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(ABRIDGED)

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VOLUME 3

(Parts 6, 7 & 8 (Surat An-Nisa, Verse 148 to the end of Surat Al-An'am)

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

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Contents

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

An-Nisā’ no 148

13

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

15

Believing in Some Prophets and Rejecting Others is Kufr

17

The Stubbornness of the Jews

20

The Crimes of the Jews

24

The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed ʿĪsâ

25

All Christians Will Believe in ʿĪsâ Before He Dies

29

The Hadiths Regarding the Descent of ʿĪsâ Just Before the Day of Judgement, and his Mission

29

The Description of ʿĪsâ, upon him be Peace

40

Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing

44

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

48

Twenty-Five Prophets Are Mentioned in the Qur’ân

48

The Virtue of Mūsâ, upon him be peace

49

The Reason Behind Sending the Prophets is to Establish the Proof

50

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

55

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

57

The Christian Sects

60

The Prophets and Angels Are Never too Proud to Worship Allâh

62

The Description of the Revelation that Came From Allâh

63

This is the Last Ayâh Revealed, the Ruling on Al-Kalâlah

65

The Tafsîr of Sûrat Al-Māʾîdah (Chapter - 5)

71

The Virtues of Sûrat Al-Māʾîdah; When It was Revealed

71

Explaining the Lawful and the Unlawful Beasts

73

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

76

Taking the Hady to the Sacred House of Allâh, Al-Kaʿbah

77
The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House 79

**Hunting Game is Permissible After Iḥrām Ends** 80
Justice is Always Necessary 80

**The Animals that are Unlawful to Eat** 83

**The Prohibition of Using Al-Azlām for Decision Making** 89
Shayṭān and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them 92

Islām Has Been Perfected For Muslims 92

**Permitting the Dead Animals in Conditions of Necessity** 95

Clarifying the Lawful 97

Using Jawāriḥ to Hunt Game is Permissible 97

Mention Allāh’s Name Upon Sending the Predators to Catch the Game 100

Permitting the Slaughtered Animals of the People of the Book 102

The Permission to Marry Chaste Women From the People of the Scriptures 104

**The Order to Perform Wuḍū’** 107

**The Intention and Mentioning Allāh’s Name for Wuḍū’** 109

Passing the Fingers through the Beard While Performing Wuḍū’ 110

**How to Perform Wuḍū’** 110

The Necessity of Washing the Feet 113

**The Hadīth that Indicate the Necessity of Washing the Feet** 113

The Necessity of Washing Between the Fingers 115

Wiping Over the Khuffs is an Established Sunnah 115

Performing Tayammum with Clean earth When There is no Water and When One is Ill 116

Supplicating to Allāh after Wuḍū’ 117

The Virtue of Wuḍū’ 118

Reminding the Believers of the Bounty of the Message 120

The Necessity of Observing Justice 121

Allāh Prevented the Disbelievers from Fighting the Muslims 124

Cursing the People of the Book for Breaking the Covenant 126

The Leaders of Anṣār on the Night of ‘Aqabah 127

Breaking the Covenant 128

The Christians Also Broke their Covenant with Allāh 130

Explaining the Truth Through the Messenger and the Qur’ān 131

The Polytheism and Disbelief of the Christians 133

Refuting the People of the Book’s Claim that they are Allāh’s Children 134
Mūsā Reminds His People of Allāh’s Favors on Them; 140
The Jews Refuse to Enter the Holy Land 140
The Speeches of Yuwsha’ (Joshua) and Kālib (Caleb) 144
The Righteous Response of the Companions During 145
the Battle of Badr 145
Mūsā Supplicates to Allāh Against the Jews 146
Forbidding the Jews from Entering the Holy Land for Forty Years 147
Conquering Jerusalem 147
Allāh Comforts Mūsā 148
Al-Mā’īdah no. 27 149
The Story of Hābīl (Abel) and Qābīl (Cain) 150
The Swift Punishment for Transgression and Cutting 156
the Relations of the Womb 156
Human Beings Should Respect the Sanctity of Other 158
Human Beings 158
Warning Those who Commit Mischief 160
The Punishment of those Who Cause Mischief in the Land 161
The Punishment of those who Wage War Against Allāh and His 166
Messenger is Annulled if They Repent Before their Apprehension 166
Commanding Taqwā, Wasi̲lah, and Jihād 169
No Amount of Ransom Shall Be Accepted from the 170
Disbelievers on the Day of the Judgement 170
The Necessity of Cutting off the Hand of the Thief 172
When Does Cutting the Hand of the Thief 173
Become Necessar? 173
Repentance of the Thief is Acceptable 174
Do Not Feel Sad Because of the Behavior of the Jews 178
and Hypocrites 178
The Jews Alter and Change the Law, Such As Stoning 179
the Adulterer 179
Chastising the Jews for Their Evil Lusts and Desires, 183
While Praising the Tawrāḥ 183
A Man is Killed for a Woman Whom He Kills 189
Retaliation for Wounds 190
The Pardon is Expiation for Such Offenses 191
Allāh Mentions Ḥūṣain and Praises the Injīl 193
Al-Mā’īdah no. 50 195
Praising the Qur’ān; the Command to Refer to 195
the Qur’ān for Judgment 195
The Prohibition of Taking the Jews, Christians and 204
Enemies of Islām as Friends 204
Threatening to Replace the Believers With Another
People if They Revert from Islām 207

The Prohibition of Being Loyal Friends with Disbelievers 211
The Disbelievers Mock the Prayer and the Adhān 212
The People of the Book are Enraged at the Believers
Because of their Faith in Allāh 214
The People of the Scriptures Deserve the Worst Torment
on the Day of Resurrection 215
The Hypocrites Pretend to be Believers but Hide their Kufr 217
Criticizing Rabbis and Learned Religious Men for Giving up
on Forbidding Evil 218
The Jews Say That Allāh’s Hand is Tied up! 221
Allāh’s Hands are Widely Outstretched 222
The Revelation to the Muslims only Adds to the
Transgression and Disbelief of the Jews 223
Had the People of the Book Adhered to their Book, they
Would Have Acquired the Good of this Life and the Hereafter
Commanding the Prophet ﷺ to Convey the Message;
Promising Him Immunity and Protection 227
There is no Salvation Except through Faith in the Qur’ān 231

Al-Mā‘idah no. 72
The Disbelief of the Christians; ‘Īsā Only called to Tawḥīd 234
‘Īsā, Allāh’s Servant and His Mother the Truthful Believer 237

The Prohibition of Shirk (Polytheism) and Exaggeration
in the Religion 239
Allah Cursed the Disbelievers Among the Children of Israel
Hadiths that Order Enjoining Good and Forbidding Evil
Censuring the Hypocrites 243
There is No Monasticism in Islām 249
Unintentional Oaths 251
Expiation for Breaking Oaths 251
Prohibiting Khamr (Intoxicants) and Maysir (Gambling)
Meaning of Anṣāb and Azlām 255
Hadiths that Prohibit Khamr (Intoxicants) 256
Prohibiting Hunting Game in the Sacred Area and
During the State of Ḥiḍrām 264
The Penalty of Killing Game in the Sacred Area or in
the State of Ḥiḍrām 267
Water Game is Allowed for the Muḥrīm 272
Hunting Land Game is Prohibited During Ḥiḍrām 274

Al-Mā‘idah no.100 277
<table>
<thead>
<tr>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unnecessary Questioning is Disapproved of</td>
<td>278</td>
</tr>
<tr>
<td>The Meaning of Bahirah, Sā‘ibah, Wasilah and Ḥām</td>
<td>283</td>
</tr>
<tr>
<td>One is Required to Reform Himself First</td>
<td>288</td>
</tr>
<tr>
<td><strong>Testimony of Two Just Witnesses for the Final Will and Testament</strong></td>
<td></td>
</tr>
<tr>
<td>The Messengers Will be Asked About Their Nations</td>
<td>294</td>
</tr>
<tr>
<td>Reminding 'Isa of the Favors that Allah Granted him</td>
<td>296</td>
</tr>
<tr>
<td>Sending Down the Mā'idah</td>
<td>300</td>
</tr>
<tr>
<td>'Isa Rejects Shirk and Affirms Tawhid</td>
<td>303</td>
</tr>
<tr>
<td>Only Truth will be of Benefit on the Day of Resurrection</td>
<td>307</td>
</tr>
<tr>
<td><strong>The Tafsir of Sūrat Al-An'am (Chapter - 6)</strong></td>
<td></td>
</tr>
<tr>
<td>The Virtue of Sūrat Al-An'am and When it Was Revealed</td>
<td>309</td>
</tr>
<tr>
<td>All Praise is Due to Allah for His Glorious Ability and Great Power</td>
<td>310</td>
</tr>
<tr>
<td>Threatening the Idolators for their Stubbornness</td>
<td>313</td>
</tr>
<tr>
<td>Censuring the Rebellious and their Refusal to Accept Human Messengers</td>
<td>316</td>
</tr>
<tr>
<td>Allah is the Creator and the Sustainer</td>
<td>319</td>
</tr>
<tr>
<td>Allah is the Irresistible, Able to Bring Benefit and Protect from Harm</td>
<td>323</td>
</tr>
<tr>
<td>The People of the Book Recognize the Prophet</td>
<td>326</td>
</tr>
<tr>
<td>Just as They Recognize Their Own Children</td>
<td></td>
</tr>
<tr>
<td>The Polythiasts Shall be Questioned About the Shirk They Committed</td>
<td>327</td>
</tr>
<tr>
<td>The Miserable Do Not Benefit from the Qur'an</td>
<td>328</td>
</tr>
<tr>
<td>Wishes and Hopes Do Not Help One When He Sees the Torment</td>
<td>331</td>
</tr>
<tr>
<td><strong>Al-An'am no. 27</strong></td>
<td></td>
</tr>
<tr>
<td>Comforting the Prophet</td>
<td>336</td>
</tr>
<tr>
<td>The Idolators Ask for a Miracle</td>
<td>341</td>
</tr>
<tr>
<td>The Meaning of Ummam</td>
<td>342</td>
</tr>
<tr>
<td>The Disbelievers will be Deaf and Mute in Darkness</td>
<td>344</td>
</tr>
<tr>
<td>The Idolators Call On Allah Alone During Torment and Distress</td>
<td>346</td>
</tr>
<tr>
<td>The Messenger Neither has the Key to Allah's Treasures, Nor Knows the Unseen</td>
<td>352</td>
</tr>
<tr>
<td><strong>Al-An'am no. 50</strong></td>
<td></td>
</tr>
<tr>
<td>Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them</td>
<td>354</td>
</tr>
<tr>
<td>The Prophet Understands What He Conveys; Torment is in Allah's Hands Not the Prophet's</td>
<td>359</td>
</tr>
</tbody>
</table>
Only Allāh Knows the Unseen 362
The Servants are in Allāh’s Hands Before and After Death 364
Allāh’s Compassion and Generosity, and His Power and Torment 369
The Invitation to the Truth is Guidance Without Coercion 375
The Prohibition of Sitting with Those Who Deny and 
Mock Allāh’s Āyāt 377
The Parable of Those Who Revert to Disbelief After Faith and Good Deeds 381
Aṣ-Ṣūr; The Trumpet 383
Al-An‘ām no. 74 384
Ibrāhīm Advises his Father 385
Tawḥīd Becomes Apparent to Ibrāhīm 387
Ibrāhīm Debates with his People 389
Shirk is the Greatest Žulm (Wrong) 394
Ibrāhīm Receives the News of Ishāq and Ya‘qūb During His Old Age 397
The Qualities of Nūḥ and Ibrāhīm 399
Shirk Eradicates the Deeds, Even the Deeds of the Messengers 401
The Messenger is but a Human to Whom the Book was Revealed by Inspiration 405
None is Worse Than One who Invents a Lie Against Allāh and Claims that Revelation Came to Him 410
The Condition of These Unjust People Upon Death and on the Day of Resurrection 410
Recognizing Allāh Through Some of His Āyāt 416
Al-An‘ām no. 100 424
Rebuking the Idolators 424
Meaning of Badi‘ 426
Allāh is Your Lord 428
Seeing Allāh in the Hereafter 428
The Meaning of Baṣā‘ir 431
The Command to Follow the Revelation 434
The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh 436
Asking for Miracles and Swearing to Believe if They Come 437
Every Prophet Has Enemies 443
Most People are Misguided 447
Allowing What was Slaughtered in the Name of Allāh 449
The Prohibition of what was Slaughtered in other than Allāh’s Name 451
Contents

The Devil's Inspiration 452
Giving Preference to Anyone's Saying Over the Legislation of Allah is Shirk 454
The Parable of the Disbeliever and the Believer 455
Evil Plots of the Leaders of the Criminals and their Subsequent Demise 457
The Disbelievers Admit to the Prophet's Nobility of Lineage 461

*Al-An'am no. 125* 463
The Wrongdoers Are the Supporters of Each other 469
Chastising the Jinns and Humans after their Admission that Allah Sent Messengers to Them 470
If They Disobey, They Will Perish 475
Some Acts of Shirk 479
Shaytan Lured the Idolators to Kill Their Children 481
The Idolators Forbade Certain Types of Cattle 483
Allah Created the Produce, Seed Grains and Cattle 488

*Prohibiting Extravagance* 490
Benefits of Cattle 491
Eat the Meat of These Cattle, But Do Not Follow Shaytan's Law Concerning Them 492

*Forbidden Things* 496
Foods that were Prohibited for the Jews Because of their Transgression 499
The Tricks of the Jews, and Allah's Curse 501

*Al-An'am no. 150* 503
A False Notion and its Rebuttal 504

*Ten Commandments* 507
Shirk is Forbidden 508
The Order for Kindness to Parents 510
Killing Children is Forbidden 511
The Prohibition of Unjustified Killing 514
The Prohibition of Consuming the Orphan's Property 516
The Command to Give Full Measure and Full Weight 517
The Order for Just Testimony 518
Fulfilling the Covenant of Allah is an Obligation 518
The Command to Follow Allah's Straight Path and to Avoid All Other Paths 519
Praising the Tawrah and the Qur'an 522
The Qur'an is Allah's Proof Against His Creation 525
The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents 528
Criticizing Division in the Religion 531
The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same 533
Islām is the Straight Path 536
The Command for Sincerity in Worship 538
Islām is the Religion of all Prophets 538
The Command to Sincerely Trust in Allāh 542
Every Person Carries His Own Burden 543
Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them 545
Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsir of Ibn Kathir

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-Ḥâfîẓ Ibn Kathîr often quotes.

- ‘Ali bin Abî Ṭalîhah (Al-Wâlibi) reported that Ibn ‘Abbâs said...
- (‘Aṭiyah) Al-‘Awfî reported that Ibn ‘Abbâs said...
- Aḍ-Ḍâḥhâk from Ibn ‘Abbâs.
- As-Suddî reported from Abu Mâlik and Abu Šâlih from Ibn ‘Abbâs, Ibn Mâs‘ûd and [or] some men among the companions.
- Al-Ḥâsân Al-BAṣrî from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihâb] reporting from or about the Prophet ﷺ.
- ‘Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- ‘Ikrimah reporting from or about the Prophet ﷺ.
- Qatâdah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of Hadîth. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.
Reports from the Followers of the Companions and those who Follow them

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


Other Scholars After the Companions

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

4. An-Nisa' (148 - 149) (Part-6)

Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-K nower.

Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allah is Ever P ardon ing, All-Powerful.

The Permission to U tter E vil in Public, For One Who Was Wronged

Ali bin Abi Talhah said that Ibn 'Abbâs commented on the Ayah,

The Last Ayah of the Jâlulul-Badâ'eva'ah

Allah does not like that the evil should be uttered in public except by him who has been wronged.

Yet, it is better for one if he observes patience.\(^{[1]}\) Al-Hasan

\(^{[1]}\) At-Tabari 9:344.
Al-Baṣrī commented, "One should not invoke Allāh (for curses) against whoever wronged him. Rather, he should supplicate, 'O Allāh! Help me against him and take my right from him.'[1] In another narration, Al-Ḥasan said, "Allāh has allowed one to invoke Him against whoever wronged him without transgressing the limits."

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

وَلَنَّمَنْ أَنْصَرَ بَعْدَ غَلُوِّيَّةٍ قُلْلُتُكَ مَا عَلِيمُ تَنَ سَيْبِيْلٍ

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

Abu Dāwūd recorded that Abu Hurayraḥ said that the Messenger of Allāh ﷺ said,

المَسْتَبَانَ مَا قَالَ، فَعَلَى الْبَادِئِ بِهِمَا مَا لَمْ يَعْفَدْ المُظْلُومُ

"Whatever words are uttered by those who curse each other, then he who started it will carry the burden thereof, unless the one who was wronged transgresses the limit."[2]

Allāh said,

إِنْ لَبَدَا حَبِيْلاً أَوْ نَفْعًا أَوْ نَهَـضًا عَن مَّأْوَى فَإِنَّ اللّهَ كَانَ عَفُوًّا فَطَرِيْلاً

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

Meaning when you, mankind, admit to a good favor done to you, or conceal it, and forgive those who wrong you, then this will bring you closer to Allāh and increase your reward with Him.

