated by Ibn Abī Ḥātim.

Allāh then said:

"And do not be determined on the marriage bond until the term prescribed is fulfilled."

meaning, do not make marriage contracts before the ‘Iddah finishes. Ibn ‘Abbās, Muḥāhid, Ash-Shaʿbī, Qatādah, Ar-Rabīʾ bin Anas, Abū Mālik, Zayd bin Aslam, Muqāṭīl bin Ḥayyān, Az-Zuhri, ‘Aṭāʾ Al-Khurāsānī, As-Suddī, Ath-Thawrī and Aḍ-Ḍaḥḥāk said that:

"until the term prescribed is fulfilled."

means, ‘Do not consummate the marriage before the ‘Iddah term finishes.’ The scholars agree that marriage contracts during the ‘Iddah are invalid.

Allāh then said:

"And know that Allāh knows what is in your minds, so fear Him."

warning the men against the ideas they conceal in their hearts about women, directing them to think good about them rather

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than the evil, and Allāh would not let them despair of His mercy, as He said:

«And know that Allāh is Oft-Forgiving, Most Forbearing.»

4.236. There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a Mut‘ah (a suitable gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.)

Divorce before consummating the Marriage

Allāh allowed divorce after the marriage contract and before consummating the marriage. Ibn ‘Abbās, Tāwūs, Ibrāhīm and Al-Hasan Al-Baṣrī said that ‘touched’ (mentioned in the Āyah) means sexual intercourse.[1] The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.

The Mut‘ah (Gift) at the time of Divorce

Allāh commands the husband to give the wife (whom he divorces before consummating the marriage) a gift of a reasonable amount, the rich according to his means and the poor according to his means, to compensate her for her loss. Al-Bukhārī reported in his Ṣaḥīḥ that Sahl bin Sa‘d and Abu Usayd said that Allāh’s Messenger ﷺ married Umaymah bint Sharāhil. When she was brought to the Prophet ﷺ he extended his hand to her, but she did not like that. The Prophet ﷺ then ordered Abu Usayd to provide provisions for her along with a gift of two garments.[2]

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237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that, unless they (the women) agree to remit it, or he (the husband), in whose hands is the marriage tie, agrees to remit it. And to remit is nearer to At-Taqwā (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

The Wife gets half of Her Mahr if She is divorced before the Marriage is consummated

This honorable Āyah is not a continuation of the Mut‘ah (gift) that was mentioned in the previous Āyah (i.e., divorce before the marriage is consummated). This Āyah (2:237) requires the husband to relinquish half of the appointed Mahr if he divorces his wife before the marriage is consummated. If it was discussing any other type of gift, then it would have been mentioned that way, especially when this Āyah follows the previous Āyah related to this subject. Allāh knows best. Giving away half of the bridal-money in this case is the agreed practice according to the scholars. So, the husband pays half of the appointed Mahr if he divorces his wife before consummating the marriage.

Allāh then said:

еж (إِلاَّ أن يَبْطَنَوْتُنَّ)}

meaning, the wife forfeits the dowry and relieves the husband from further financial responsibility. As-Suddi said that Abu Sāliḥ mentioned that Ibn 'Abbās commented on Allāh’s statement:

еж (إِلاَّ أن يَبْطَنَوْتُنَّ)}

"Unless the wife forfeits her right."[1] Furthermore, Imām Abu

Muḥammad bin Abu Ḥātim said that it was reported that Shurayḥ, Saʿīd bin Musayyib, Ḥākim, Mujāhid, Ash-Shaʿbi, Al-Ḥasan, Nāfīʿ, Qatādah, Jābir bin Zayd, 'Ataʿ Al-Khurāsānī, ʿAḍ-Dāḥhāk, Az-Zuhri, Muqātil bin Ḥayyān, Ibn Sīrīn, Ar-Rabīʿ bin Anas and As-Suddī said similarly.¹

Allāh then stated:

«وَأَوَّلُ عَنْدَ الْكَحْلِ الْزَّوْجِ»

«...or he (the husband), in whose hands is the marriage tie, agrees to remit it.»

Ibn Abu Ḥātim reported that ‘Amr bin Shu‘ayb said that his grandfather narrated that the Prophet ﷺ said:

«وَأَوَّلُ عَنْدَ الْكَحْلِ الْزَّوْجِ»

«The husband is he who has the marriage tie.»²

Ibn Marduwyah also reported this Ḥadīth, and it is the view chosen by Ibn Jarīr. The Ḥadīth states that the husband is the person who really holds the marriage tie in his hand, as it is up to him to go on with the marriage or end it. On the other hand, the Walī of the wife is not allowed to give away any of her rightful dues without her permission, especially the dowry.

Allāh then stated:

«وَأُنْفِرْ أَقْرَبَ لِلْقُوْنِ»

«And to remit it is nearer to At-Taqwā (piety, righteousness).»

Ibn Jarīr said, “Some scholars said that this statement is directed at both men and women.” Ibn ʿAbbās said:

«وَأُنْفِرْ أَقْرَبَ لِلْقُوْنِ»

«And to remit it is nearer to At-Taqwā (piety, righteousness).»

indicates that the one who forgives, is nearer to At-Taqwā (piety).³ A similar statement was made by Ash-Shaʿbi and several other scholars.