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

فَإِنَّ اللّهَ كَانَ عَفُوًّا فَطَرِيْلاً

"Verily, Allāh is Ever Pardoning, All-Powerful."

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

Throne praise Him saying, “All praise is due to You for Your forbearance even though You have perfect knowledge (in all evil committed).” Some of them supplicate, “All praise is due to You for Your forgiving even though You have perfect ability (to punish).” An authentic Hadith states,

«No charity shall ever decrease wealth, and Allah will only increase the honor of a servant who pardons, and he who is humble for Allah’s sake, then Allah will elevate his grade.»

«150. Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, “We believe in some but reject others,” and wish to adopt a way in between.»

«151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.»

«152. And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allah is Ever Forgiving, Most Merciful.»

Believing in Some Prophets and Rejecting Others is Pure Kufr

Allah threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allah and His Messengers regarding faith. They believe in some Prophets and reject others, following their desires, lusts and the practices of their forefathers. They do not follow any proof for such distinction, because there is no such proof. Rather, they follow their lusts and prejudices.

The Jews, may Allāh curse them, believe in the Prophets, except ʿĪsā and Muḥammad, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muḥammad, peace be upon him. In addition, the Sāmirah (Samaritans) do not believe in any Prophet after Yuwshaʿ (Joshua), the successor of Mūsā bin ʿImrān. The Majūs (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them casting it behind them, and Allāh knows best.

Therefore, whoever rejects only one of Allāh’s Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allāh sent to the people of the earth. And whoever rejects one Prophet, out of envy, bias and personal whim, he only demonstrates that his faith in other Prophets is not valid, but an act of following desire and whim. This is why Allāh said,

«إنَّ الْمَتَّىَ يَكَفُّرُونَ بِاللهِ وَرَسُولِهِ»

«Verily, those who disbelieve in Allāh and His Messengers...»

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

«وَرَبِّذَتْ أَنْ يَكُفُّرُوا بِاللهِ وَرَسُولِهِ»

«and wish to make distinction between Allāh and His Messengers» in faith,

«وَنَزَّلَتْ عَلَيْهِنَّ الْكِتَابُ يَنْبِعُونَ وَيَهْرُجُونَ وَيَنْبِعُونَ وَيَرِيَدُونَ أَنْ يَكُفُّرُوا بِنَافِعِ ذَلِكَ سَيِّئًا»

«saying, “We believe in some but reject others,” and wish to adopt a way in between.»

Allāh then describes them;

«أَوَلَمْ يَكُونِ اللَّهُ عَلَى ٱلْكِتَابِ كَفِيًا»

«They are in truth disbelievers.»

meaning, their disbelief in the Prophet they claim to believe in is clear. This is because their claimed faith in a certain Messenger is not true, for had they truly believed in him, they would have believed in other Messengers, especially if the other Messenger has a stronger proof for his truthfulness. Or
at least, they would have strived hard to acquire knowledge of the truth of the other Messenger.

Allāh said,

\[\text{\textit{And We have prepared for the disbelievers a humiliating torment.}}\]

This is just punishment for belittling the Prophets whom they disbelieved in, by ignoring what the Prophet brought to them from Allāh, and because they are interested in the insignificant possessions of this world. Or, their behavior could be the result of their disbelief in the Prophet after they were aware of his truth, just as the Jewish rabbis did during the time of Muḥammad, the Messenger of Allāh ﷺ. The Jews envied the Messenger because of the great prophethood that Allāh gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allāh sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter,

\[\text{\textit{And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh.}}\]

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

\[\text{\textit{And those who believe in Allāh and His Messengers and make no distinction between any of them.}}\]

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

\[\text{\textit{The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allāh.}}\] (2:285).

Allāh then states that He has prepared great rewards for them, tremendous favor and a handsome bounty,
We shall give them their rewards; because of their faith in Allāh and His Messengers,

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

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

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

The Stubbornness of the Jews

Muḥammad bin Ka‘b Al-Quraẓi, As-Suddi and Qatādah said that the Jews asked the Messenger of Allāh to cause a book to come down to them from heaven, just as the Tawrāh was sent down to Mūsā. Ibn Jurayj said that the Jews asked the Messenger to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with. The Jews only asked for this because of their stubbornness, defiance, rejection and disbelief. The disbelievers of Quraysh also asked for similar things from the Prophet, as is mentioned in Sūrat Al-Isrā',

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

Allāh said,

And (remember) when you said: “O Mūsā! We shall never believe in you until we see Allāh plainly.” But you were struck by a bolt of lightning while you were looking. Then We raised you up after your death, so that you might be grateful. (2:55,56)

Allāh’s statement,

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

meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Mūsā in Egypt. They also witnessed the demise of their enemy, FIR'AWN and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Mūsā,

Make for us a god as they have gods.

Allāh explains the story of the Jews worshipping the calf in Sūrat Al-A’rāf (7) and Sūrah Ṭa Ḥa (20) after Mūsā went to meet with his Lord. When Mūsā returned, Allāh decreed that in order for the Jews to earn accepted repentance, then those
who did not worship the calf would have to kill those who worshipped it. They complied with this command, and Allâh resurrected them afterwards. Allâh said here,

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

Allâh then said,

«(And for their covenant, We raised over them the mount.)»

This was when they refrained from implementing the rulings of the Tawrâh and refused what Mûsâ brought them from Allâh. So Allâh raised the mountain above their heads and they were ordered to prostrate, which they did. Even so, they were looking above when they were prostrating for fear that the mountain might fall on them,

«(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."»

Allâh then said,

«(and We said, "Enter the gate prostrating (or bowing) with humility;")»

meaning that they also defied this command in word and action. They were commanded to enter Bayt Al-Quds (in Jerusalem) while bowing and saying "Hîttâh", meaning: 'O Allâh! take from us our sin of abandoning Jîhâd.' This was the cause of their wandering in the desert of Tîh for forty years. Yet, they entered the House while crawling on their rear ends and saying 'Hîntâh (a wheat grain) in Sha'ráh (the hair)'.

«(and We commanded them, "Transgress not the Sabbath (Saturday).")»
meaning, We commanded them to honor the Sabbath and honor what Allāh prohibited them on that day.

«And We took from them a firm covenant.»

meaning, strong covenant. They rebelled, transgressed and committed what Allāh prohibited by using deceit and trickery, as is mentioned in Sūrat Al-A‘rāf (7),

«And ask them about the town that was by the sea.»

155. Because of their breaking the covenant, and their rejecting the Āyāt of Allāh, and their killing the Prophets unjustly, and their saying: “Our hearts are Ghulf,” nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.»
156. And because of their disbelief and uttering against Maryam a grave false charge.

157. And because of their saying, "We killed Al-Masih `Isā, son of Maryam, the Messenger of Allah," but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.

158. But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.

159. And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.

The Crimes of the Jews

The sins mentioned here are among the many sins that the Jews committed, which caused them to be cursed and removed far away from right guidance. The Jews broke the promises and vows that Allah took from them, and also rejected Allah's `Ayāt, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allah said,

«ارتباطهم الأليفة يدمج حديثه»

«and their killing the Prophets unjustly.»

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

«وقالوا قلنا ولدينا نحن من موالنا إلينا»

meaning, wrapped with covering, according to Ibn `Abbās, Mujāhid, Sa`īd bin Jubayr, ʿIkrimah, As-Suddi and Qatādah.\[1\]

This is similar to what the idolators said,

\[1\] At-Tabari 9:364.
And they say: "Our hearts are under coverings (screened) from that to which you invite us."

Allāh said,

«İssit Allah Ülkeya İkkfirîm»

«Nay, Allāh has set a seal upon their hearts because of their disbelief.»

It is as if they had given an excuse that their hearts do not understand what the Prophet says since their hearts are wrapped with coverings, so they claim. Allāh said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of Sūrat Al-Baqarah. Allāh then said,

«Allāh-i Rodr o envelope ile.»

«So they believe not but a little.»

for their hearts became accustomed to Kufr, transgression and weak faith.

The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed ʿIsā

Allāh said,

«İkkfirîm ve qofalîm ün surûbîm beni Iyâl-i amîlîklâni.»

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

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

\(^{[1]}\) At-Ṭabari 9:367.
\(^{[2]}\) At-Ṭabari 9:367.
meaning, we killed the person who claimed to be the Messenger of Allah. The Jews only uttered these words in jest and mockery, just as the polytheists said,

\[ \text{ \textit{O you to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man!}} \]

When Allah sent Isā with proofs and guidance, the Jews, may Allah’s curses, anger, torment and punishment be upon them, envied him because of his prophethood and obvious miracles; curing the blind and leprous and bringing the dead back to life, by Allah’s leave. He also used to make the shape of a bird from clay and blow it in, and it became a bird by Allah’s leave and flew. Isā performed other miracles that Allah honored him with, yet the Jews defied and bellied him and tried their best to harm him. Allah’s Prophet Isā could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in Bayt Al-Maqdis misguiding and dividing the people in Jerusalem and stirring unrest among the king’s subjects. The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns. When the king’s deputy in Jerusalem received these orders, he went with some Jews to the house that Isā was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening. They surrounded Isā in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, “Who volunteers to be made to look like me, for which he will be my companion in Paradise?” A young man volunteered, but Isā thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting Isā to say, “Well then, you will be that man.” Allah made the young man look exactly like Isā, while a hole opened in the roof of
the house, and ʿĪsā was made to sleep and ascended to heaven while asleep. Allāh said,

«إِذْ قَالَ اِلْمَلَائِكَةُ بِيَسْعَى إِلَيْهِ مُرَوَّاهُ وَرَفَعَهُ إِلَّا إِلَىٰ آلْجَبَلِ»

«And (remember) when Allāh said: “O ʿĪsā! I will take you and raise you to Myself.”»

When ʿĪsā ascended, those who were in the house came out. When those surrounding the house saw the man who looked like ʿĪsā, they thought that he was ʿĪsā. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed ʿĪsā and some Christians accepted their false claim, due to their ignorance and lack of reason. As for those who were in the house with ʿĪsā, they witnessed his ascension to heaven, while the rest thought that the Jews killed ʿĪsā by crucifixion. They even said that Maryam sat under the corpse of the crucified man and cried, and they say that the dead man spoke to her. All this was a test from Allāh for His servants out of His wisdom.

Allāh explained this matter in the Glorious Qur’ān which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allāh is the Most Truthful, and He is the Lord of the worlds Who knows the secrets, what the hearts conceal, the hidden matters in heaven and earth, what has occurred, what will occur, and what would occur if it was decreed. He said,

«وَمَا قَتَلْنَاهُ وَمَا صَلَبْنَاهُ وَلَكِنْ ٱلْخَيْرَةُ لَنَّا»

«but they killed him not, nor crucified him, but it appeared as that to them,»

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

«وَدَرَسَ أَلَوْنَ أَلَوْنُ وَعَهَّلُوا يَا لَيْتِ ٱلْأَلْوَانُ مَا قَمَ بِهِ مَّن يَعْلَمُ إِلَّا ٱلْآَلْوَانُ ٱلْأَلْطَّيْرِ»

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

referring to the Jews who claimed to kill ʿĪsā and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allāh said,
meaning they are not sure that ʿĪsā was the one whom they killed. Rather, they are in doubt and confusion over this matter.

(But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful.)

meaning, He is the Almighty, and He is never weak, nor will those who seek refuge in Him ever be subjected to disgrace,

(All-Wise.) in all that He decides and ordains for His creatures. Indeed, Allāh’s is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abī Ḥātim recorded that Ibn ʿAbbās said, “Just before Allāh raised ʿĪsā to the heavens, ʿĪsā went to his companions, who were twelve inside the house. When he arrived, his hair was dripping water and he said, ‘There are those among you who will disbelieve in me twelve times after he had believed in me.’ He then asked, ‘Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise)?’ One of the youngest ones among them volunteered and ʿĪsā asked him to sit down. ʿĪsā again asked for a volunteer, and the young man kept volunteering and ʿĪsā asking him to sit down. Then the young man volunteered again and ʿĪsā said, ‘You will be that man,’ and the resemblance of ʿĪsā was cast over that man while ʿĪsā ascended to heaven from a hole in the house. When the Jews came looking for ʿĪsā, they found that young man and crucified him. Some of ʿĪsā’s followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, Al-Yaʿqūbiyyah (Jacobites), said, ‘Allāh remained with us as long as He willed and then ascended to heaven.’ Another group, An-Naṣṭūriyyah (Nestorians), said, ‘The son of Allāh was with us as long as he willed and Allāh took him to heaven.’ Another group, Muslims, said, ‘The servant and Messenger of Allāh remained with us as long as Allāh willed, and Allāh then took him to Him.’ The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islām was then veiled until Allāh
sent Muḥammad ﷺ. \(^{[1]}\) This statement has an authentic chain of narration leading to Ibn ʿAbbās, and An-Nasāʾī narrated it through Abu Kurayb who reported it from Abu Muʿāwiyah.\(^{[2]}\) Many among the Salaf stated that ʿĪsā asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of ʿĪsā, for which he would be his companion in Paradise.

**All Christians Will Believe in ʿĪsā Before He Dies**

Allāh said,

\[ 
\text{وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إلَّا يُؤْمِنُونَ يَدُ مَقَلَّ مَوْيِمًا، دُوَّارُ الْحَيَاةِ الْآخِرَةِ يَكُونُ عَلَى عَلَمِ الْأَرْضِ سَجَدًا} \]

\(\text{And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.}\)

Ibn Jarīr recorded that Ibn ʿAbbās commented,

\[ 
\text{وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إلَّا يُؤْمِنُونَ يَدُ مَقَلَّ مَوْيِمًا} \]

\(\text{And there is none of the People of the Scripture, but must believe in him, before his death.}\)

before the death of ʿĪsā, son of Maryam, peace be upon him.\(^{[3]}\) Al-ʿAwwī reported similar from Ibn ʿAbbās.\(^{[4]}\) Abu Mālik commented;

\[ 
\text{إِلَّا يُؤْمِنُونَ يَدُ مَقَلَّ مَوْيِمًا} \]

\(\text{but must believe in him, before his death.}\)

“This occurs after ʿĪsā returns and before he dies, as then, all of the People of the Scriptures will believe in him.”\(^{[5]}\)

**The Ḥadīths Regarding the Descent of ʿĪsā Just Before the Day of Judgement, and his Mission**

In the chapter about the Prophets in his Ṣaḥīḥ, under, “The Descent of ʿĪsā, Son of Maryam,” Al-Bukhārī recorded that Abu

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\(^{[1]}\) Ibn Abī Ḥātim 4:1110.

\(^{[2]}\) An-Nasāʾī in Al-Kubrā 6:489.

\(^{[3]}\) Aṭ-Ṭabarī 9:380.

\(^{[4]}\) Aṭ-Ṭabarī 9:380.

\(^{[5]}\) Aṭ-Ṭabarī 9:380.
Hurayrah said that the Messenger of Allah ﷺ said,

وَأَلَيْنِ نَفْسِي يَدُودُ، لَيْوَنَكَنِ أنْ يَنْزَلَ فِيَمَّمُ ابْنِ مَرْيَمَ هَكَمَا عَذَالَ، فَيَكُمِّرُ الطَّلِبَ، وَيُقَفُّ الْجَنْدِرَ، وَيَقْرَعُ الْجُرَّةَ، وَيَبْقِيَ الْمَالَ حَتَّى لا يَقْلِلَهُ أَحَدُ، حَتَّى يَكُونَ السَّجْدَةُ حَبِيبًا لُهُمْ مِنَ الْدُنْيَا وَمَا فِيهَا

"By Him in Whose Hands my soul is, the son of Maryam (‘Isā) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah.[1] Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it."

Abu Hurayrah then said, "Read if you will,

ۚ وَرَأَى بِنَآءٍ الْكِتَابِ إِلَّا نَوْمًا يَوْمَ يَوْمٍ، فَلْيَعْدِلْ تَوْمَمًا لِّيَكُنَّ عَلَىٰ نِسَابٍ تَمِيعًا

"And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them."[2]

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

ۚ فَقِِّيْلُ مَاۡ عَلَىَّۡ ۖ وَقِّيِلَ مَعْرُوفًا

"before his death" refers to the death of ‘Isā, son of Maryam.

Another Ḥadīth by Abu Hurayrah

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

ۚ لَيْوَنَكَنِ بَيْنَتٍ بِفَيْقِ الرُّجَاء بَيْنَ الْحِجَّ أوَّلِهِ، أَوْ لَيْوَنَكَنِ جَمِيعًا

"‘Isā will say Ḥālā[4] from the mountain highway of Ar-Rawḥā’ for Ḥajj, ‘Umrah or both."

Muslim also recorded it.[5] Aḥmad recorded that Abu

[1] A tax taken from non-Muslims, who are under the protection of the Muslim government.
[4] "Loud calling", as a Muḥrīm has to recite Talbiyāh aloud when assuming the state of Ḥīrām.
Hurayrah said that the Prophet ﷺ said,

«یَا یَسُرَّکَرُ بِنِيِّ مَسِیْحَ مُنَّمِ،َ فَیُفْلُطُ الْجِنْزِرَ،َ وَیُحْرَقُ النَّارِ،َ وَیُعْصِمْ عَلَیْهِ الْمَلَأِ،َ وَیُعْطَی الْمَالَ حَتَّى لاَ يَفْتَنَّ،َ وَیَتَضَعُّ النَّجْرَانِ،َ وَیُنْزُلُ الْرُّوْحَاءَ فَیُحْشُحُ مِنْهَا أَوْ بَعْقِيرٍ أَوْ يَجْمَعُهُمَا»

«َیَا یَسُرَّکَرُ بِنِيِّ مَسِیْحَ مُنَّمِ،َ فَیُفْلُطُ الْجِنْزِرَ،َ وَیُحْرَقُ النَّارِ،َ وَیُعْصِمْ عَلَیْهِ الْمَلَأِ،َ وَیُعْطَی الْمَالَ حَتَّى لاَ يَفْتَنَّ،َ وَیَتَضَعُّ النَّجْرَانِ،َ وَیُنْزُلُ الْرُّوْحَاءَ فَیُحْشُحُ مِنْهَا أَوْ بَعْقِيرٍ أَوْ يَجْمَعُهُمَا»

‘Isa, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the jizyah and go to Ar-Rawḥā’ from where he will go to perform Hajj, ‘Umrah or both."

Abu Hurayrah then recited,

«ۚۚ ۖ وَرَنَّىٰ هُزَّةً أَلِیِّ الْقُرْآنِ ۖ إِنَّ الْقُرْآنَ إِلَّا لِیَلْوَانَ بَعْقِیرٍ مَّوْعِینِۚ»

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

Hanzalah said, “Abu Hurayrah added, ‘Will believe in ‘Isa before ‘Isa dies,’ but I do not know if this was a part of the Prophet’s Hadith or if it was something that Abu Hurayrah said on his own.”[1]

Ibn Abi Ḥātim also recorded this Hadith.

Another Hadith

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

«کِیْفَ یَکْمَ فِی یکِمَ الْفِیکِمَ الْمُسِیْحَ بِنِی مَسِیْحَ مُنُّمِ وَیَکْمَ مِمَّا یَکْمُ»

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

Imām Aḥmad[3] and Muslim also recorded this Hadith.

Another Hadith

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

The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to 'Isā, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the jizyah and will call the people to Islam. During his time, Allāh will destroy all religions except Islam and Allāh will destroy Al-Masīḥ Ad-Dajāl (the False Messiah). Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. 'Isā will remain for forty years and then will die, and Muslims will offer the funeral prayer for him." Abu Dāwūd also recorded it.[1]

Another Ḥadīth

In his Şaḥīḥ, Muslim recorded that Abu Hurayrah related to the Messenger of Allāh ᵃˢ ᵁ that he said,

«The (Last) Hour will not start until the Romans occupy Al-A’māq or Dābīq.«[1] An army, comprised of the best of the people of the earth then, will come from Al-Madinah and challenge them. When they camp face to face, the Romans will say, ‘Let us fight those who captured some of us.’ The Muslims will say, ‘Nay! By Allah, we will never let you get to our brothers.’ They will fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allah will never forgive. Another third will be killed, and those are the best martyrs before Allah. The last third will be victorious, and this third will never be stricken with Fitnah, and they will capture Constantinople (Istanbul). While they are dividing war booty, after hanging their swords on olive trees, Shayṭān will shout among them, saying, ‘Al-Masīḥ (Ad-Dajjāl) has cornered your people’. They will leave to meet Ad-Dajjāl in Ash-Shām. This will be a false warning, and when they reach Ash-Shām, Ad-Dajjāl will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, ‘Īsā, son of Maryam, will descend and lead them in prayer. When the enemy of Allah (the False Messiah) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allah will kill him with the hand of ‘Īsā and will show the Muslims his blood on his spear.»[2]

[1] Two cities close to Aleppo in Syria.
Muslim recorded that ‘Abdollāh bin ‘Amr said that the Messenger of Allāh ﷺ said,

«You will fight the Jews and will kill them, until the stone will say, ‘O Muslim! There is a Jew here, so come and kill him.’»[1]

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

«The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will say, ‘O Muslim! O servant of Allāh! This is a Jew behind me, come and kill him.’ Except Al-Gharqad, for it is a tree of the Jews.»[2]

Muslim bin Al-Ḥajjāj recorded in his Ṣaḥīḥ that An-Nawwās bin Sam‘ān said, “The Messenger of Allāh ﷺ, mentioned Ad-Dajjāl one day and kept belittling him (because being blind, yet claiming to be Allāh) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madinah). When we went by the Messenger, he sensed this anxiety in us and said,

«What is the matter with you?»

We said, ‘O Messenger of Allāh! Earlier, you mentioned Ad-Dajjāl and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madinah).’ He said,

سورة الكهف، إنها خارج من خلطة بين الشام والعراق، فنعت ببيتين وعابين شنالاً،

بايايا الله قابثيناء

I fear other than Ad-Dajjāl for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allāh will be the Helper of every Muslim after me. He is young, with very curly hair and his eye is smashed. I thought that he looked like ‘Abdul-‘Uzza bīn Qaṭān. Whoever lives long and meets Ad-Dajjāl, then let him recite the beginnings of Sūrat Al-Kahf. He will appear on a pass between Ash-Shām (Syria) and Al-‘Irāq. He will wreak havoc to the right and left. O Servants of Allāh! Hold fast."

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

"أَرْبَعَ مَنَامًا، يَوْمٌ تَسْتَمَعُ، وَيَوْمٌ كَنْشَرٌ، وَيَوْمٌ كَجَعْمَةٌ، وَساَيْرُ أَيَامَكُمْ كَأَمَّاكُمْ;

"Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days."

We said, ‘O Messenger of Allāh! As for the day that is like a year, will the prayers of one day suffice for it?’ He said,

"لا أَدْرَوُنَّهُ فَدُرِّهُ

"No. Count for its due measure."

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

كَالْفِيْبِ اسْتِفْرِبْتَهَا الْرِّيحُ قِتَابٌ عَلَى قُوَّمٍ يَذْعَوْمُهُمْ يَذْعَوْمُونِ بِهِ، وَيَسْتَجِبُونَ لِهِ،

قَيَامُ الشَّمَاءِ قُنْطُرٌ، وَالأَرْضُ قُنْطُرٌ، كُرْوَحٌ عَلَيْهِمُ سَارَكِحُهُمُ أَطْوَلُ مَا كَانَ دُرِّ، وَأَشْبَعَهُ ضَرْوَا، وَأَمَّمَهُ خَوَاصِرًا، فَمَنْ أَتَى قُوَّامِ يَذْعَوْمُهُمْ يَذْعَوْمُونِ عَلَيْهِ قَوَلَةً، فَقَضَفَ عَلَيْهِمْ قَضَفُونِ مَجْهُولٌ لَنْ يَرَهُمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَحْمُرُ

بِالْخَرْبَا يَقُولُ لَهَا: أَخْرَجُي مُؤَذَّنٍ، فَقَتَبَعْهُ كُفُورُهُا كُفُورًا قَبَاسُ النَّخَلِ، فَمَنْ يَذْعَوْ

رَجَلًا مَشْتَهِينَ شَباَبًا قَضَضَيْنِ يَفَتَيْنِ يَفَتُّهُ بِالْخَبَيْب، فَقَطَّعْهُ جَرْيَتِيَ رَقَمَةً الْفَرْعِيُّ، فَمَنْ يَذْعَوْ

فَيَقُولُ وَيَتَهَيَّلُ وَيَشْتَهِي وَيَضْخَطُ، فَقَبَّنا هُوَ كَذَٰلِكَ إِذْ بَذَّ بَيْتُ الْمُسْلِمِينَ ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَقُولُ عَنْدَ الْمَحَارِثَةِ الْبَيَادِ شَيْخًا يَمْسَقُ بِبُطُونِهِ تَفْلُحَةً عَلَى حَمَّامَ تَايِمَةٌ، وَأَضْعَفَ كَتَبَيْلَهُ عَلَى
Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, 'Bring out your treasures', and its treasures will follow him
just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will radiant with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjāl), Allāh will send Al-Masīḥ (‘Īsā), son of Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive ‘Īsā’s breath, which reaches the distance of his sight. He will pursue Ad-Dajjāl and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people who, by Allāh’s help, resisted and survived Ad-Dajjāl, will pass by ‘Īsā and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with ‘Īsā, Allāh will reveal to him, ‘I raised a people of My creation that no one can fight. Therefore, gather My servants to Aṭ-Ṭūr (the mountain of Mūsā in Sinai).’ Then, Allāh will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Ṭabariah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, ‘This lake once had water!’ Meanwhile, ‘Īsā, Allāh’s Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dinārs to you today. ‘Īsā, Allāh’s Prophet, and his companions will invoke Allāh for help and Allāh will send An-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, ‘Īsā, the Prophet of Allāh, will come down with his companions to the low grounds (from Mount Aṭ-Ṭūr). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). ‘Īsā, the Prophet of Allāh, and his companions will seek Allāh in supplication. Allāh will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allāh wills.
Afterwards, Allāh will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allāh), ‘Produce your fruits and regain your blessing.’ Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allāh will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.”[1]

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

«ٍإِنَّهُمْ لَا يَعْلَمُونَ أَيُّهَا الْمَلَائِكَةُ وَمَنْ هُدِيَ إِلَيْهِ»

«Until, when Ya’jūj and Ma’jūj (Gog and Magog people) are let loose (from their barrier).»

In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad Masjid (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allāh’s continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that Īsā will descend on, according to this Ḥadīth.

**Another Ḥadīth**

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

Sūrah 4. An-Nisā’ (155 - 159) (Part-6)

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

I almost decided to never narrate anything to anyone. I only said, “Soon, you will witness tremendous incidents, the House (the Ka‘bah) will be destroyed by fire, and such and such things will occur.” He then said, ‘The Messenger of Allāh ﷺ said,

فَبَلَغَ الْدِّجَالُ فِي أَمَيْنٍ ثُمَّ لَمْ يَأْتِنِي فَأَذَقَّنُ أُزْبَيْنَ يُوْمًا أَوْ أُزْبَيْنَ شَهَرًا
أَوْ أُزْبَيْنَ عَامًا، فَقَالَ ﷺ: الْهَلْكَةُ إِبْنِ مُرْيَمَ كَانَتِ الْعَرْوَا بُنِّيَ مَسْجِدًا، فَثُلِّبْتُهُ ﷺ: فَأَذَقَّنُ النَّاسَ سَبْعَةً سَبْعَةً لَّيْسَ بِأَنْثِيَ عَدَاوَةً، ثُمَّ رَسَّلَ ﷺ: الْلَّهُ رَبَّنا
مِنْ قَبْلِ الأَرْضِ، فَأَذَقَّنُ عَلَى وَجْهِ الأَرْضِ أَحْذِرَهُ فِي قَلِيلِهِ مَكَالَةً ذَٰلِكَ مِنْ خَيْرٍ
أَوْ إِبَانًا - إِلاَّ فَأَذَقَّنُهُ، حَتَّى لَوْ أَنْ أَذَقَّنِهِمْ دُخُلُهُ فِي كَفِّ حَيْثُ لَدُخَّلَهُ عَلَى حُتْيَ تَقْيِيْمَةُ، قَالَ: سَمِعْتِهَا مِنْ رَسُولِ اللَّهِ ﷺ، فَأَذَقَّنُ شَيْرَازَ النَّاسِ فِي خَفْرَ الطَّيْرِ وَأَخْلاَمِ السَّبَاعَةِ، لَا يَقْبَلُونَ مَنْعَا، وَلَا يَقْبَلُونَ مَكَّرًا، فَأَذَقَّنُهُمُ الْمَكَّانِ فِي قَولَٰكُمْ: أَلَا تُشْجِينُونَ ؟ فِي قَولِكُمْ: فَمَا تَأَمَّرْتُ؟ فِي مَرَاضِمِهِ بِعِبَادَةِ الأَوْلِيَاءِ، وَهُمْ فِي ذَلِكَ دَارُ رُزْقِهِمْ: حَسِبْنَ عِبَادَتِهِمْ، ثُمَّ يَقْبَلُونَ فِي الْصُّوْرَةِ فَلا يَسْعَمُهُ أَحَدًا إِلَّا أَصْفَعُ لَهَا وَرَفُّقُ لَهَا، قَالَ: وَأُوْلَٰئِكَ نَسَيْنَهُمْ رَجُلٌ بَخْوَاطٍ خَوْصُّ إِلَيْهِ، أَوْ قَالَ: فَيَصْفَعُ وَيَصْفَعُ
الْكَانُونَ، ثُمَّ رَسَّلَ ﷺ: الْلَّهُ رَبَّنَا - أَوْ قَالَ: يَوْلَى ﷺ: مَعْرَضًا كَانَةً الطَّيْرِ - أَوْ قَالَ الطَّيْرُ
نَغْفَانُ السَّمَاوَاتِ - قَتَّبَ مِنَ أَحْسَانِ النَّاسِ، ثُمَّ يَقْبَلُ فِيهِ أُخْرَى إِذَا هَمْ قَالُ
يْنْظِرُونَ. ثُمَّ قَالَ: أَيْنَ النَّاسِ? هَلْمُوا إِلَى زَكْبُونَهُ؟

‘Ad-Dajjāl will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years). Then, Allāh will send down ‘Īsā, son of Maryam, looking just like ‘Urwa bin Mas‘ūd and he will seek Ad-Dajjāl and will kill him. People will remain for seven years with no enmity between any two. Allāh will send a cool wind from Al-Shām that will leave no man on the face of the earth who has even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul). Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoin righteousness or forbid or know evil. Shaytān will appear
to them and will say to them, ‘Would you follow me.’ They will say, ‘What do you command us?’ He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound). The first man who will hear the Trumpet is someone who is preparing the water pool for his camels, and he and the people will swoon away. Allāh will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them, ‘O people! Come to your Lord,’

«وَلَيَسْأَلْنَهُمْ بَعْضُهُمْ بَعْضًا﴾

«But stop them, verily, they are to be questioned.»