Mujāhid, An-Nakḥāʾi, ʿAḍ-Dāḥhāk, Muqātil bin Ḥayyān, Ar-

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¹ Ibn Abī Ḥātim 2:840-842.
² Ibn Abī Ḥātim 2:842.
³ At-Ṭabarī 5:162.
Rabī' bin Anas and Thawri stated that ‘liberality’ mentioned in the Ayah refers to the woman giving away her half Mahr, or the man giving away the full Mahr.\[^{[1]}\]

This is why Allāh said here:

> And do not forget liberality between yourselves.

meaning, kindness (or generosity), as Sa‘īd has stated.\[^{[2]}\] Allāh said:

> Truly, Allāh is All-Seer of what you do.

meaning, none of your affairs ever escapes His perfect

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\[^{[1]}\] At-Ṭabari 5:165, 166.

\[^{[2]}\] At-Ṭabari 5:166.
Allāh commands that the prayer should be performed properly and on time. It is reported in the Two Ṣaḥīḥs that Ibn Mas‘ūd said, “I asked the Prophet ﷺ, ‘Which deed is the dearest (to Allāh)?’ He replied:

«الصلاة على وفنتها»

‘To offer the prayers at their fixed times.’

I asked, ‘What is the next (in goodness)?’ He replied:

«الجهاد في سبيل الله»

‘To participate in jihād (religious fighting) in Allāh’s cause.’

I again asked, ‘What is the next (in goodness)?’ He replied:

«بِالوالدين»

‘To be good and dutiful to your parents.’

‘Abdullāh then added, “The Prophet ﷺ told me these words, and had I asked more, the Prophet ﷺ would have told me more.”[^1]

The Middle Prayer

Furthermore, Allāh has specifically mentioned the Middle prayer, which is the ‘Aṣr prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated. Al-Qāḍī Al-Māwardi added that the majority of the scholars of the Tābi‘īn also held this view. Al-Ḥāfiz Abu ʿUmar bin ‘Abdul-Barr said that this is also the opinion of the majority of the scholars of the Athār (i.e., the Ḥadīth and the statements of the Salaf). In addition, Abu Muḥammad bin ‘Aṭiyah said that this is the Tafsīr (of the Middle prayer) of the majority of scholars. Al-Ḥāfiz Abu Muḥammad ‘Abdul-Muʿmin bin Khalaf Ad-Dumyāṭi stated in his book on the Middle prayer that it is the ‘Aṣr prayer and mentioned that this is the Tafsīr of ʿUmar, ‘Ali, Ibn Masʿūd, Abu Ayyub, Abdullāh bin ‘Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa‘īd, Ḥaṣṣah, Umm Ḥabībah, Umm Salamah, Ibn ʿAbbās and ʿĀʾishah. This is also the Tafsīr of ‘Ubaydah,

Ibrāhīm An-Nakha’ī, Razīn, Zīr bin Ḫubaysh, Sa’īd bin Jubayr, Ibn Sirīn, Al-Ḥasan, Qatādah, Ad-Ḍāḥṭār, Al-Kalbī, Muqāṭīl, Ubayd bin Abu Maryam, and others.

The Proof that the ‘Aṣr Prayer is the Middle Prayer

Imām Ahmad reported that ‘Ali narrated that Allāh’s Messenger ﷺ said during the battle of Al-Ahzāb (the Confederates):

« 사람들이 من الصلاة الوسطى، صلاة العصر، ما لَكَ اللَّهُ فِيهِمْ وَيَتَوَارِى نَارٌ»

“They (the disbelievers) busied us from performing the Middle prayer, the ‘Aṣr prayer, may Allāh fill their hearts and houses with fire.”

He performed the ‘Asr prayer between Maghrib and ‘Ishā’.[1] Muslim and An-Nasā’ī recorded this Ḥadīth. In addition, the Two Shaykhs, Abu Dāwūd, At-Tirmidhi An-Nasā’ī[2] and several other collectors of the Sunan recorded this Ḥadīth using different chains of narrators to ‘Ali.[3] The Ḥadīth about the battle of Al-Ahzāb, when the Mushrikhs prevented Allāh’s Messenger ﷺ and his Companions from performing the ‘Aṣr prayer, has been narrated by several other Companions. We only mentioned the narrations that stated that the Middle prayer is the ‘Aṣr prayer. Furthermore, Muslim reported similar wordings for this Ḥadīth from Ibn Mas‘ūd and Al-Barā’ bin ‘Āzib.[4]

In addition, Imām Ahmad reported that Samurah bin Jundub said that Allāh’s Messenger ﷺ said:

«صلاة الوسطى صلاة الفوضى»

“The Middle prayer is the ‘Aṣr prayer.”[5]

In another narration, Allāh’s Messenger ﷺ mentioned:

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Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Salāḥ and stated that it is the ‘Aṣr prayer. In another narration, Allāh’s Messenger ﷺ said:

«It is the ‘Aṣr prayer.»

and Ibn Ja‘far mentioned that the Prophet ﷺ was then being asked about the Middle prayer. At-Tirmidhi reported this Ḥadīth and said, “Ḥasan, Ṣaḥīḥ.” In addition, Abu Ḥātim bin Hibbān reported in his Ṣaḥīḥ that ‘Abdullāh said that Allāh’s Messenger ﷺ said:

«The Middle prayer is the ‘Aṣr prayer.»