ثم يقال: أخرجوا بعث النار، فقال: من كم؟ فقال: من كل ألف تسعمئة وتسعة وتسعين، قال: فذلك يوم

«It will then be said, ‘Bring forth the share of the Fire.’ It will be asked, ‘How many?’ It will be said, ‘From every one thousand, nine hundred and ninety-nine.’ That Day is when,»

«يَبْلُوُّ الْإِلَىْنَانِ شِيْبًا﴾

«the children will turn grey-headed,» and,

«وَيُمْكَثُ عَنْ سَاقٍ﴾

«The Day when the Shin shall be laid bare».5

The Description of ‘Īsā, upon him be Peace

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

«إِذَا رَأَيْتُمّوْ فَأَفْتَرِوْهُ: رَجُلٌ مُّبْنٌعٌ إِلَى الْحَمْرَةِ وَالْيَبَاضِيِّ، عَلَيْهِ فُوُنَانٌ مَّنْصَرَانٌ، كَانَ رَآئِسُهُ يَفْرَطُ، وَإِنَّ لَمْ يُحْسَبْ بَلَّ»

«If you see 'Isa, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing light yellow garments. His head looks like it is dripping water, even though no moisture touched it.»[1]

In the Ḥadith that An-Nawwās bin Sam‘ān narrated,

«فَنَزَّلَ عَلَى الْمَيْمَامَةِ الْبَيْضَاءِ ِّمُيِّقْيِي ذِيَّنَانِ: وَأَنْفُقْتَ رِيَاءَ حَيْثَ ِّثَيِّينَهُ كَثِيرًا غَيْرَ مَحِيطِهِ عَلَى أُحْبَاسِهِ مَلِكِيْنِ إِذَا طَلَأَ رَأْسُهُ فَطَرُ، وَإِذَا رَفَعَ هَلْتَرُ مَنْ يُتَحْزَرُ مَثْلُ جَمَاعِ اللَّهُوَالْلَّوْلَوَ لَا يَجُلُّ لِكَأَفِي بِحُسْبُهُ وَيْلُ يَشْتَقِيهِ حَيْثُ يَشْتَقِيهِ طَرَفُهُ»

«He will descend close to the white minaret to the east of Damascus. He will be wearing two garments lightly colored with saffron, having his hands on the wings of two angels. Whenever he lowers his head, drops will fall off of it. Whenever he raises his head, precious jewels like pearls will fall off of it. No disbeliever can survive 'Isa’s breath, and his breath reaches the distance of his sight.»[2]

Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allah ☪ said,

«أَلْيَأَتُ أَشْرِي بِي أَلْيَأَتُ مُوسَى»

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

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

«مُضْطَرِبْتُ، رَجُلٌ الْرَّأسِ كَأَنَّهُ مِنْ رِجَالِيَّ شَفْوَةٍ»

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

«وَلَقِيتُ عِيسَى، فَقَالَ عِيسَى، فَقَالَ: «رَبِّ، أَخْرَحْ كَأَنَّهُ خَرَجْ مِنْ دِمَاسٍ» يَعْنِي الْحَمَامُ، وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَأَلْيَأَهُ بِهِ»

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

[3] The name of a tribe, descending from the Qaḥṭānī Arabs.
Al-Bukhāri recorded that Mujāhid said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

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

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

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

Muslim recorded that the Messenger of Allāh ﷺ said,

«In a dream, I was at the Ka'bah and Allāh made me see a light-colored man, a color that is as beautiful as a light-colored man could be, with combed hair that reached his shoulders. His hair was dripping water, and he was leaning on the shoulders of two men while circling the Ka'bah. I asked, 'Who is this man?' I was told, 'This is the Al-Masīḥ, son of Maryam.' Behind him, I saw a man with very curly hair who was blind

[1] Fath Al-Bāri 6:549, “Az-Zuṭṭ”, the term was used to refer to a people from India or the Sudan region. See An-Nihāyah.
in his right eye. He looked exactly as Ibn Qaṭan, and he was leaning on the shoulder of a man while circling the House. I asked, 'Who is this man?' I was told, 'He is Al-Masih Ad-Dajjāl.'\textsuperscript{1}

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

\[\text{While I was asleep circumambulating the Ka'bah (in my dream), I suddenly saw a man of brown complexion and ample hair walking between two men with water dripping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjāl.' The person he most resembled is Ibn Qaṭan.'}\textsuperscript{2}

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

\[\text{And on the Day of Resurrection, he (Ḥūsān) will be a witness against them.}\]

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

\[\text{And (remember) when Allāh will say (on the Day of Resurrection): 'O Ḥūsān, son of Maryam! Did you say unto men...'}}\textsuperscript{4} until,

\[\text{\textsuperscript{1} Muslim 1:154.}\]
\[\text{\textsuperscript{2} Fath Al-Bāri 6:550.}\]
 Almighty, the All-Wise.

«Almighty, the All-Wise.»

«160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them—and for their hindering many from Allah’s way.»

«161. And their taking of Ribā though they were forbidden from taking it, and their devouring men’s substance wrongfully. And We have prepared for the disbelievers among them a painful torment.»

«162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you; and those who perform the Salah, and give Zakāh and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.»

Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing

Allāh states that because of the injustice and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them. This prohibition could be only that of decree, meaning that Allāh allowed the Jews to falsely interpret their Book and change and alter the information about what was allowed for them. They thus, out of exaggeration and extremism in the religion, prohibited some things for themselves. It could also mean that in the Tawrāh, Allāh prohibited things that were allowed for them before. Allāh said,
All food was lawful to the Children of Israel, except what Isrā’il made unlawful for himself before the Tawrāḥ was revealed.

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

وَعَلَىٰ الْأَلْبَاضِ كَانُوا حَرَّمُوا حَرَّمًا حُكْمًا يَقْطَعُونَ الْآنَارُ وَيَقْطَعُونَ حُرُمًا لَعَلَّهُمْ يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ أَنَّهُمْ L

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.

This means, We prohibited these things for them because they deserved it due to their transgression, injustice, defying their Messenger and disputing with him. So Allāh said;

فَبَعَلاً بِنَّ الْأَلْبَاضِ كَانُوا حَرَّمًا عَلَىٰ هُمْ كِبَارًا أَجْلَبُ الْقُلُوبِ وَبَصَرُّهُمْ عَن سَبِيلِ أَمِّيٓ

For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allāh’s way.

This Āyah states that they hindered themselves and others from following the truth, and this is the behavior that they brought from the past to the present. This is why they were and still are the enemies of the Messengers, killing many of the Prophets. They also denied Muḥammad and Ġsā, peace be upon them.

Allāh said,

وَأَنْصَرُوكَ إِنَّا وَقَدْ نَعَمَتُ عَلَيْهِ

And their taking of Ribā’ though they were forbidden from taking it,

Allāh prohibited them from taking Ribā’, yet they did so
using various kinds of tricks, ploys and cons, thus devouring people's property unjustly. Allâh said,

«And We have prepared for the disbelievers among them a painful torment.» Allâh then said,

«But those among them who are well-grounded in knowledge...»

firm in the religion and full of beneficial knowledge. We mentioned this subject when we explained Sûrah Al 'Imrân (3). The âyâh;

«...and the believers...» refers to the well-grounded in knowledge;

«believe in what has been sent down to you and what was sent down before you;»

Ibn 'Abbâs said, "This âyâh was revealed concerning ' Abdullâh bin Salâm, Thâlabâh bin Sa'yah, Zayd bin Sa'yah and Asad bin 'Ubayd who embraced Islâm and believed what Allâh sent Muhammâd with. Allâh said,

«...and give Zakâh.» This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both. Allâh knows best.

«...and believe in Allâh and in the Last Day.»

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

«It is they,» those whom the âyâh described above,
To whom We shall give a great reward. 

means Paradise.

Verily, We have sent the revelation to Nūḥ and the Prophets after him; We (also) sent the revelation to Ibrāhīm, Ismā‘īl, Ishaq, Ya‘qūb, and Al-Asbāt, (the offspring of the twelve sons of Ya‘qūb) ‘Īsā, Ayyūb, Yūnus, Hārūn, and Sulaymān; and to Dāwūd We gave the Zabūr.

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

Messengers as bearers of good news and warning, in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.
Revelation Came to Prophet Muḥammad ﷺ, Just as it Came to the Prophets Before Him

Muḥammad bin Isḥāq narrated that Muḥammad bin Abī Muḥammad said that ʿİkrīmah, or Saʿīd bin Jubayr, related to Ibn ʿAbbās that he said, “Sukayn and ʿAdi bin Zayd said, ‘O Muḥammad! We do not know that Allāh sent down anything to any human after Mūsā.’ Allāh sent down a rebuttal of their statement,

«Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him.»

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

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

«...and to Dāwūd We gave the Zabūr.»

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

Twenty-Five Prophets Are Mentioned in the Qur’ān

Allāh said,

«And Messengers We have mentioned to you before, and Messengers We have not mentioned to you»

Before the revelation of this Āyah. The following are the names of the Prophets whom Allāh named in the Qur’ān. They are: Ādām, Idrīs, Nūḥ (Noah), Hūd, Sālīḥ, Ibrāhīm (Abraham), Lūṭ, Ismāʿīl (Ishmael), Isḥāq (Isaac), Yaʿqūb (Jacob), Yūsuf (Joseph), Ayyūb (Job), Shuʿayb, Mūsā (Moses), Hārūn (Aaron), Yūnus (Jonah), Dāwūd (David), Sulaymān (Solomon), Ilyās (Elias), Al-

[1] At-Ṭabarī 9:400 The chain of narrators for this report is not authentic.
Yasa' (Elisha), Zakariyya (Zachariya), Ya'ya (John) and Ísá (Jesus), and their leader, Muhammad ﷺ. Several scholars of Tafsir also listed Dhul-Kifl among the Prophets.

Allah's statement,

«وَرَسَلَنَّنَا أَمِينَ قَمْصَا تَأْيِنَكُمْ»

«and Messengers We have not mentioned to you,»

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

The Virtue of Mūsā

Allah said,

«وَكَلَّمَنَ اللَّهُ مُوسَى تَحْكِيماً»

«and to Mūsā Allah spoke directly.»

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

وَكَلَّمَنَ اللَّهُ مُوسَى تَحْكِيماً

"and to Allah, Mūsā spoke directly.""

Abu Bakr said, 'Only a disbeliever would recite it like this.' Al-A'mash recited it with Yahyā bin Withāb, who recited it with Abu ‘Abdur-Rahāmān As-Sulami who recited it with ‘Ali bin Abī Tālib who recited with the Messenger of Allah ﷺ.

«وَكَلَّمَنَ اللَّهُ مُوسَى تَحْكِيماً»

«and to Mūsā Allah spoke directly.»

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

Allāh’s statement,

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

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

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

Allāh said,

«Messengers as bearers of good news as well as of warning,»

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

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

Allāh sent down His Books and sent His Messengers with good news and warnings. He explained what He likes and is pleased with and what He dislikes and is displeased with. This way, no one will have an excuse with Allāh. Allāh said in other Āyāt,

«And if We had destroyed them with a torment before this, they would surely have said: “Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced.”» and,

«And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth.»
It is recorded in the Two Sahīhs that Ibn Mas‘ūd said that the Messenger of Allāh ﷺ said,

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

In another narration, the Prophet ﷺ said,

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

«166. But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.»

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

«168. Verily, those who disbelieve and did wrong; Allāh will not forgive them, nor will He guide them to a way.»

«169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh.»

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

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

Allāh’s statement

إِنَّا أُنْضِجْتُ إِلَيْكَ

Verily, We have inspired you…

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

لِكُلِّ أَنْبَأْتُهُمُ الْحَقَّ أَنْ أَرْسَلَنِي إِلَيْكُمْ

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

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

أَلَّا تَأْمُرْ بِالْكَفُّارِ بَعْدَ مَا نُكْرِهْتُمْ وَلَا تَنْزِي حُكْمِي نَزْلًا

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

Allāh then said,

أَنِّي عَلِيمُ

He has sent it down with His knowledge,

The knowledge of His that He willed His servants to have access to. Knowledge about the clear signs of guidance and truth, what Allāh likes and is pleased with, what He dislikes and is displeased with, and knowledge of the Unseen, such as the past and the future. This also includes knowledge about His honorable attributes that no sent Messenger or illustrious angel can even know without Allāh’s leave. Similarly, Allāh said,

وَلَا يَجَمَّعُنَّ مَثْلَهُ مِنْ عِلْمِهِ إِلَّا يَا كَانَةٌ

And they will never compass anything of His knowledge except that which He wills. and,

وَلَا يَجَمَّعُوْبِهِ خَلَقًا
but they will never compass anything of His knowledge.
Allâh’s statement,

«and the angels bear witness.» to the truth of what you came with and what was revealed and sent down to you, along with Allâh’s testimony to the same,

«And Allâh is All-Sufficient as a Witness.» Allâh said,

«Verily, those who disbelieve and prevent (others) from the path of Allâh, they have certainly strayed far away.»
For they are disbelievers themselves and do not follow the truth. They strive hard to prevent people from following and embracing Allâh’s path. Therefore, they have defied the truth, deviated, and strayed far away from it. Allâh also mentions His judgment against those who disbelieve in His Âyât, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allâh states that He will not forgive them;

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

«Except the way of Hell, to dwell therein forever...» and this is the exception. Allâh then said,

«O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you.»
This Âyâh means, Muhammâd â î has come to you with guidance, the religion of truth and clear proof from Allâh. Therefore, believe in what he has brought you and follow him, for this is better for you. Allâh then said,
But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth.

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

وَقَدْ مَرَّتْ نَهْرٌ أَنَامُ هَذَا وَذَٰلِكَ اللَّهُ الْعَلِيمُ الْخَبِيرُ

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

Allah said here,

(And Allah is Ever All-Knowing.)

He knows those who deserve to be guided, and He will guide them. He also knows those who deserve deviation, and He leads them to it,

(All-Wise) in His statements, actions, legislation and all that He decrees.
171. O People of the Scripture! Do not exceed the limits in your religion, nor say of Allah except the truth. Al-Masih ‘Isa, son of Maryam, was (no more than) a Messenger of Allah and His Word, which He bestowed on Maryam and a spirit from [created by] Him; so believe in Allah and His Messengers. Say not: “Three!” Cease! (it is) better for you. For Allah is (the only) One God, hallowed be He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.

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

Allah forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs, especially among the Christians. The Christians exaggerated over ‘Isa until they elevated him above the grade that Allah gave him. They elevated him from the rank of prophethood to being a god, whom they worshipped just as they worshipped Allah. They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies. This is why Allah said,

(They took their rabbis and their monks to be their lords besides Allah.)

Imam Ahmad recorded that Ibn ‘Abbás said that ‘Umar said that the Messenger of Allah ﷺ said,

لا تعلفصلوني كأن أطرف التصاريحي جيسي ابن مريم. فإنما أنا عبد فقولوا: عبد الله ورسوله.

“Do not unduly praise me like the Christians exaggerated over ‘Isa, son of Maryam. Verily, I am only a servant, so say, ‘Allah’s servant and His Messenger.’”[1]

This is the wording of Al-Bukhari.[2]

Imām Ahmad recorded that Anas bin Mālik said that a man once said, “O Muhammad! You are our master and the son of our master, our most righteous person and the son of our most righteous person...” The Messenger of Allāh said,

"O people! Say what you have to say, but do not allow Shaytān to trick you. I am Muhammad bin 'Abdullāh, Allāh’s servant and Messenger. By Allāh! I do not like that you elevate me above the rank that Allāh has granted me."[1]

Allāh’s statement,

«لَا تَزْنَؤَا عَلَى اللَّهِ إِلَّا الْحَقَّ»

<nor say of Allāh except the truth.>

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

«إِنَّا الْمُسْيِحَ بِسِيَّةِ اِنْ نَرْسُولُ اللَّهِ وَصَيِّدِيْنَهُ أَنتَ إِلَى مَرْحِمِ رَبِّكَ دَنْتَهُ»

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

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

And Allâh said,

«Verily, the likeness of ‘Isâ before Allâh is the likeness of Ádâm. He created him from dust, then (He) said to him: “Be!” – and he was.»

«And she who guarded her chastity, We breathed into her (garment) and We made her and her son [‘Isâ] a sign for all that exits.» (21:91)

«And Maryam, the daughter of ‘Imrân who guarded her chastity,»

and Allâh said concerning the Messiah,

«He [‘Isâ] was not more than a servant. We granted Our favor to him.»

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

‘Abdur-Razzâq narrated that Ma’mar said that Qatâdah said that the Ayah,

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

means, He said,
Be and he was. \[1\]

Ibn Abī Ḥātim recorded that Ahmad bin Sinān Al-Wāsīṭi said that he heard Shādh bin Yahyā saying about Allāh’s statement,

«وَصَلَّيْنَاهُ ۖ أَلَقْنَاهُ إِلَى مَعْرِيضٍ وَرُوحٍ دُنْنِيَّةٍ»

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

“Īsā was not the word. Rather, ‘Īsā came to existence because of the word.” \[2\]

Al-Bukhārī recorded that ‘Ubādah bin Aṣ-Ṣāmiṭ said that the Prophet ﷺ said,

«مَنْ شَهِدَ أنَّ لَأَلِهَةَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ لَحَمِيَّةَ عَبْدُ اللَّهِ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتَهُ أَلَفَاهَا إِلَى مَرْزَمٍ وَرُوحٍ مَّنْهُ وَأَنَّ الْجَنَّةَ حَنُّى وَالْحَيَّ وَالْأَمْرُ حَنْئًا أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَالِ»

«If anyone testifies that none has the right to be worshipped but Allāh Alone Who has no partners, and that Muhammad is His servant and Messenger, and that ‘Īsā is Allāh’s servant and Messenger and His Word which He bestowed on Maryam and a spirit created by Him, and that Paradise is true and Hell is true, then Allāh will admit him into Paradise with the deeds which he performed.” \[3\]

In another narration, the Prophet ﷺ said,

«فِمِّ أَبْوَابِ الْجَنَّةِ الْمُقْلِدُ يَدْخُلُ مِنْ أَبْيُها شَأْأً»

«...through any of the eight doors of Paradise he wishes.” \[4\]

Muslim also recorded it. Therefore, ‘Rūḥ from Allāh’, in the Āyah and the Ḥadīth is similar to Allāh’s statement,

«وَيُصَدِّرُ مَنْ كَثِرَ مَنَافِعُ وَمَا لَا يَأْمُرُهُ بِحَيَاةٍ دَيْنَى»

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

\[1\] ‘Abdur-Razzāq 1:177.
\[2\] Ibn Abī Ḥātim: 6310.
\[3\] Fath Al-Bāri 6:547.
\[4\] Muslim 1:57.
meaning, from His creation. 'from Him' does not mean that it is a part of Him, as the Christians claim, may Allāh's continued curses be upon them. Saying that something is from Allāh, such as the spirit of Allāh, the she-camel of Allāh or the House of Allāh, is meant to honor such items. Allāh said,

"This is the she-camel of Allāh..." and,

(and sanctify My House for those who circumambulate it.)

An authentic Ḥadīth states,

"I will enter on my Lord in His Home"[1]

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

"so believe in Allāh and His Messengers."

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

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

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

Allāh said by the end of the same Sūrah,

«And (remember) when Allāh will say (on the Day of Resurrection): “O Īśā, son of Maryām! Did you say unto men: 'Worship me'?” No doubt, in disbelief are they who say that Allāh is the Messiah, son of Maryām.»

The Christians, may Allāh curse them, have no limit to their disbelief because of their ignorance, so their deviant statements and their misguidance grows. Some of them believe that Īśā is Allāh, some believe that he is one in a trinity and some believe that he is the son of Allāh. Their beliefs and creeds are numerous and contradict each other, prompting some people to say that if ten Christians meet, they would end up with eleven sects!

The Christian Sects

Saʿīd bin Baṭrīq, the Patriarch of Alexandria and a famous Christian scholar, mentioned in the year four hundred after the Hijrah, that a Christian Council convened during the reign of Constantine, who built the city that bears his name. In this Council, the Christians came up with what they called the Great Trust, which in reality is the Great Treachery. There were more than two thousand patriarchs in this Council, and they were in such disarray that they divided into many sects, where some sects had twenty, fifty or a hundred members, etc. When the king saw that there were more than three hundred Patriarchs who had the same idea, he agreed with them and adopted their creed. Constantine who was a deviant philosopher – gave his support to this sect for which, as an honor, churches were built and doctrines were taught to young children, who were baptized on this creed, and books were written about it. Meanwhile, the king oppressed all other sects. Another Council produced the sect known as the Jacobites, while the Nestorians were formed in a third Council. These three sects agreed that Īśā was divine, but disputed regarding the manner in which Īśā’s divinity was related to his humanity; were they in unity or did Allāh incarnate in Īśā? All three of these sects accuse each other of heresy and, we
believe that all three of them are disbelievers. Allāh said,

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

"If Allāh be the only One God, how could He have a son.

and He is holier than such claim,

"To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs,"

for all are creatures, property and servants under His control and disposal, and He is the Disposer of the affairs. Therefore, how can He have a wife or a son among them,

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

"And they say: "The Most Gracious (Allāh) has begotten a son. Indeed you have brought forth (said) a terrible evil thing."

Up to His saying,

"Alone."

"Alone."

"Alone."

172. Al-Masīh will never be too proud to be a servant of Allāh, nor the angels who are the near (to Allāh). And
whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.

The Prophets and Angels Are Never too Proud to Worship Allah

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

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

[they] will never be arrogant,\(^1\) Allah then said,

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

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

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

Allah will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor.

«But as for those who refused His worship and were proud,»

out of arrogance, they refused to obey and worship Him,

\[^1\] At-Ṭabarî 9:424.
Sūrah 4. An-Nisā’ (174 - 175) (Part-6)

«He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.»

In another Ayah, Allah said,

«Verily! Those who scorn My worship, they will surely enter Hell in humiliation, degradation, disgrace and dishonor, for they were arrogant and rebellious.

174. O mankind! Verily, there has come to you a convincing proof from your Lord; and We sent down to you a manifest light.

175. So, as for those who believed in Allah and held fast to [depend on] Him, He will admit them to His mercy and grace (i.e. Paradise), and guide them to Himself by a straight path.

The Description of the Revelation that Came From Allah

Allah informs all people that a plain, unequivocal proof has come to them from Him. One that eradicates all possibility of having an excuse, or falling prey to evil doubts. Allah said,

«and We sent down to you a manifest light.»

that directs to the Truth. Ibn Jurayj and others said, “It is the Qur’an.”[1]

«So, as for those who believed in Allah and held fast to [depend on] Him,»

by worshipping Him and relying on Him for each and every thing. Ibn Jurayj said that this part of the Ayah means, “They believe in Allah and hold fast to the Qur’an.”[2]

He will admit them to His mercy and grace, meaning, He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him.

(and guide them to Himself by a straight path.) and a clear way that has no wickedness in it or deviation. This, indeed, is the description of the believers in this life and the Hereafter, as they are on the straight and safe path in matters of action and creed. In the Hereafter, they are on the straight path of Allah that leads to the gardens of Paradise.

They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalâlah. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance, and [in her case] he will be her heir if she has no children. If there are two sisters, they shall have two-thirds of the inheritance; if there are
brothers and sisters, the male will have twice the share of the female. (Thus) does Allah make clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything."

This is the Last Ayah Ever Revealed, the Ruling on Al-Kalalah

Al-Bukhari recorded that Al-Bara’ said that the last Sura to be revealed was Sura Bara’ah (chapter 9) and the last Ayah to be revealed was,

\[\text{They ask you for a legal verdict…}^{[1]}\]

Imam Ahmad recorded that Jabir bin ‘Abdullah said, “The Messenger of Allah ﷺ came visiting me when I was so ill that I fell unconscious. He performed ablution and poured the remaining water on me, or had it poured on me. When I regained consciousness, I said, ‘I will only leave inheritance through Kalalah, so what about the inheritance that I leave behind?’ Allah later revealed the Ayah about Faraid (inheritance [4:11]).”^{[2]} The Two Sahihs^{[3]} and also the Group recorded it. In one of the wordings, Jabir said that the Ayah on inheritance was revealed;

\[\text{They ask you for a legal verdict. Say: “Allah directs (thus) about Al-Kalalah.”}^{[4]}\]

The wording of the Ayah indicates that the question was about the Kalalah,

\[\text{Say: “Allah directs (thus)…}^{[4]}\]

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

\[^{[1]}\text{Fath Al-Ba’ri 8:117.}\]
\[^{[2]}\text{Ahmad 3:298.}\]
\[^{[3]}\text{Fath Al-Ba’ri 12:26 and Muslim 3:1235.}\]
leaves behind neither descendants, nor ascendants. Some said that the *Kalālah* pertains to one who has no offspring, as the *Āyah* states,

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

The meaning and ruling of *Kalālah* was somewhat confusing to the Leader of the Faithful ‘Umar bin Al-Khaṭṭāb. It is recorded in the Two *Sahih*s that ‘Umar said, “There are three matters that I wished the Messenger of Allāh ﷺ had explained to us, so that we could abide by his explanation. (They are: the share in the inheritance of) the grandfather, the *Kalālah* and a certain type of *Ribā*.”[1] Imām Aḥmad recorded that Ma’dān bin Abi Ṭalḥah said that ‘Umar bin Al-Khaṭṭāb said, “There is nothing that I asked the Messenger of Allāh ﷺ about its meaning more than the *Kalālah*, until he stabbed me with his finger in my chest and said,

«The *Āyah* that is in the end of *Sūrat An-Nisā‘* should suffice for you.»[2]

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

**The Meaning of This *Āyah***

Allāh said,

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

«Everything will perish save His Face.»

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

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

Allāh said here,

*(Q.s. 4:176)*

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

*(Q.s. 4:176)*

«Leaving a sister, she shall have half the inheritance.»

Had there been a surviving ascendant, the sister would not have inherited anything, and there is a consensus on this point. Therefore, this Āyah is referring to the man who dies leaving behind neither descendants nor ascendants, as is apparent for those who contemplate its meaning. This is because when there is a surviving parent, the sister does not inherit anything, let alone half of the inheritance.

Ibn Jarīr and others mentioned that Ibn 'Abbās and Ibn Az-Zubayr used to judge that if a person dies and leaves behind a daughter and a sister, the sister does not inherit anything. They would recite,

*(Q.s. 4:176)*

«If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.»

They said that if one leaves behind a daughter, then he has left behind a child. Therefore the sister does not get anything. The majority of scholars disagreed with them, saying the daughter gets one half and the sister the other half, relying on other evidence. This Āyah (4:176 above) gives the sister half of the inheritance in the case that it specifies. As for giving the sister half in other cases, Al-Bukhārī recorded that Sulaymān said that Ibrāhīm reported to Al-Aswad that he said, “During the time of the Messenger of Allāh ⁴, Mu‘ādh bin Jabal gave a judgment that the daughter gets one half and the sister the other half.”¹¹ Al-Bukhārī recorded that Huzayl bin Shurāḥbīl

¹¹ Al-Bukhārī: 6741.
said, "Abu Mūsā Al-Ash'arī was asked about the case when there was a daughter, grand-daughter and sister to inherit. He said, ‘The daughter gets one-half and the sister one-half.’ Go and ask Ibn Mas'ūd, although I think he is going to agree with me.’ So Ibn Mas'ūd was asked and was told about Abu Mūsā’s answer, and Ibn Mas'ūd commented, ‘I would have deviated then and would not have become among those who are rightly guided. I will give a judgment similar to the judgment given by the Prophet ﷺ. The daughter gets one-half, the grand-daughter gets one-sixth, and these two shares will add up to two-thirds. Whatever is left will be for the sister.’ We went back to Abu Mūsā and conveyed to him Ibn Mas'ūd’s answer and he said, ‘Do not ask me (for legal verdicts) as long as this scholar is still among you.’”[1]

Allāh then said,

وَلَّهُمَا بَيْنَفَهُما إِنْ لَمْ يَكُن لَّا وَلَدٌ

‘...and he will be her heir if she has no children.’

This Ayah means, the brother inherits all of that his sister leaves behind if she has no surviving offspring or parents. If she has a surviving parent, her brother would not inherit anything. If there is someone who gets a fixed share in the inheritance, such as a husband or half brother from the mother’s side, they take their share and the rest goes to the brother. It is recorded in the Two Sahīhs that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

أَلْفَحِفَا النَّفَرَاتَيْنَ إِبْنَاهَا، فَمَا أَنْقَبَ النَّفَرَاتَيْنَ فَلْيَوْلُنَّ رَجُلًا ذَّكَرٍ

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

Allāh said,

إِنِ الْخَلَقَ كُلَّهُ مُطَابِقٌ لِّلْخَلَقِ مَا زَدَّقُ مِنْهُ مِنْهُ

‘If there are two sisters, they shall have two-thirds of the inheritance;’

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


share in the two-thirds. From this Ayah, the scholars took the ruling regarding the two daughters, or more, that they share in the two-thirds, just as the share of the sisters (two or more) was taken from the Ayah about the daughters,

\[\text{if (there are) only daughters, two or more, their share is two thirds of the inheritance.}\ [4:11].\]

Allah said,

\[\text{if there are brothers and sisters, the male will have twice the share of the female.}\]

This is the share that the male relatives (sons, grandsons, brothers) regularly get, that is, twice as much as the female gets. Allah said,

\[\text{(Thus) does Allah make clear to you...}\]

His Law and set limits, clarifying His legislation,

\[\text{Lest you go astray.}\] from the truth after this explanation,

\[\text{And Allah is the All-Knower of everything.}\]

Allah has perfect knowledge in the consequences of everything and in the benefit that each matter carries for His servants. He also knows what each of the relatives deserves from the inheritance, according to the degree of relation he or she has with the deceased.

Ibn Jarir recorded that Tariq bin Shihab said that Umar gathered the Companions of the Messenger of Allah (ﷺ) once and said, "I will give a ruling concerning the Kalalah that even women will talk about it in their bedrooms." A snake then appeared in the house and the gathering had to disperse. Umar commented, 'Had Allah willed this (Umar's verdict regarding the Kalalah) to happen, it would have happened.'[1]

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

\[
\text{لاَ تَغْرَبَ الْحَمْلَانَ فَتَأْخُذُوهُمْ وَلاَ تَغْرَبَ الْحَمْلَانَ فَتَأْخُذُوهُمْ مُحْتَذِّيَّ مَنْ عَلِينَ}
\]

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

And Allāh knows best.

The **Tafsir of Sūrat Al-Mā'idah**

(Chapter - 5)

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

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

﴾إِذَا جَاءَتِكَ نُصْرُ اللَّهِ وَالْفَتْحُ﴿

﴾When there comes the help of Allāh and the Conquest.﴾[2]

Al-Ḥākim collected a narration similar to that of At-Tirmidhi in his Mustadrak, and he said, “It is Ṣaḥīḥ according to the criteria of the Two Shaykhs and they did not record it.”[3] Al-Ḥākim narrated that Jubayr bin Nufayr said, “I performed Ḥajj once and visited ‘Ā'ishah and she said to me, ‘O Jubayr! Do you read (or memorize) Al-Mā'idah?’ I answered ‘Yes.’ She said, ‘It was the last Sūrah to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible.’” Al-Ḥākim said, “It is Ṣaḥīḥ according to the criteria of the Two Shaykhs and they did not record it.”[4] Iyām Aḥmad recorded that ‘Abdur-Rahmān bin Mahdi related that Mu‘āwiyyah bin Šāliḥ added this statement in the last Ḥadīth, “I (Jubayr) also asked ‘Ā'ishah about the Messenger of Allāh’s conduct and she answered by saying, ‘The Qur’ān.’” An-Nasā’ī also recorded it.[5]

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In the Name of Allah, Most Gracious, Most Merciful.

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

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

Ibn Abi Hatim recorded that a man came to ‘Abdullah bin Mas‘ud and said to him, “Advise me.” He said, “When you hear Allah’s statement,

[Translation of the verse]

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

[Translation of the verse]

O you who believe! reads in the Tawrâh, ‘O you who are in need.’” Allah said,
Fulfill (your) obligations.

Ibn 'Abbās, Mujāhid and others said that ‘obligations’ here means treaties. Ibn Jarīr mentioned that there is a consensus for this view. Ibn Jarīr also said that it means treaties, such as the alliances that they used to conduct. ‘Ali bin Abī Tālīhah reported that Ibn ‘Abbās commented:

O you who believe! Fulfill (your) obligations.

"Refers to the covenants, meaning, what Allāh permitted, prohibited, ordained and set limits for in the Qur'ān. Therefore, do not commit treachery or break the covenants. Allāh emphasized this command when He said,

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

unhappy (evil) home (i.e. Hell)."

Ad-Daḥḥāk said that,

Fulfill your obligations.

"Refers to what Allāh has permitted and what He has prohibited. Allāh has taken the covenant from those who proclaim their faith in the Prophet ﷺ and the Book to fulfill the obligations that He has ordered for them in the permissible and the impermissible."

Explaining the Lawful and the Unlawful Beasts

Allāh said,
Lawful to you (for food) are all the beasts of cattle\(^1\) camels, cows and sheep, as Al-Ḥasan, Qatādah and several others stated.\(^1\) Ibn Jarir said that this Tafsīr conforms to the meaning of (‘beasts of cattle’) that the Arabs had. We should mention that Ibn ʿUmar, Ibn ʿAbbās and others relied on this Āyah as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother. \(^2\) There is a Hadīth to the same effect collected in the Sunan of Abu Dāwud, At-Tirmidhi and Ibn Mājah and narrated by Abu Saʿīd who said, “We asked, ‘O Messenger of Allah! When we slaughter a camel, cow or sheep, we sometimes find a fetus in its belly, should we discard it or eat its meat?’ He said,

\[کلیرهّ إن شئت ف وإن ذکارة ذکارة أموه]

“Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.”\(^3\)

At-Tirmidhi said, “This Hadīth is Ḥasan.”\(^3\) Abu Dāwud recorded that Jābir bin ʿAbdullāh said that the Messenger of Allāh ﷺ said,

\[ذکارة البطن ذکارة أموه]

“Proper slaughter of the fetus is fulfilled with the slaughter of its mother.” Only Abu Dāwud collected this narration.\(^4\)

Allāh’s statement,

\[لا إلا ما يليك عندكم]

(except that which will be announced to you (herein)).\(^5\)

‘Ali bin Abi Ṭālḥah reported that Ibn ʿAbbās said that it refers to, “The flesh of dead animals, blood and the meat of swine.”\(^5\) Qatādah said, “The meat of dead animals and animals slaughtered without Allāh’s Name being pronounced at the time of slaughtering.”\(^6\) It appears, and Allāh knows best, that the Āyah refers to Allāh’s other statement,

\(^{[1]}\) At-Ṭabari 9:455.
\(^{[2]}\) At-Ṭabari 9:456.
\(^{[4]}\) Abu Dāwud 3:253.
\(^{[5]}\) At-Ṭabari 9:458.
\(^{[6]}\) At-Ṭabari 9:458.
Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allāh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.  [5:3],

for although the animals mentioned in this Ayah are types of permissible cattle (except for swine), they become impermissible under the circumstances that the Ayah [5:3] specifies. This is why Allāh said afterwards,

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

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

Lawful to you are all the beasts of cattle except that which will be announced to you.

means, except the specific circumstances that prohibit some of these which will be announced to you.

Allāh said,

(game (also) being unlawful when you assume Ḥāram.)

Some scholars said that the general meaning of ‘cattle’ includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazelle, wild cattle and wild donkeys. Allāh made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of Ḥāram. It was also reported that the meaning here is, “We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of Ḥāram.” Allāh said,
But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.