At-Tirmidhi reported that Ibn Mas‘ūd narrated that Allāh’s Messenger ﷺ said:

«The ‘Aṣr prayer is the Middle prayer.»

At-Tirmidhi then stated that this Ḥadīth is of a Ḥasan, Ṣaḥīḥ type. Muslim reported the Ḥadīth in his Ṣaḥīḥ and his wordings are:

«They (disbelievers) busied us from performing the Middle prayer, the ‘Aṣr prayer.»

These texts emphasize the fact (that the ‘Aṣr prayer is the Middle prayer). What further proves this fact is that, in an authentic Ḥadīth, Allāh’s Messenger ﷺ emphasized the necessity of preserving the ‘Aṣr prayer, when he said, as Ibn ‘Umar narrated:

The Prohibition of speaking during the Prayer

Allâh said:

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آذرنوا لله قناعين
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"And stand before Allâh with obedience."

meaning, with humbleness and humility before Him (i.e., during the prayer). This command indicates that it is not allowed to speak during the prayer, as speaking contradicts the nature of the prayer. This is why the Prophet ﷺ refused to answer Ibn Mas'ûd when he greeted him while he was praying and said afterwards:

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إن في الصلاة لسُنَقات
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"The prayer makes one sufficiently busy."

(i.e., by the various actions of the body, tongue and heart involved during the prayer.)

Muslim reported that the Prophet ﷺ said to Muʿâwiyyah bin Ḥakam As-Sulami when he spoke during the prayer:

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إِن هذِهِ الصَّلاةِ لَا يَضْلَعُ فِيهَا شَيٌّ مِّن كَلَامِ النَّاسِ، إِنَّمَا هِي الصَّبِيحُ والْكِبَرِ.
```

"The ordinary speech people indulge in is not appropriate during the prayer. The prayer involves only Tasbih (praising Allâh), Takbîr (saying Allâhu Akbar, i.e., Allâh is the Most

Great) and remembering Allah."[1]

Imām Ahmad reported that Zayd bin Arqam said, “One used to address his friend about various affairs during the prayer. Then when this Āyah was revealed:

{And stand before Allāh with obedience.}

we were ordered to refrain from speaking."[2] The Group[i.e., the Hadith collections], except Ibn Mājah, reported this Hadith.

The Fear Prayer

Allāh said:

{And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not (before).}

After Allāh commanded His servants to perform the prayer perfectly and emphasized this commandment, He mentioned the situation where the person might not be able to perform the prayer perfectly, during battle and combat. Allāh said:

{And if you fear (an enemy), perform Ṣalāh on foot or riding.}

meaning, pray in the appropriate manner under these circumstances, whether on foot or riding and whether facing the Qiblah or otherwise. Imām Mālik reported that Nāfī related that Ibn ‘Umar used to describe the Fear prayer when he was asked about it and would then add, “If there is intense fear, pray on foot, riding, facing the Qiblah and otherwise.” Nāfī commented, “I think that he related that to the Prophet.”[4]

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Al-Bukhārī and Muslim reported the Ḥadīth.\[1\]

Muslim, Abu Ḍāwūd, An-Nāṣārī, Ibn Mājah and Ibn Jarīr reported that Ibn ‘Abbās said, “Allāh has ordained the prayer by the words of your Prophet ﷺ: four (Rakʿah) while residing, two Rakʿah while traveling and one Rakʿah during times of fear.”\[2\] This is also the view of Al-Ḥasan Al-Ḥāṣr, Qatādah, Ad-Ḍāḥkā, and others.\[3\]

In addition, Al-Bukhārī has entitled a Chapter: ‘Prayer while confronting the Forts and facing the Enemy’. Al-Awzāʿī said, “If the victory seems near and the Muslims are unable to perform the prayer (in the normal manner), they should pray by nodding each by himself. If they are unable to nod, they should delay the prayer until fighting is finished. When they feel safe, they should pray two Rakʿah. If they are unable, they should then pray one Rakʿah that includes two prostrations. If they are unable, then Takbīr alone does not suffice, so they should delay the prayer until they are safe.” This is the same view that Makhūl held. Anas bin Mālik said, “I participated in the attack on the fort of Tastar, when the light of dawn started to become clear. Suddenly, the fighting raged and the Muslims were unable to pray until the light of day spread. We then prayed (the Dawn prayer) with Abu Mūsā and we became victorious. I would not have been pleased if I were to gain in the life of this world and whatever is in it instead of that prayer.”\[4\] This is the wording of Al-Bukhārī.

Prayer during the Times of Peace is performed normally

Allāh said:

\[
\begin{align*}
\text{وَإِذَا أُسِيرْتُمْ فَأَنْبِسُوا الْجَمَاعَةَ أَنْبِسُوا أَلْلَهَ}
\end{align*}
\]

meaning, ‘Perform the prayer as I have commanded you by completing its bowing, prostration, standing, sitting, and with the required attention (in the heart) and supplication.’ Allāh said:

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1. Fath Al-Bārī 8:46, Muslim 1:574.
in the manner He has taught you, which you knew not (before).

meaning, just as He has endowed you, guided you and taught you about what benefits you in this life and the Hereafter, so thank and remember Him. Similarly, Allâh said after He mentioned the prayer of Fear,

...but when you are free from danger, perform Aş-Şalâh. Verily, Aş-Şalâh (the prayer) is enjoined on the believers at fixed hours. (4:103)

We will mention the Hadîths about the prayer of Fear and its description in Sûrat An-Nisâ' while mentioning Allâh's statement:

(When you (O Messenger Muḥammad) are among them, and lead them in Aş-Şalâh (the prayer). (4:102)

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage). And Allâh is All-Mighty, All-Wise.

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqîn (the pious).

242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.
**Āyah (2:240) was abrogated**

The majority of the scholars said that this Āyah (2:240) was abrogated by the Āyah (2:234), what Allāh said:

«...they (the wives) shall wait (as regards their marriage) for four months and ten days.» (2:234)

For instance, Al-Bukhāri reported that Ibn Az-Zubayr said: I said to ʿUthmān bin ‘Affān:

«(And those of you who die and leave wives behind them) was abrogated by the other Āyah (2:234). Therefore, why did you collect it (meaning, in the Qurʾān)?” He said, “O my nephew! I shall not change any part of the Qurʾān from its place.”¹¹

The question that Ibn Az-Zubayr asked ʿUthmān means: If the ruling of the Āyah (2:240) was abrogated to four months (the ʿIddah of the widow, and refer to 2:234), then what is the wisdom behind including it in the Qurʾān, although its ruling has been abrogated? If the Āyah (2:240) remains (in the Qurʾān) after the Āyah that abrogated it (2:234), this might imply that its ruling is still valid.’ ʿUthmān, the Leader of the faithful, answered him by stating that this is a matter of the revelation, which mentioned these Ayāt in this order. Therefore, I shall leave the Āyah where I found it in the Qurʾān.’

Ibn Abu Ḥātim reported that Ibn ʿAbbās said about what Allāh said:

«(And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance (and residence) without turning them out.)»

“The widow used to reside, and have her provisions provided

¹¹ *Fath Al-Bāri* 8:48.
for her for a year, in her deceased husband’s house. Later, the Āyah that specified the inheritance (4:12) abrogated this Āyah (2:240), and thus the widow inherits one-fourth or one-eighth of what her (deceased) husband leaves behind.”[1]