This Āyah means, “We allowed eating the meat of dead animals, when one is forced by necessity, under the condition that one is not transgressing the limits or overstepping them.” Here, Allāh states, “Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of Ḥırmām, for this is the decision of Allāh, Who is the Most Wise in all that He commands and forbids.” So Allāh said;

Verily, Allāh commands that which He wills.

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

Allāh continues,

O you who believe! Violate not the sanctity of Sha‘ā’ir Allāh (the symbols of Allāh).

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

nor of the Sacred Month,

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

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

and,

Verily, the number of months with Allâh is twelve months (in a year).

Al-Bukhâri recorded in his Sahîh that Abu Bakrah said that the Messenger of Allâh ﷺ said during the Farewell Hajj,

The division of time has returned as it was when Allâh created the Heavens and the earth. The year is twelve months, four of which are sacred: Three are in succession, (they are:) Dhul-Qa’dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumâdâ (Ath-Thaniyah) and Sha’bân.¹¹

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

Taking the Hady² to the Sacred House of Allâh, Al-Ka’bah

Allâh’s statement,

means, do not abandon the practice of bringing the Hady (sacrificial animals) to the Sacred House, as this ritual is a form of honoring the symbols of Allâh. Do not abandon the practice of garlanding these animals on their necks, so that they are distinguished from other cattle. This way, it will be

¹¹ Fath Al-Bârî 10:10.

² The animal offered as a sacrifice by the pilgrims.
known that these animals are intended to be offered as Hady at the Ka'bah, and thus those who might intend some harm to them would refrain from doing so. Those who see the Hady might be encouraged to imitate this ritual, and indeed, he who calls to a type of guidance, will earn rewards equal to the rewards of those who follow his lead, without decrease in their own rewards. When the Messenger of Allah ﷺ intended to perform Hajj, he spent the night at Dhul-Ḥulayfah, which is also called Wādi Al-‘Aqiq. In the morning, the Prophet ﷺ made rounds with his wives, who were nine at that time, performed Ghusl (bath), applied some perfume and performed a two Rak'ah prayer. He then garlanded the Hady and announced aloud his intention to perform Hajj and Umrah. The Prophet’s Hady at the time consisted of plenty of camels, more than sixty, and they were among the best animals, the healthiest and most physically acceptable, just as Allah’s statement proclaims,

«Thus it is, and whosoever honors the symbols of Allah, then it is truly, from the piety of the hearts.»

Muqātil bin Ḥayyān said that Allah’s statement,

«nor the garlands» means, “Do not breach their sanctity.” During the time of Jahiliyyah, the people used to garland themselves with animal hair and pelts when they left their areas in months other than the Sacred Months. The idolators of the Sacred House Area used to garland themselves with the tree-stems of the Sacred Area, so that they were granted safe passage.” This statement was collected by Ibn Abī Ḥātim, who also recorded that Ibn ‘Abbās said, “There are two Āyāt in this Sūrah (Al-Mā‘idah) that were abrogated, the Āyah about the garlands [5:2], and

«So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them.»

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

Allāh said,

\[
\text{nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.}
\]

The Āyah commands: Do not fight people who are heading towards the Sacred House of Allāh, which if anyone enters it, he must be granted safe refuge. Likewise, those who are heading towards the Sacred House seeking the bounty and good pleasure of Allāh, must not be stopped, prevented, or frightened away from entering the Sacred House. Mujāhid, ‘Aṭā‘, Abu Al-‘Āliyah, Muṭarrif bin ‘Abdullāh, ‘Abdullāh bin ‘Ubayd bin ‘Umayr, Ar-Rabi‘ bin Anas, Muqātil bin Ḥayyān, Qatādah and several others said that,

\[
\text{seeking the bounty of their Lord.}
\]

refers to trading.\(^{[1]}\) A similar discussion preceded concerning the Āyah;

\[
\text{There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).}
\]

Allāh said;

\[
\text{and pleasure.}
\]

Ibn ‘Abbās said that the word ‘pleasure’ in the Āyah refers to, “seeking Allāh’s pleasure by their Hajj.” ʿIkrimah, As-Suddi and Ibn Jarīr mentioned that this Āyah was revealed concerning Al-Ḥuṭam bin Hind Al-Bakri, who had raided the cattle belonging to the people of Al-Madinah. The following year, he wanted to perform ʿUmrah to the House of Allāh and some of the Companions wanted to attack him on his way to

\(^{[1]}\) ʿAt-Ṭabari 9:480-481.
the House. Allāh revealed,

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

**Hunting Game is Permissible After Ḳhālām Ends**

Allāh said,

«وَإِذَا سَكَّتَتْ النَّارِ»

«But when you finish the Ḳhālām, then hunt.»

When you end your Ḳhālām, it is permitted for you to hunt game, which was prohibited for you during Ḳhālām. Although this Āyah contains a command that takes effect after the end of a state of prohibition (during Ḳhālām in this case), the Āyah, in fact, brings back the ruling that was previously in effect. If the previous ruling was an obligation, the new command will uphold that obligation, and such is the case with recommended and permissible matters. There are many Āyāt that deny that the ruling in such cases is always an obligation. Such is also the case against those who say that it is always merely allowed. What we mentioned here is the correct opinion that employs the available evidence, and Allāh knows best.

**Justice is Always Necessary**

Allāh said,

«وَلَا يَحْمِلُنَّكُمْ شَيْئًا قَوْمٌ فَوْرًا مِّنَ الْمُحِيَّةِ الْمُحْيِيَةِ»

«and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Ḥaram (at Makkah) lead you to transgression (and hostility on your part).»

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

\[1\] At-Ṭabari 9:472,475. The narrations about the cause of revelation for this Āyah are not authentic.
just with every one. We will explain a similar Ayah later on,

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

which commands: do not be driven by your hatred for some people into abandoning justice, for justice is ordained for everyone, in all situations. Ibn Abi Ḥātim recorded that Zayd bin Aslam said, “The Messenger of Allāh ﷺ and his Companions were in the area of Al-Ḥudaybiyyah when the idolators prevented them from visiting the House, and that was especially hard on them. Later on, some idolators passed by them from the east intending to perform ‘Umrah. So the Companions of the Prophet ﷺ said, ‘Let us prevent those (from ‘Umrah) just as their fellow idolators prevented us.’ Thereafter, Allāh sent down this Ayah.”[1] Ibn Abbas and others said that “Shana‘an” refers to enmity and hate. Allāh said next,

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

Allāh commands His believing servants to help one another perform righteous, good deeds, which is the meaning of ‘Al-Birr’, and to avoid sins, which is the meaning of ‘At-Taqwā’. Allāh forbids His servants from helping one another in sin, ‘Ithm’ and committing the prohibitions. Ibn Jarīr said that, “Ithm means abandoning what Allāh has ordained, while transgression means overstepping the limits that Allāh set in your religion, along with overstepping what Allāh has ordered concerning yourselves and others.”[2] Imām Aḥmad recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

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

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

him when he commits injustice?” He said,

فَخْجَرُوهُ وَنَشْمَعُهُ مَنْ أَظْلَمَ
فَذَلِكَ نَضَرُّهُ.

"Prevent and stop him from committing injustice, and this represents giving support to him."

Al-Bukhārī recorded this Ḥadīth through Hushaym.\[2\] Ahmad recorded that one of the Companions of the Prophet narrated the Ḥadīth,

المُؤمِنُ الَّذِي يُخَالُطُ النَّاسَ
وَيُضَهرُ عَلَى أَذَاهُمْ أعْظَمْ أَجْرًا
مِنَ الَّذِي لا يُخَالُطُ النَّاسَ وَلَا
يُضَهرُ عَلَى أَذَاهُمْ.

"The believer who mingles with people and is patient with their annoyance, earns more reward than the believer who does not mingle with people and does not observe patience with their annoyance."

Muslim\[4\] recorded a Ḥadīth that states,

دُمْ ذَاكَهُ إِلَى هُدَى كَانَ أَنَّهُ مِنْ الأَخْرَيْنِ مِثلْ أَحَدَ مِنْ أَحَدٍ إِلَى نَزْمِ الْقِيَامَةِ لَا يَتَفَسَّلُ
ذَلِكَ مِنْ أَجْرَهُمْ شَيْطَانُ، وَدُمْ ذَاكَ إِلَى ضَرَابِثِهِ كَانَ عَلَّى أَنْفُسِ أَحَدِ مِنْ أَحَدٍ إِلَى نَزْمِ الْقِيَامَةِ
لَا يَتَفَسَّلُ ذَلِكَ مِنْ أَجْرَهُمْ شَيْطَانُ.

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

\[1\] Ahmad 3:99.
\[2\] Fath Al-Bari 5:117.
\[3\] Ahmad 5:365.
\[4\] Muslim 4:2060.
rewards of those who accept his call, until the Day of Resurrection, without decreasing their rewards. Whoever calls to a heresy, will carry a burden similar to the burdens of those who accept his call, until the Day of Resurrection, without decreasing their own burdens.

3. Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and that which has been slaughtered as a sacrifice for other than Allâh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nuṣub (stone altars). (Forbidden) also is to make decisions with Al-Azlâm (arrows) (all) that is Fisq (disobedience and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allâh is Oft-Forgiving, Most Merciful.

The Animals that are Unlawful to Eat

Allâh informs His servants that He forbids consuming the mentioned types of foods, such as the Maytah, which is the animal that dies before being properly slaughtered or hunted. Allâh forbids this type of food due to the harm it causes, because of the blood that becomes clogged in the veins of the dead animal. Therefore, the Maytah is harmful, religiously and physically, and this is why Allâh has prohibited it. The only
exception to this ruling is fish, for fish is allowed, even when
dead, by slaughtering or otherwise. Mālik in his Muwatta, also
Abu Dāwūd, At-Tirmidhi, An-Nasā'ī and Ibn Mājah in their
Sunan, Ibn Khuzaymah and Ibn Ḥibbān in their Sahīhs, all
recorded that Abu Hurayrah said that the Messenger of Allāh
was asked about seawater. He said,

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

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

«blood…»

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

«Blood poured forth…»

Ibn Abī Ḥātim recorded that Ibn ‘Abbās was asked about the
spleen and he said, “Eat it.” They said, “It is blood.” He said,
“You are only prohibited blood that was poured forth.” Abu
‘Abdullāh, Muḥammad bin Idrīs Ash-Shafī‘i recorded that Ibn
‘Umar said that the Messenger of Allāh said,

«We were allowed two dead animals and two (kinds of) blood.
As for the two dead animals, they are fish and locust. As for
the two bloods, they are liver and spleen.»[2]

Imām Aḥmad bin Ḥanbal, Ibn Mājah, Ad-Dāraquṭnī and Al-
Bayhaqi also recorded this Hadīth through ‘Abdur-Raḥmān bin
Zayd bin Aslam, who is a weak narrator.[3]

It is considered authentic due to its many routes.
Allāh’s statement,

«وَلَن يُحْبَسُ الْخَيْرُ»

«the flesh of swine...»

includes domesticated and wild swine, and also refers to the whole animal, including its fat, for this is what the Arabs mean by Laḥm or ‘flesh’. Muslim recorded that Buraydah bin Al-Ḥuṣayb Al-Aslami said that the Messenger of Allāh ﷺ said,

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

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

«إن الله حَرَّم بَيْنِ الْخَمْرِ وَالْأَنْبَاتِ وَالْجِنْدِيِّرِ وَالأَصْنَامِ»

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

The people asked, “O Allāh’s Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lanterns?” He said,

«لا، هُوَ حَرَّامٌ»

«No, it is illegal.»[2]

In the Šāhīḥ of Al-Bukhārī, Abu Sufyān narrated that he said to Heraclius, Emperor of Rome, “He (Muḥammad) prohibited us from eating dead animals and blood.”

Allāh said,

«وَمَا أَيْلَ لِفَتْحِ الْأَنْبَاتِ»

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


Therefore, the animals on which a name other than Allāh was mentioned upon slaughtering it, is impermissible, because Allāh made it necessary to mention His Glorious Name upon slaughtering the animals, which He created. Whoever does not do so, mentioning other than Allāh’s Name, such as the name of an idol, a false deity or a monument, when slaughtering, he makes this meat unlawful, according to the consensus.

Allāh’s statement,

(‘and that which has been killed by strangling...’)

either intentionally or by mistake, such as when an animal moves while restrained and dies by strangulation because of its struggling, this animal is also unlawful to eat.

(or by a violent blow...’)

This refers to the animal that is hit with a heavy object until it dies. Ibn ‘Abbās and several others said it is the animal that is hit with a staff until it dies.\footnote{At-Ṭabari 9:496.} Qatādah said, “The people of Jāhilyyah used to strike the animal with sticks and when it died, they would eat it.”\footnote{At-Ṭabari 9:496.} It is recorded in the Šāhīh that ‘Adi bin Ḥātim said, “I asked, ‘O Allāh’s Messenger! I use the Mi’rāq\footnote{A sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting.} for hunting and catch game with it.’” He replied,

إذا رُمِيتَ بالبُعْرَاعِ فَخُزِّقَ فَكُلْهُ، فَإِنَّ أُصَابَ بِبُعْرَاعٍ قَانِمًا أَنْ أُمَؤِّنُ ذَٰلِكَ فَلَا تَأْكُلُوهُ

If the game is hit by its sharp edge, eat it. But, if it is hit by its broad side, do not eat it, for it has been beaten to death.\footnote{Fath Al-Bāri 9:518.}

Therefore, the Prophet ﷺ made a distinction between killing the animal with the sharp edge of an arrow or a hunting stick, and rendered it lawful, and what is killed by the broad side of an object, and rendered it unlawful because it was beaten to death. There is a consensus among the scholars of Fiqh on this subject.
As for the animal that falls headlong from a high place and dies as a result, it is also prohibited. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that an animal that dies by a headlong fall, “Is that which falls from a mountain.”[1] Qatādah said that it is the animal that falls in a well.[2] As-Suddi said that it is the animal that falls from a mountain or in a well.[3]

As for the animal that dies by being gorged by another animal, it is also prohibited, even if the horn opens a flesh wound and it bleeds to death from its neck.

Allāh’s statement,

\[
\text{وَمَا أَكْفَرَ أَنْبَسَحَ}
\]

\text{\textit{(and that which has been (partly) eaten by a wild animal,)}}

refers to the animal that was attacked by a lion, leopard, tiger, wolf or dog, then the wild beast eats a part of it and it dies because of that. This type is also prohibited, even if the animal bled to death from its neck. There is also a consensus on this ruling. During the time of Jāhiliyyah, the people used to eat the sheep, camel, or cow that were partly eaten by a wild animal. Allāh prohibited this practice for the believers.

Allāh’s statement,

\[
\text{إِلَّا مَا دُجِّيَتْ}
\]

\text{\textit{(unless you are able to slaughter it,)}}

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

\[
\text{وَالنَّسِيحةُ وَالسُّوَاطِرُ وَالضَّرْعَةُ وَالطَّلِيَّةُ وَمَا أَكْفَرَ أَنْبَسَحَ}
\]

\text{\textit{(and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.}}

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on Allāh’s statement,

\[
\text{ إِلَّا مَا دُجِّيَتْ}
\]

\[\text{[1] Aṭ-Ṭabari 9:498.}
\[\text{[2] Aṭ-Ṭabari 9:498.}
\[\text{[3] Aṭ-Ṭabari 9:498.}
\]
"Unless you are able to slaughter it,"

"Unless you are able to slaughter the animal in the cases mentioned in the Ayah while it is still alive, then eat it, for it was properly slaughtered."[1] Similar was reported from Sa’id bin Jubayr, Al-Hasan Al-Baṣrī and As-Suddi.[2] Ibn Jarir recorded that ‘Ali, may Allāh be pleased with him, said, "If you are able to slaughter the animal that has been hit by a violent blow, or by a headlong fall, or by the gorging of horns while it still moves a foot or a leg, then eat from its meat."[3] Similar was reported from Tāwus, Al-Hasan, Qatādah, ‘Ubayd bin ‘Umayr, Aḍ-Ḍaḥḥāk and several others, that if the animal that is being slaughtered still moves, thus demonstrating that it is still alive while slaughtering, then it is lawful.[4]

The Two Saḥiḥs recorded that Rāfi‘ bin Khadij said, “I asked, ‘O Allāh’s Messenger! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?’ The Prophet ﷺ said,

فَمَا أَنْهَرَ الْدَّمَّ، وَذَكَّرَ اسْمَ اللَّهِ عُلْيَهُ، فَكَفَّرَهُ، لِيُسِنَّ السَّنَةَ وَالطُّفْرَ، وَسَأْحَدُنُكُمْ عَنْ ذٰلِكَ، أَنْ تُذَيَّبَ الْمَيْنَةَ، وَأَنْ تُسْلِبِنَّ الْكُفْرَ فَمُدَّدَى الخَبَّاءَ

“You can use what makes blood flow and you can use what is slaughtered with the Name of Allāh. But do not use teeth or claws (in slaughtering). I will tell you why, as for teeth, they are bones, and claws are used by Ethiopians for slaughtering."[5]

Allāh said next,

وَمَا ذَيَّبَ عَلَى النُّشُوبِ

(and that which is sacrificed on An-Nuṣub.)