Ibn Abu Ḥātim also related that ‘Ali bin Abu Ṭalḥah stated that Ibn ‘Abbās said, “When a man died and left behind a widow, she used to remain in his house for a year for her ‘Iddah, all the while receiving her provisions during this time. Thereafter, Allāh revealed this Āyah:

«And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.» (2:234)

So, this is the ‘Iddah of the widow, unless she was pregnant, for her ‘Iddah then ends when she gives birth. Allāh also said:

«In that which you leave, their (your wives’) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave.» (4:12)

So Allāh specified the share of the widow in the inheritance and there was no need for the will or the Nafaqah (maintenance) which were mentioned in (2:240).”[2]

Ibn Abu Ḥātim stated that Mujāhid, Al-Ḥasan, ‘Ikrimah, Qatādah, Ad-Ḍāḥḥāk, Ar-Rabī’ and Muqātīl bin Ḥayyān said that the Āyah (2:240) was abrogated by:

«four months and ten days.» (2:234)[3]

Al-Bukhārī reported that Mujāhid said that:

«And those of you who die and leave wives behind them» (2:234)

used to be the ‘Iddah, and the widow had to remain with her (deceased) husband’s family (during that period, i.e., four months and ten days). Then, Allah revealed:

\[
\text{And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).}
\]

So, Allah made the rest of the year, which is seven months and twenty days, as a will and testament for her. Consequently, if she wants, she could use her right in this will and remain in the residence (for the rest of the year). Or, if she wants, she could leave the (deceased husband’s) house after the four months and ten days have passed. This is the meaning of what Allah said:

\[
\text{without turning them out, but if they (wives) leave, there is no sin on you.}
\]

Therefore, the required term of ‘Iddah is still unchanged (refer to 2:234).

‘Atâ’ quoted Ibn ‘Abbâs, “This Ayah (2:240) has abrogated (the requirement that) the widow spends the ‘Iddah with his (i.e., her deceased husband’s) family. So, she spends her ‘Iddah wherever she wants. This is the meaning of what Allah said:

\[
\text{without turning them out.}
\]

‘Atâ’ also said: “If she wants, she spends the ‘Iddah with his family and resides there according to the will (meaning the rest of the year). If she wants, she is allowed to leave, for Allah said:

\[
\text{there is no sin on you for that which they do of themselves.}
\]
‘Aṭā’ then said: “Then (the Āyah on) the inheritance (refer to 4:12) came and abrogated the residence. Hence, the widow spends her ‘Iddah wherever she wants and does not have the right to residence any more.”\[1\]

The statement of ‘Aṭā’ and those who held the view that the Āyah (2:240) was abrogated by the Āyah on the inheritance (4:12), is only valid for more than the four months and ten days (required in 2:234). However, if they mean that the four months and ten days are not required from the deceased husband’s estate, then this opinion is the subject of disagreement among the scholars. As proof, they said that the widow is required to remain in her (deceased) husband’s house (for four months and ten days) according to what Mālik reported from Zaynab bint Ka‘b bin ‘Ujrah. She said that Fari‘ah bint Mālik bin Sinān, the sister of Abu Sa‘īd Al-Khudri, told her that she came to Allāh’s Messenger ﷺ asking him to return to her family’s residence with Banu Khudrah. Her husband had pursued some of his servants who ran away, but when he reached the area of Al-Qadūm, they killed him. She said, “So I asked Allāh’s Messenger ﷺ if I should stay with my family in Banu Khudrah, for my (deceased) husband did not leave me a residence that he owns or Nafaqah (maintenance). Allāh’s Messenger ﷺ answered in the positive. While I was in the room, Allāh’s Messenger ﷺ summoned me or had someone summon me and said:

\[؟ \text{What did you say?} \]

I repeated the story to him about my (deceased) husband. He said:

\[\text{إِنِّي نِيَ بِبُكْفَانَةُ إِنِّي نُبِّلِيَ الْكِتَابَ أَجْلَهُ،} \]

\[\text{Stay at your home until the term reaches its end.} \]

So I remained through the ‘Iddah term for four months and ten days in my (deceased husband’s) house. Thereafter, ‘Uthmān bin ‘Affān sent for me during his reign and asked me about this matter and I told him what happened. He made a judgment to the same effect.”\[2\] This Ḥadīth was also collected

\[1\] Al-Bukhāri 4531,5344.

\[2\] Al-Muwatṭa’ 2:591.

\textbf{The Necessity of the Mut‘ah (Gift) at the Time of Divorce}

Allāh said:

\begin{quote}
\textit{And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).}
\end{quote}

‘Abdur-Rahmān bin Zayd bin Aslam said that when Allāh’s statement:

\begin{quote}
\textit{...a gift of reasonable amount is a duty on the doers of good}
\end{quote}

(2:236)

was revealed, a man said, “If I want, I will be excellent and if I do not, I will not.” Thereafter, Allāh revealed this Āyāh:

\begin{quote}
\textit{And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).} \footnote{At-Tabari 5:264.}
\end{quote}

The scholars who ruled that the Mut‘ah (reasonable gift) at the time of divorce is required for every divorced woman, whether she had a bridal-money appointed for her or not, and whether the marriage was consummated or not, relied on this Āyāh (2:241) when they issued their ruling. This is the view taken on this subject by Sa‘īd bin Jubayr and several others among the Salaf\footnote{At-Tabari 5:263.} and also Ibn Jarīr. Hence, Allāh’s statement:

\begin{quote}
\textit{There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed
\end{quote}
for them their due (dowry). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.\( (2:236) \) only mentions some specifics of this general ruling.

Allāh then said:

\[
\text{"Thus Allāh makes clear His Ayāt (Laws) to you,"}
\]

meaning, what He allows, forbids, requires, His set limits, His commandments and His prohibitions are all explained and made plain and clear for you. He did not leave any matter in general terms if you needed the specifics,

\[
\text{"in order that you may understand."}
\]

meaning, understand and comprehend.

\(243.\) Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death? Allāh said to them, "Die". And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.