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

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Surah 5. Al-Mā'idah (3) (Part-6)

Ka'bah] that the Arabs used to slaughter in front of, during the time of Jahiliyyah. They used to sprinkle the animals that came to the Ka'bah with the blood of slaughtered animals, whose meat they cut to pieces and placed on the altars.¹

Allah forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the Nusub, even if Allah’s Name was mentioned on these animals when they were slaughtered, because it is a type of Shirk that Allah and His Messenger have forbidden.

The Prohibition of Using Al-Azlām for Decision Making

Allah said,

{(Forbidden) also is to make decisions with Al-Azlām}

The Ayah commands, “O believers! You are forbidden to use Al-Azlām (arrows) for decision making,” which was a practice of the Arabs during the time of Jahiliyyah. They would use three arrows, one with the word ‘Do’ written on it, another that says ‘Do not’, while the third does not say anything. Some of them would write on the first arrow, ‘My Lord commanded me,’ and, ‘My Lord forbade me,’ on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked. Ibn Abbās said that the Azlām were arrows that they used to seek decisions through.² Muhammad bin Ishāq and others said that the major idol of the tribe of Quraysh was Hubal, which was erected on the tip of a well inside the Ka’bah, where gifts were presented and where the treasure of the Ka’bah was kept. There, they also had seven arrows that they would use to seek a decision concerning matters of dispute. Whatever the chosen arrow would tell them, they would abide by it.³ Al-Bukhārī⁴ recorded that when the Prophet entered Al-

¹ At-Tabari 9:508.
² At-Tabari 9:515.
³ At-Tabari 9:513.
⁴ Fath Al-Bāri 6:446.
Ka'bah (after Makkah was conquered), he found pictures of Ibrāhīm and Ismā'īl in it holding the Azlām in their hands. The Prophet commented,

فَأَفْتَلْهُمُ اللَّهُ أَنَّهُمْ أَلْهَمُوا أَن يُشَفِّيَهَا لَمْ يَشَفِّيَهَا بِهَا أَبَاهُ

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

Mujāhid commented on Allāh's statement,

وَأَنْ تُنَقِّيسَا بِالْأَلْزَامِ

"(Forbidden) also is to make decisions with Al-Azlām,"

"These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling."[1] This statement by Mujāhid, that these arrows were used in gambling, is doubtful unless we say that they used the arrows for gambling sometimes and for decisions other times, and Allāh knows best. We should also state that Allāh mentioned Azlām and gambling in His statement before the end of the Sūrah (5:90, 91),

كَانَ بَيْنَاهَا أَلْدَيْنِ كَانَتَا إِنَّا أَلْقَانِيْنَاهُما والْأَلْزَامَ وَالْمُشْرِكَانِ يَسْتَلَقُونَ بِهَا بَيْنَ مَنْ يَسْتَعِيَ الْمُجَالَمَةَ وَالْمُسَأَّلَةَ لِلَّهِ

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

In this Āyah, Allāh said,

وَأَنْ تُنَقِّيسَا بِالْأَلْزَامِ

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

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

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

Imâm Ahmad, Al-Bukhārī and the collectors of Sunan recorded that Jābir bin 'Abdullâh said, "The Prophet used to teach us how to make Istikhârah (asking Allâh to guide one to the right action), in all matters, as he taught us the Sûrahs of the Qur'ân. He said,

إذا هم أخذكم بالأمر قُلْتُم وَرَجَعتُم من غير الفريضة، ثمّ لَقِلتُ: اللَّهُمَّ إِنَّي أَسْتَخْبَرُوكَ يَعْلَمُكَ، وَأَسْتَفْنُدوُكَ يَدْرُّكَ، وَأَسْتَنَّذَكَتْ مِنْ ضَلَالِكَ العَظِيمِ، فَإِنَّكَ تَقُدِّرُ وَلَا أَقْرِرُ وَلَا أَعَلِمُ، وَأَنَّ عِلَامَ الْغَيْبِ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَذَا الأُمَّةَ - وَيِسْمِيهُ بِاسْمِهِ - خُلُوُّ لي في ديني وَنِزْئَبِي وَمَعَاسِي وَغَافِلَتِي أَمْرِي - أَوْ قَالُ: عُجَيْلُ أَمْرِي وَأَجَلُّهُ - فَأَقُدِّرُ لَهُ، وَأَقُدرُ لِهِ، ثُمَّ بَارِكُ لَيْ فِيهِ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ شَرِّ لي في ديني وَنِزْئَبِي وَمَعَاسِي وَغَافِلَتِي أَمْرِي، فَاَسْتَرِفِي فِي عَنْهِ، وَإِنَّكَ يَهُوَ "

"If anyone of you thinks of doing any matter, he should offer a two Rak'ah prayer, other than the compulsory, and say (after the prayer) 'O Allâh! I ask guidance from Your knowledge, from Your ability and I ask for Your great bounty, for You are capable and I am not, You know and I do not, and You know the Unseen. O Allâh! If You know that this matter (and one should mention the matter or deed here) is good for my religion, my livelihood and the Hereafter (or he said, 'for my present and later needs') then ordain it for me, make it easy for me to have, and then bless it for me. O Allâh! And if You know that this is harmful to me in my religion and livelihood and for the Hereafter then keep it away from me and let me be away from it. And ordain whatever is good for me, and make me satisfied with it.'"\[11\]

This is the wording collected by Ahmad, and At-Tirmidhi said, "Hasan Ṣâhih Gharîb."

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

Allāh said,

«This day, those who disbelieved have given up all hope of your religion;»

ʿAli bin Abi Ṭalḥah reported that Ibn ʿAbbās said that the Āyah means, “They gave up hope that Muslims would revert to their religion.”[1] This is similar to the saying of ʿAţāʾ bin Abi Rabaḥ, As-Suddi and Muqāṭil bin Ḥayyān.[2] This meaning is supported by a Ḥadīth recorded in the Sahīh that states,

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

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

«So fear them not, but fear Me.»

meaning, ‘do not fear them when you contradict them. Rather, fear Me and I will give you victory over them, I will eradicate them, and make you prevail over them, I will please your hearts and raise you above them in this life and the Hereafter.’

Islām Has Been Perfected For Muslims

Allāh said,

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.

This, indeed, is the biggest favor from Allāh to this Ummah, for He has completed their religion for them, and they, thus, do not need any other religion or any other Prophet except Muḥammad ﷺ. This is why Allāh made Muḥammad ﷺ the Final Prophet and sent him to all humans and Jinn. Therefore, the permissible is what He allows, the impermissible is what He prohibits, the Law is what He legislates and everything that He conveys is true and authentic and does not contain lies or contradictions. Allāh said;

And the Word of your Lord has been fulfilled in truth and in justice,

meaning, it is true in what it conveys and just in what it commands and forbids. When Allāh completed the religion for Muslims, His favor became complete for them as well. Allāh said,

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.

meaning, accept Islām for yourselves, for it is the religion that Allāh likes and which He chose for you, and it is that with which He sent the best of the honorable Messengers and the most glorious of His Books.

Ibn Jarīr recorded that Hārūn bin ‘Antarah said that his father said, “When the Āyah,

was revealed, during the great day of Ḥajj (the Day of ‘Arafah, the ninth day of Dhul-Ḥijjah) ‘Umar cried. The Prophet ﷺ said, ‘What makes you cry?’ He said, ‘What made me cry is that our
religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.' The Prophet ﷺ said,

«ضَفَّنِئْتُمْ

You have said the truth.»[1] What supports the meaning of this Ḥadīth is the authentic Ḥadīth,

إِنَّ الإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعْمُرُ غَرِيبًا، فَطُوَّبَ لِلْبَرَاءَةِ

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

Imām Aḥmad recorded that Tāriq bin Shīhāb said, “A Jewish man said to ʿUmar bin Al-Khaṭṭāb, ‘O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.’ ‘Umar bin Al-Khaṭṭāb asked, ‘Which is that verse?’ The Jew replied,

أَلَيْمَ أَكَثَرْتُ لِكُمْ وَأَقْتَرُتْ عَلَيْكُمْ يَسَىٰ

‘This day, I have perfected your religion for you, completed My favor upon you…’

‘Umar replied, ‘By Allāh! I know when and where this verse was revealed to Allāh’s Messenger ﷺ. It was the evening on the Day of ‘Arafah on a Friday.’”[4] Al-Bukhāri recorded this Ḥadīth through Al-Ḥasan bin As-Ṣabbāḥ from Jaʿfar bin ‘Awn.[5] Muslim, At-Tirmidhi and An-Nasāʾī[6] also recorded this Ḥadīth.

In the narration collected by Al-Bukhāri in the book of Tafsīr, through Tāriq, he said, “The Jews said to ‘Umar, ‘By Allāh! There is a verse that is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.’ ‘Umar said,

[2] Tūbā means “good news”, and it is also a tree in Paradise. See the Tafsīr of Sūrat Ar-Ra’d 13:29 (volume five).
'By Allāh! I know when and where this verse was revealed and where the Messenger of Allāh ﷺ was at that time. It was the day of 'Arafah, and I was at 'Arafah, by Allāh."[1] Sufyān (one of the narrators) doubted if Friday was mentioned in this narration. Sufyān’s confusion was either because he was unsure if his teacher included this statement in the Ḥadīth or not. Otherwise, if it was because he doubted that the particular day during the Farewell Ḥajj was a Friday, it would be a mistake that could not and should not have come from someone like Sufyān Ath-Thawri. The fact that it was a Friday, is agreed on by the scholars of Sunnah and Fiqh. There are numerous Ḥadīths that support this fact that are definitely authentic and of the Mutawātīr[2] type. This Ḥadīth was also reported from 'Umar through various chains of narration.

Permitting the Dead Animals in Conditions of Necessity

Allāh said,

كُلْ فِي ضَرْرٍ لِّيُذْرَوْنَ فِي الْقَلْبِ الْخُلْقُاءِ الْخَيْرُ ۛ وَأَنْقِذْنَاهُمَا مِنْ نَارٍ خَيْرٍ

'But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allāh is Oft-Forgiving, Most Merciful.'

Therefore, when one is forced to take any of the impermissible things that Allāh mentioned to meet a necessity, he is allowed and Allāh is Oft-Forgiving, Most Merciful with him. Allāh is well aware of His servant’s needs during dire straits, and He will forgive and pardon His servant in this case. In the Musnad and the Šaḥīḥ of Ibn Ḥibbān, it is recorded that Ibn 'Umar said that Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ يُبْلِيْنَ ذَاتَ الْأَخْرَى رُخْصَةً ۖ كَمَا يُبْتَغِيَ اللَّهُ مَنْ يُعْفِرَ عَنْهُمَا

'Allāh likes that His Rukhāsah (allowance) be used, just as He dislikes that disobedience to Him is committed.'[3]

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

[2] The name applied to a report whose every chain of narration contains a number of trustworthy narrators in each level of the chain.
wait three days before eating the meat of dead animals, as many unlettered Muslims mistakenly think. Rather, one can eat such meat when the dire need arises.

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

«إِذَا لَمْ تُضَطَّهُوا، وَلَمْ تُغَيَّيْنَوا، وَلَمْ تُحَرَّخُوا بَنِيۡلَا، فَأَمُرُّنَّكُمْ بِهَا»

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

Only Imâm Ahmad[1] collected this narration and its chain meets the criteria of the Two Ṣâḥiḥs.

Allâh said,

«وَلَا تَحْسَبَنَّكُمْ لَا إِلَهَ إِلَّا أَنَا أَعْلَمُ بِمَا تَعْمَلُونَ» ١٠٧

«with no inclination to sin,»

meaning, one does not incline to commit what Allâh has prohibited. Allâh has allowed one when necessity arises to eat from what He otherwise prohibits, under the condition that his heart does not incline to eat what Allâh prohibited. Allâh said in Sûrat Al-Baqarah,

«فَمَنْ أَشْرَقَ عَلَى سَبِيلِ اللَّهِ وَلَا عَمِّرَ فَلَا إِلَيْهِ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ»

«But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.»

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

«ءَمَّنْ أَشْرَقَ عَلَى سَبِيلِ اللَّهِ وَلَا عَمِّرَ فَلَا إِلَيْهِ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ»

4. They ask you what is lawful for them. Say: “Lawful unto
you are ʿAt-Ṭayyibāt (the good things). And those Jawārīḥ (beasts and birds of prey) which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and have Taqwā of Allāh. Verily, Allāh is swift in reckoning.”

Clarifying the Lawful

In the previous Āyah Allāh mentioned the prohibited types of food, the impure and unclean things, harmful for those who eat them, either to their bodies, religion or both, except out of necessity,

وَمَا ذَلِكَ مِنْ سَبِيلٍ لِّيُحْرِمَكُمْ إِلَّا مَا أَنْطَوَّرْنَا إِلَيْهِ

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

After that, Allāh said,

يَنْتَبِعُونَهُ مَآ أَيْلَ أَيْلَ قَلْبُ تَطَرُّبُ الْكَتاَبِ

(They ask you what is lawful for them. Say, “Lawful unto you are ʿAt-Ṭayyibāt…”)

In Sūrat Al-ʿAʾrāf Allāh describes Muḥammad ﷺ allowing the good things and prohibiting the filthy things. Muqātil said, “ʿAt-Ṭayyibāt includes everything Muslims are allowed and the various types of legally earned provision.” Az-Zuhri was once asked about drinking urine for medicinal purposes and he said that it is not a type of Ṭayyibāt.” Ibn Abī Ḥātim also narrated this statement.

Using Jawārīḥ[1] to Hunt Game is Permissible

Allāh said,

وَمَا عَلِمَنَا مِنْ ذَلِكَ مِثْلِ الْوَازِجِ مُكْطِحٍ

(And those Jawārīḥ (beasts and birds of prey) which you have trained as hounds…)

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

catch] with the Jawārih are also lawful for you. This refers to trained dogs and falcons, as is the opinion of the majority of the Companions, their followers, and the Imāms. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that,

«And those Jawārih (beasts and birds of prey) which you have trained as hounds...»

refers to trained hunting dogs, falcons and all types of birds and beasts that are trained to hunt, including dogs, wild cats, falcons, and so forth.”[1] Ibn Abi Ḥātim collected this and said, “Similar was reported from Khayyamah, Ṭawus, Mujāhid, Makhūl and Yaḥyā bin Abi Kathīr.”[2] Ibn Jarīr recorded that Ibn ʿUmar said, “You are permitted the animal that the trained birds, such as falcons, hunt for you if you catch it (before it eats from it). Otherwise, do not eat from it.”[3] I say, the majority of scholars say that hunting with trained birds is just like hunting with trained dogs, because bird’s of prey catch the game with their claws, just like dogs. Therefore, there is no difference between the two. Ibn Jarīr recorded that ‘Adi bin Ḥātim said that he asked the Messenger of Allāh ﷺ about the game that the falcon hunts and the Messenger ﷺ said,

"Fīna aṣṭak 'alayk fīkūn;"  
«Whatever it catches for you, eat from it.»[4]

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

«Waqiyyāma mà jarā independents Ǧārihā.»

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

meaning, the good or evil you have earned or committed. Allāh's statement,

"trained as hounds," those Jawāriḥ that have been trained to hunt as hounds with their claws or talons. Therefore, if the game is killed by the weight of its blow, not with its claws, then we are not allowed to eat from the game. Allāh said,

"training them in the manner as directed to you by Allāh,"
as when the beast is sent, it goes after the game, and when it catches it, it keeps it until its owner arrives and does not catch it to eat it itself. This is why Allāh said here,

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

When the beast is trained, and it catches the game for its owner who mentioned Allāh's Name when he sent the beast after the game, then this game is allowed according to the consensus of scholars, even if it was killed. There are Hadīths in the Sunnah that support this statement. The Two Sahīhs recorded that 'Adi bin Ḥātim said, "I said, 'O Allāh's Messenger! I send hunting dogs and mention Allāh's Name.' He replied,

"إِذَا أَرْسَلْتُ كَلِبًا المَعْلُومَ وَذَكَّرْتُ اسْمَ الَّذِي أَنْسَكَ عَلَيْكَ "

"If, with mentioning Allāh's Name, you let loose your tamed dog after a game and it catches it, you may eat what it catches." I said, 'Even if it kills the game?' He replied,

"إِنَّ قَتَلْنَ مَا لَمْ يَشْرَكْكِهَا كَلِبٌ لَّسْنَ بَيْنَهَا، فَإِنَّكَ إِنْ تَسْتَنَبْ عَلَى كَلِبٍ وَلَا نَسْمَ عَلَى غَيْرِهِ "

"Even if it kills the game, unless another dog joins the hunt, for you mentioned Allāh's Name when sending your dog, but not the other dog." I said, 'I also use the Mi'rād and catch game with it.' He replied,
"If the game is hit by its sharp edge, eat it, but if it is hit by its broad side, do not eat it, for it has been beaten to death."