\(244.\) And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.

\(245.\) Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and unto Him you shall return.

The Story of the Dead People

Ibn Abu Ḥātim related that Ibn ‘Abbās said that these people mentioned herein, were the residents of a village called Dāwardān. ‘Ali bin ‘Āṣim said that they were from Dāwardān,
a village several miles away from Wāsiţ (in Iraq).

In his Tafsīr, Wāki' bin Jarrāh said that Ibn 'Abbās commented,

\[\text{لأَمَّمُ تَكُرُ إِلَّا} \text{مُهَيَّمٌ وَمُكَرَّرُ حَدَرَ} \text{الْزُّوَيْرُ}\\
\text{Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death?}\]

that they were four thousand persons who escaped the plague (that broke out in their land). They said, “We should go to a land that is free of death!” When they reached a certain area, Allāh said to them:

\[\text{مُهَيَّمُ وَمُكَرَّرُ حَدَرَ} \text{الْزُّوَيْرُ}\\
\text{“Die.”}\]

and they all died. Afterwards, one of the Prophets passed by them and supplicated to Allāh to resurrect them and Allāh brought them back to life. So, Allāh stated:

\[\text{لأَمَّمُ تَكُرُ إِلَّا} \text{مُهَيَّمٌ وَمُكَرَّرُ حَدَرَ} \text{الْزُّوَيْرُ}\\
\text{Did you (O Muhammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death?}\]

Furthermore, several scholars among the Salaf said that these people were the residents of a city during the time of the Children of Israel. The weather in their land did not suit them and an epidemic broke out. They fled their land fearing death and took refuge in the wilderness. They later arrived at a fertile valley and they filled what is between its two sides. Then Allāh sent two angels to them, one from the lower side and the other from the upper side of the valley. The angels screamed once and all the people died instantly, just as the death of one man. They were later moved to a different place, where walls and graves were built around them. They all perished, and their bodies rotted and disintegrated. Long afterwards, one of the Prophets of the Children of Israel, whose name was Ḥizqīl (Ezekiel), passed by them and asked Allāh to bring them back to life by his hand. Allāh accepted his supplication and commanded him to say, “O rotted bones, Allāh commands you to come together.” The bones of every body were brought together. Allāh then commanded him to
say, "O bones, Allâh commands you to be covered with flesh, nerves and skin." That also happened while Ḥizqîl was watching. Allâh then commanded him to say, "O souls, Allâh commands you to return, each to the body that it used to inhabit." They all came back to life, looked around and proclaimed, "All praise is due to You (O Allâh!) and there is no deity worthy of worship except You." Allâh brought them back to life after they had perished long ago.

We should state that bringing these people back to life is a clear proof that physical resurrection shall occur on the Day of Resurrection. This is why Allâh said:

َإنّهُ خَالِدًاٰ عَلَيْهِ رَحْمَةٌ (Tafsîr Ibn Kathîr)

"Truly, Allâh is full of bounty to mankind,"

meaning, in that He shows them His great signs, sound proofs and clear evidences. Yet,

َوَلَئِنَّكَ أَهْتَكَرْتُ الْأَلَّامَ لَا بَشَّرْتُكَ (Tafsîr Ibn Kathîr)

"but most men thank not."[1]

as they do not thank Allâh for what He has given them with in their worldly life and religious affairs.

The story of the dead people (2:244 above) also indicates that no caution can ever avert destiny and that there is no refuge from Allâh, but to Allâh Himself. These people departed from their land fleeing the epidemic and seeking to enjoy a long life. What they earned was the opposite of what they sought, as death came quickly and instantaneously and seized them all.

There is an authentic Ḥadîth that Imâm Aḥmad reported that ‘Abdullâh bin ‘Abbâs said that ‘Umar bin Al-Khaṭṭâb once went to Ash-Shâm (Syria). When he reached the area of Sargh, he was met by the commanders of the army: Abu ‘Ubaydah bin Jarrâh and his companions. They told him that the plague had broken out in Ash-Shâm. The Ḥadîth then mentioned that ‘Abdur-Raḥmân bin ‘Awf, who was away attending to some of his affairs, came and said, "I have knowledge regarding this matter. I heard Allâh’s Messenger ﷺ say:

إِذَا كُانَ بَأَرَضٍ وَأَنتُمْ بَيْنَاهَا فَلَا تَخْرَجُوا فِيَارَوْا مِنْهُ، وَإِذَا سَيَعْمَهُ بِبَأَرَضٍ فَلَا تَقْمُدُوا

"If it (the plague) breaks out in a land that you are in, do not leave that land to escape from it. If you hear about it in a land, do not enter it."  

Umar then thanked Allāh and went back.\textsuperscript{[1]} This Ḥadīth is also reported in the \textit{Ṣaḥīḥayn.}\textsuperscript{[2]}

\textbf{Abandoning Jihād does not alter Destiny}

Allāh said:

\begin{quote}
\textit{And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.}
\end{quote}

This Āyah indicates that just as caution does not alter destiny, abandoning Jihād will neither bring the appointed term closer nor delay it. Rather, destiny and the appointed provisions are fixed and shall never be changed or altered, neither by addition nor deletion. Similarly, Allāh said:

\begin{quote}
\textit{They are} the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."\textsuperscript{[3]} (3:168)
\end{quote}

Allāh said:

\begin{quote}
\textit{They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatīlā (a scalish}

\textsuperscript{[1]} Ahmād 1:194.

\textsuperscript{[2]} \textit{Fath Al-Bārī} 10:189, 190, 12:361, Muslim 4:1740.
thread in the long slit of a date stone). Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!” (4:77, 78)

Abu Sulaymān, Khālid bin Al-Walīd, the commander of the Muslim armies, the veteran among Muslim soldiers, the protector of Islam and the Sword of Allah that was raised above His enemies, said while dying, “I have participated in so-and-so number of battles. There is not a part of my body, but suffered a shot (of an arrow), a stab (of a spear) or a strike (of a sword). Yet, here I am, I die on my bed just as the camel dies! May the eyes of the cowards never taste sleep.” He, may Allah be pleased with him, was sorry and in pain because he did not die as martyr in battle. He was sad that he had to die on his bed!  

The Good Loan and its Reward

Allah said:

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?)

In this Ayah, Allah encourages His servants to spend in His cause. Allah mentioned this same Ayah in several other parts of His Glorious Qur'ān. The Hadith that mentions that Allah descends (every night down on the nearest heaven to us when the last third of the night remains) states that Allah says:

Who would give a loan to He Who is neither poor nor unjust.  

Allah's statement:

(He may multiply it to him many times), is similar to His statement:

The likeness of those who spend their wealth in the way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills.»

(2:261)

We will mention this Āyah later on. Allāh then said:

«And it is Allāh that decreases or increases (your provisions),»

meaning, ‘Spend (in Allāh’s cause) and do not be anxious.’

Certainly, Allāh is the Sustainer Who increases or decreases the provisions to whomever He wills among His servants. Allāh’s wisdom is perfect, and,

«and unto Him you shall return.» on the Day of Resurrection.


4246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā? When they said to a Prophet of
The Story of the Jews Who sought a King to be appointed over Them

Mujähid said that the Prophet (mentioned in the Āyah 2:246 above) is Shamwil (Samuel).[1] Wahb bin Munabbih said: The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah. When they (Israelites) committed the evil that they committed, Allâh caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land. Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the Tābût,[2] which they inherited generation after generation ever since the time of Moses, who spoke to Allâh directly. Yet, the Israelites kept indulging in misguidance until some king took the Tābût from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained. The prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lāvi (Levi), in whom the prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allâh may give her a boy, who would be their Prophet. The woman also kept invoking Allâh to grant her a boy. Allâh heard her pleas and gave her a boy whom she

called ‘Shamwil’ meaning ‘Allāh has heard my pleas.’ Some people said that the boy’s name was Shamʿūn (Simeon), which also has a similar meaning.

As that boy grew, Allāh raised him to be a righteous person. When he reached the age of prophethood, Allāh revealed to him and commanded him to call (his people) to Him and to His Tawḥīd (Oneness). Shamwil called the Children of Israel (to Allāh) and they asked him to appoint a king over them so that they could fight their enemies under his command. The kingship had also ended among them. Their Prophet said to them, “What if Allāh appoints a king over you, would you fulfill your vow to fight under his command?”

<<They said, “Why should we not fight in Allāh’s way while we have been driven out of our homes and our children?”>>

meaning, ‘After our land had been confiscated and our children had been taken from us?’ Allāh said:

<<But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers>>

meaning, only a few of them kept their promise, but the majority abandoned Jihād and Allāh has full knowledge of them.

<<And their Prophet said to them, “Indeed Allāh has appointed Tālūt (Saul) as a king over you.” They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His}}
creatures' needs, All-Knower."

When the Israelites asked their Prophet to appoint a king over them, he appointed Ħālūt (Saul), who was then a soldier. But, Ħālūt was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudhā (Judah). This is why they said:

الله تعالى

(How can he be a king over us) meaning, how can he be the king for us,

(when we are fitter than him for the kingdom, and he has not been given enough wealth?) They said that Ħālūt was also poor and did not have the wealth that justifies him being king. Some people stated that Ħālūt used to bring water to the people, while others stated that his profession was dyeing skins. The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

Their Prophet answered them:

إِنَّ اللَّهَ مَلَكَّتَكُمْ عَلَيْهِ

(Verily, Allāh has chosen him above you) meaning, 'Allāh chose Ħālūt from amongst you while having better knowledge about him.' Their Prophet stated, "I did not choose Ħālūt to be your king on my own. Rather, Allāh has commanded that upon your request." Further:

وَزَادَهُ بَيَانَةً فِي الْعِلْمِ وَالْعِدْلِ

(...and has increased him abundantly in knowledge and stature.) meaning, Ħālūt is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare. In short, he has more knowledge and is stronger than you are. The king should have sufficient knowledge, be fair looking and should have a strong soul and body.' He then said:

وَاللَّهُ يُؤْتُي مَلَكَّةَ مِنَ الْعِبَادَاتِ

(And Allāh grants His kingdom to whom He wills.)
meaning, Allāh Alone is the Supreme Authority Who does what He wills and no one can ask Him about His actions, while they will be asked (about their actions by Him). This is because Allāh has perfect knowledge, wisdom and kindness with His creation. Allāh said:

«وَاللَّهُ عَلِيمُ كُلِّ شَيْءٍ»

«And Allāh is All-Sufficient for His creatures’ needs, All-Knower.»

meaning, His favor is encompassing and He grants His mercy to whom He wills. He also knows those who deserve to be kings and those who do not deserve it.

248. And their Prophet said to them: "Verily! The sign of His kingdom is that there shall come to you At-Tābūt, wherein is Sakīnah (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

Their Prophet then proclaimed, "The sign of the blessings of Tālūt’s kingship over you is that Allāh will give you back the Tābūt (wooden box) that has been taken from you." Allāh said:

«فِيهِ سَكِينَةٌ مِّنَ الرَّحْمَٰنِ»

«wherein is Sakīnah from your Lord»

meaning, peace (or grace) and reassurance. ‘Abdur-Razzāq stated that Qatādah said:

«فِيهِ سَكِينَةٌ»

«wherein is Sakīnah»

means grace.[1] In addition, Ar-Rabī’ said that Sakīnah means mercy. This is also the meaning given by Ibn ‘Abbās, as Al-‘Awfi narrated.

Allāh then said:

«وَنَرَتَّهَا مِمَّا كَسَرَّ مُوسَى وَحَارُونَ»

«...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind.»

Ibn Jarīr related that Ibn 'Abbās said about this Āyah:

«وَنَرَتَّهَا مِمَّا كَسَرَّ مُوسَى وَحَارُونَ»

«...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind.»

Meaning, Moses’ staff and the remnants of the Tablets.[1] This is the same Tafsīr of Qatādah, As-Suddi, Ar-Rabī‘ bin Anas and Ṭākimah, who added, “And also the Torah.”[2] ‘Abdur-Razzāq said that he asked Ath-Thawri about the meaning of,

«وَنَرَتَّهَا مِمَّا كَسَرَّ مُوسَى وَحَارُونَ»

«...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind.»

Ath-Thawri said, “Some said that it contained a pot of manna and the remnants of the Tablets, while some others said that it contained (Moses’) staff and two shoes (and refer to 20:12).”[3]

Allāh then said:

«خَلَصَتْ الْغَمَيْنَ»

«...carried by the angels.»

Ibn Jurayj stated that Ibn ‘Abbās said, “The angels came down while carrying the Tābūt between the sky and the earth, until they placed it before Ṭālūt while the people were watching.” As-Suddi said, “The Tābūt was brought to Ṭālūt’s house, so the people believed in the prophethood of Sham‘ūn (Simeon) and obeyed Ṭālūt.”[4]

The Prophet then said:

Verily, in this is a sign for you
testifying to my truth in what I was sent with, my prophethood, and my command to you to obey Tâlût,

Verily, in this is a sign for you in Allah and the Hereafter.

Then when Tâlût set out with the army, he said: "Verily, Allah will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlît (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allah, said: "How often has a small group overcome a mighty host by Allah's leave?" And Allah is with Aṣ-Ṣâbirîn (the patient)."
Allāh states that Tālūt, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand then, according to As-Suddi, but Allāh knows best. Tālūt said:

"Verily, Allāh will try you"

meaning, He will test you with a river, which flowed between Jordan and Palestine, i.e., the Shari‘ah river, according to Ibn ‘Abbās and others. He continued,

"So whoever drinks thereof, he is not of me;"

meaning, shall not accompany me today,

"and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand."

meaning, there is no harm in this case. Allāh then said:

"Yet, they drank thereof, all, except a few of them."

Ibn Jurayj stated that Ibn ‘Abbās commented, “Whoever took some of it (the river’s water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched.”

Ibn Jarīr reported that Al-Barā’ bin ‘Azīb said, “We used to say that the Companions of Muḥammad who accompanied him on the battle of Badr were more than three hundred and ten, just as many as the soldiers who crossed the river with Tālūt. Only those who believed crossed the river with him.”

Al-Bukhārī also reported this.

This is why Allāh said:

So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts."

This Āyah indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allāh’s promise is true and that triumph comes from Allāh Alone, not from the large numbers or the adequacy of the supplies. They said to them:

"How often has a small group overcome a mighty host by Allāh’s leave?" And Allāh is with Aṣ-Ṣābirīn (the patient).

And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."

So they routed them by Allāh’s leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him (Dāwūd) the kingdom [after the death of Tālūt and Samuel] and Al-Ḥikmah (prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the ‘Ālamīn (mankind, Jinn and all that exists).

These are the verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).

When the faithful party, who were few under the command of Tālūt, faced their enemy, who were many under the command of Jālūt,
they invoked: “Our Lord! Pour forth on us patience…”
meaning, send down patience on us from You.

and set firm our feet
meaning, against the enemy and save us from running away and from feebleness,

and make us victorious over the disbelieving people.

Allāh said:

So they routed them by Allāh’s leave
meaning, they defeated and overwhelmed them by Allāh’s aid and support. Then,

and Dāwud killed Jālūt

Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Ţālūt promised that whoever killed Jālūt, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dāwud in addition to being granted Prophethood by Allāh. So, Allāh said:

...and Allāh gave him (Dāwud) the kingdom

that Ţālūt had and,

and Al-Ḥikmah that comes with the prophethood, meaning, after Shamwīl. [Allāh then said:]

وَعَلَّمَهُ وَكَا نَبَتَنَّاهُ
meaning, what He willed of the knowledge that He bestowed on (Prophet) Dāwūd.

Next, Allāh said:

وسألو لله من أناس بعثه به ابتعذر لقصبة الأمين

(And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief.)

This Āyah indicates that if it were not for the fact that Allāh checks one set of people with another, such as when Tālūt and the bravery of Dāwūd helped the Children of Israel (against Goliath), then people would have perished. Similarly, Allāh said:

وسألو لله من أناس بعثه به ابتعذر وسدرج ومسجل ومسجع ومسحيط فيها

(For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and Masjīds, wherein the Name of Allāh is mentioned much, would surely, have been pulled down.) (22:40)

Allāh then said:

ولمحبوب الله علما فضل على الكذبة

(But Allāh is full of bounty to the ‘Ālamin (mankind, jinn and all that exists))

meaning, by His mercy and favor He fixes some of them by some others. Surely, Allāh has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

Allāh said:

والله ما يبسط الله تلوكا علما وله تعالى وللله ليمن الخليل

(These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).)

This Āyah states, These Ayāt (verses) of Allāh that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain
in the (Divine) Books that the scholars of the Children of Israel have and know. Allāh said: O Muḥammad,


\textit{you are}

\textit{one of the Messengers (of Allāh)} emphatically stating the truth of his prophethood741

☆ \textit{This is the End of Volume One with the Tafsīr of Sūrat Al-Baqarah, verse. 252..}

☆ \textit{Volume Two begins with Sūrat Al-Baqarah, verse. 253.}