In another narration, the Prophet said,

"If you send your hunting dog, then mention Allah's Name and whatever it catches for you and you find alive, slaughter it. If you catch the game dead and the dog did not eat from it, then eat from it, for the dog has caused its slaughter to be fulfilled."

In yet another narration of two Sahih, the Prophet said,

"If the dog eats from the game, do not eat from it for I fear that it has caught it as prey for itself."

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

Allah said,

(ئتنكؤا يا أنسكَ عَبْبم وَذَكِرْنَا أُسَمُ الله عَلَى هِبَة)

"so eat of what they catch for you, but pronounce the Name of Allah over it."

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

(إذا أرسلت كلب المعلَم، وذكرت اسم الله، فكلم ما أنسك على)

"When you send your trained dog and mention Allah's Name, eat from what it catches for you."

It is recorded in the Two Sahih that Abu Thalabah related

that the Prophet ﷺ said,

إذا أرسلتُ كَلِبًا فَذَرْهُ اسْمُ اللَّهِ وَإِذًا رَبِّتْ يَسْهَلْكُ فَذَرْهُ اسْمُ اللَّهِ

"If you send your hunting dog, mention Allāh’s Name over it. If you shoot an arrow, mention Allāh’s Name over it."[1]

‘Ali bin Abī Ṭālḥah reported that Ibn ‘Abbās commented,

«وَأَذْكَرْنَا إِنَّمَا اللَّهُ عَلَيْهِ»

«but pronounce the Name of Allāh over it,»

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

ۚ اللَّهُ وَكُلُّ بَيْتٍ يَكَبَّرُ وَكُلُّ مَيْتٍ يُبْلِكُ

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

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

ۚ يَسْتَمِعُوا اللَّهُ أَنْصَمُ وَقُلُوا

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

ۚ أَلْيَمَ أُسْلِيمُ أُوْلَا الْكُبْرَةِ وَأَبُو الْبَيْتِ أُوْلَا الْكُبْرَةِ جَلَّ لَكَ وَلَمَّا أَكَثَرْتُ مِنْ النَّفْقِ وَالْمَسْكِينَينَ وَلَا مَسْحُونَةَ الْأَحْدَاثِ وَمَا يَكْفُرُ الْإِلَّا إِنَّمَا يَكْفُرُ إِلَيْهِ فَقَدْ خَيَّمَ عَلَى مَعْمَالِ وَعَرْفَ في الْأَحْجَرِ يَزِيدُ الْأَمْنَى»

«5. Made lawful to you this day are At-Ṭayyibāt. The food of the People of the Scripture is lawful to you, and your food is lawful to them. (Lawful to you in marriage) are chaste women

from the believers and chaste women from those who were given the Scripture before your time when you have given them their due, desiring chastity, not illegal sexual intercourse, nor taking them as girlfriends (or lovers). And whosoever rejects faith, then fruitless is his work; and in the Hereafter he will be among the losers.»

Permitting the Slaughtered Animals of the People of the Book

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

«کِتَابَ الْقُرْآنِ:»

«Made lawful to you this day are At-Tayyibāt.»

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

«وَضَعْنَا لِلَّذِينَ آمَنُوا الْكُتُبَ جِلْلَةً لَّكُمْ»

«The food of the People of the Scripture is lawful to you...»

meaning, their slaughtered animals, as Ibn ‘Abbās, Abu Umāmah, Mujāhid, Sa‘īd bin Jubayr, ʿIkrimah, ʿAṭā’, Al-Ḥasan, Makhūl, Ibrāhīm An-Nakha‘ī, As-Suddi and Muqātīl bin Ḥayyān stated.[1] This ruling, that the slaughtered animals of the People of the Book are permissible for Muslims, is agreed on by the scholars, because the People of the Book believe that slaughtering for other than Allāh is prohibited. They mention Allāh’s Name upon slaughtering their animals, even though they have deviant beliefs about Allāh that do not befit His majesty.

It is recorded in the Sahih that ‘Abdullāh bin Mughaffal said, “While we were attacking the fort of Khaybar, a person threw a leather bag containing fat, and I ran to take it and said, ‘I will not give anyone anything from this container today.’ But when I turned I saw the Prophet (ṣ) (standing behind) while smiling.”[2] The scholars rely on this Hadīth as evidence that we are allowed to eat what we need of foods from the booty

before it is divided. The scholars of the Ḥanafi, the Shāfi‘ī and the Ḥanbalī Madhhabs rely on this Ḥadīth to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this Ḥadīth as evidence against the scholars of the Mālikī Madhhab who disagreed with this ruling. A better proof is the Ḥadīth recorded in the Ṣaḥīḥ that the people of Khaybar gave the Prophet ﷺ a gift of a roasted leg of sheep, which they poisoned. The Prophet ﷺ used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet ﷺ that it was poisoned, so he discarded that bite. The bite that the Prophet ﷺ took effected the palate of his mouth, while Bishr bin Al-Barā’ bin Ma‘rūr died from eating from that sheep. The Prophet ﷺ had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet ﷺ and his Companions wanted to eat from that sheep and did not ask the Jews if they removed what the Jews believed was prohibited for them, such as its fat.\footnote{Fath Al-Bāri 7:569.}

Allāh’s statement,

«وَمَاءٌ لَّهُمَا مَاءٌ تَآذَانِب نَسْرًا " (and your food is lawful to them.) means, you are allowed to feed them from your slaughtered animals. Therefore, this part of the Āyah is not to inform the People of the Scriptures that they are allowed to eat our food – unless we consider it information for us about the ruling that they have – i.e., that they are allowed all types of foods over which Allāh’s Name was mentioned, whether slaughtered according to their religion or otherwise. The first explanation is more plausible. So it means: you are allowed to feed them from your slaughtered animals just as you are allowed to eat from theirs, as equal compensation and fair treatment. The Prophet ﷺ gave his robe to ‘Abdullāh bin Ubayy bin Salūl, who was wrapped with it when he died. They say that he ﷺ did that because ‘Abdullāh had given his robe to Al-‘Abbās when Al-‘Abbās came to Al-Madinah. As for the Ḥadīth,

لا تَصَدَّعِب إِلا مُؤَمِّنًا، وَلَا يَأْكُلُ طُعامًا إِلا نَبِيٌّ

Do not befriend but a believer, nor should other than a Taqi
(pious person) eat your food.\textsuperscript{[1]}

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

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

Allâh said,

\begin{align*}
&\text{(Lawful to you in marriage) are chaste women from the believers}\end{align*}

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

\begin{align*}
&\text{Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers).} \quad [4:25]
\end{align*}

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

\begin{align*}
&\text{And do not marry idolatresses till they believe.} \quad \text{“}
\end{align*}

Ibn Abî Ḥâtim recorded that Abu Mâlik Al-Ghifârî said that Ibn ‘Abbâs said that when this Āyah was revealed,

\begin{align*}
&\text{And do not marry idolatresses till they believe,} \quad \text{“}
\end{align*}

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

\begin{align*}
&\text{(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time}
\end{align*}

\textsuperscript{[1]} Abu Dâwud 5:167. ‘Abdullâh bin Ubayy was known as a hypocrite.
they married women from the People of the Book.” Some of the Companions married Christian women and did not see any problem in this, relying on the honorable Ayah,

\[
\text{(Lawful to you in marriage) are chaste women from those who were given the Scripture before your time}.
\]

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

\[
\text{沃尔 ننكَمَوَا الشركَة حَتَّى يُؤمَن.}
\]

\[
\text{And do not marry the idolatresses till they believe.}
\]

considering the latter Ayah to include the People of the Book in its general meaning. Otherwise, there is no contradiction here, since the People of the Book were mentioned alone when mentioning the rest of the idolators.

Allāh said,

\[
\text{إِن يِلَّوَّهُمَا أَلَّوَّهُ أَلَّوَّهُمَا مِنَ الْكِتَابِ وَالشَّرَكَةُ مَسْتَكِبَتْ حَتَّى تَأْمَضُوْنَ الْيَتِّهَةَ.}
\]

\[
\text{Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave (their disbelieve) until there came to them clear evidence.}
\]

and,

\[
\text{وَقَالُ لَبَنَّا أَلَّوَّهُمَا أَلَّوَّهُمَا أَلَّوَّهُ أَلَّوَّهُمَا أَنْ أَسْتَعْنَوَا فَقَدْ أَفْتَنُدَا.}
\]

\[
\text{And say to those who were given the Scripture and to those who are illiterates: “Do you (also) submit yourselves?” If they do, they are rightly guided.}
\]

Allāh said next,

\[
\text{إِذَا تَحْيَاهُمَا نَفْعَٰلُونَ أَجْرَهُمَا.}
\]

\[
\text{When you have given them their due},
\]

This refers to the Mahr, so just as these women are chaste and honorable, then give them their Mahr with a good heart. We should mention here that Jābir bin Abdullāh, ʿĀmir Ash-Shaʿbī, ʿAbd Allāh An-Nakhaʿī and Al-Ḥasan Al-Baṣrī stated that when a man marries a woman and she commits illegal sexual intercourse before the marriage is consummated, the marriage is annulled. In this case, she gives back the Mahr that he paid
her.\(^1\)

Allāh said,

\begin{align*}
\text{«Desiring chastity, not illegal sexual intercourse,} \\
\text{nor taking them as girl-friends (or lovers).»}
\end{align*}

And just as women must be chaste and avoid illegal sexual activity, such is the case with men, who must also be chaste and h o n o r a b l e. Therefore, Allāh said,

\begin{align*}
\text{«...not illegal sexual intercourse»}
\end{align*}

\[\text{as adulterous people do, those who do not avoid sin, nor reject adulter y w i t h}\]

whomever offers it to them.

\begin{align*}
\text{«nor taking them as girl-friends (or lovers),»}
\end{align*}

meaning those who have mistresses and girlfriends who commit illegal sexual intercourse with them, as we mentioned in the explanation of Sūrat An-Nisā’.

\[\text{[1]}\] At-Ṭabari 9:585-586.
6. O you who believe! When you stand (intend) to offer the Ṣalāh (the prayer), then wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janāba, purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from the Ghāʾit (toilet) or you have touched women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful.

The Order to Perform Wuḍū’

Allāh said,

\[ \text{إِذَا فَسَنَتُ إِلَى الْإِصْبُرَةِ} \]

\[ \text{When you stand for (intend to offer) the Ṣalāh,} \]

Allāh commanded performing Wuḍū’ for the prayer. This is a command of obligation in the case of impurity, and in the case of purity, it is merely a recommendation. It was said that in the beginning of Islām, Muslims had to perform Wuḍū’ for every prayer, but later on, this ruling was abrogated. Imām Ahmad bin Hanbal recorded that Sulaymān bin Buraydhah said that his father said, “The Prophet ﷺ used to perform Wuḍū’ before every prayer. On the Day of Victory, he performed Wuḍū’ and wiped on his Khuffs and prayed the five prayers with one Wuḍū’. ‘Umar said to him, ‘O Messenger of Allāh! You did something new that you never did before.’ The Prophet ﷺ said,

\[ \text{إِنِّي عَمَداَ فَعَلْتُ بِعَمْرُ} \]

\[ \text{‘I did that intentionally O ‘Umar!’} \]^{[1]}

Muslim^{[2]} and the collectors of the Sunan also recorded this Ḥadīth. At-Tirmidhi said, “Hasan Ṣahīh.”^{[3]}

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Ibn Jarîr recorded that Al-Faḍl bin Al-Mubashshir said, “I saw Jâbir bin ‘Abdullâh perform several prayers with only one "Wudû‘. When he would answer the call of nature, he performed "Wudû‘ and wiped the top of his "Khuffs with his wet hand. I said, ‘O Abu ‘Abdullâh! Do you do this according to your own opinion?’ He said, ‘Rather, I saw the Prophet ﷺ do the same thing. So, I do what I saw the Messenger of Allâh ﷺ doing.’”[1] Ibn Mâjah also recorded this "Hadîth.î'î[2] Aḥmad recorded that Ubaydullah bin ‘Abdullâh bin ‘Umar was asked; “Did you see ‘Abdullâh bin ‘Umar perform "Wudû‘ for every prayer, whether he was in a state of purity or not,?” So he replied, “Asmâ‘ bint Zayd bin Al-Khaṭṭâb told him that ‘Abdullâh bin Ḥanzalah bin Abî ‘Āmir Al-Ghasil told her that the Messenger of Allâh ﷺ was earlier commanded to perform "Wudû‘ for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use Siwâk for every prayer, and to perform "Wudû‘ when "Hadath (impurity) occurs. ‘Abdullâh (Ibn ‘Umar) thought that he was able to do that (perform "Wudû‘ for every prayer) and he kept doing that until he died.”[3] Abu Dâwud[4] also collected this narration. This practice by Ibn ‘Umar demonstrates that it is encouraged, not obligatory, to perform "Wudû‘ for every prayer, and this is also the opinion of the majority of scholars.

Abu Dâwud recorded that ‘Abdullâh bin ‘Abbâs said that when the Messenger of Allâh ﷺ once left the area where he answered the call of nature, he was brought something to eat. They said, “Should we bring you your water for "Wudû‘?” He said,

"إِنَّمَا أَيْرُتُ بِالْوُضُوءِ إِذَا فَتَتَّبَعْتُ إِلَى الصَّلاةِ?

"I was commanded to perform "Wudû‘ when I stand up for prayer."[5]

At-Tirmidhî and An-Nasâ’î[6] also recorded this "Hadîth and At-Tirmidhî said, “This "Hadîth is Ḥasan.” Muslim recorded

that Ibn ‘Abbâs said, “We were with the Prophet  when he went to answer the call of nature and when he came back, he was brought some food. He was asked, ‘O Messenger of Allâh! Do you want to perform Wudû’? ’ He said,

«Why? Am I about to pray so that I have to make Wudû’? »”[1]

The Intention and Mentioning Allâh’s Name for Wudû’

Allâh said;

«Wash yourselves and keep yourselves clean;»

«then wash your faces...»

The obligation for the intention before Wudû’ is proven by this Ayah;

«When you stand (intend) to offer the Salâh then wash your faces...»

This is because it is just like the Arabs saying; “When you see the leader, then stand.” Meaning stand for him.

And the Two Sahîhs recorded the Hadîth,

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

It is also recommended before washing the face that one mentions Allâh’s Name for the Wudû’. A Hadîth that was narrated by several Companions states that the Prophet  said,

«There is no Wudû’ for he who does not mention Allâh’s Name over it.»[3]

It is also recommended that one washes his hands before he puts his hands in the vessel of water, especially after one wakes up from sleep, for the Two Sahîhs recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

إذا أستيقظ أحدكم من نومه فلا يدشأ يد在他的 الإنسان فإنه يغسله ثلاثا، فإن

أحدهم لا يدري أي يد يغسله.

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

The face according to the scholars of Fiqh starts where the hair line on the head starts, regardless of one's lack or abundance of hair, until the end of the cheeks and chin, and from ear to ear.

Passing the Fingers through the Beard While Performing Wuḍū’

Imâm Aḥmad recorded that Abu Wā’il said, “I saw Uthmān when he was performing Wuḍū’... When he washed his face, he passed his fingers through his beard three times. He said, 'I saw the Messenger of Allâh do what you saw me doing.'”[2] At-Tirmidhi and Ibn Mājah[3] also recorded this Ḥadîth. At-Tirmidhi said “Hasan Sahîh.” while Al-Bukhârî graded it Ḥasan.

How to Perform Wuḍū’

Imâm Aḥmad recorded that Ibn ‘Abbâs once performed Wuḍū’ and took a handful of water and rinsed his mouth and nose with it. He took another handful of water and joined both hands and washed his face. He took another handful of water and washed his right hand, and another handful and washed his left hand with it. He next wiped his head. Next, he took a handful of water and sprinkled it on his right foot and washed it and took another handful of water and washed his left foot. When he finished, he said, “This is how I saw the Messenger of Allâh ﷺ (performing Wuḍū’).”[4] Al-Bukhârî also recorded

it. Allah said,

«وَأَلْيَمُّكُمُ إِلَّا الْأَفْنَفِينَ»

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

meaning, including the elbows. Allah said in another Ayah [using Ila],

«وَلَا تَأْكُلُوا أَمَوَّةً إِلَّا أَمَوَّةً نَّكَّذَبْنَاهَا كَيْبًا»

«And devour not their substance to (Ila) your substance (by adding or including it in your property). Surely, this is a great sin.»

It is recommended that those who perform Wudu’ should wash a part of the upper arm with the elbow. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,

إِنَّ أَمْثِلَ يَدْعُونَ يَوْمَ الْقِيَامَةِ غَزْوًا مَّخْلُولًا مِّنْ أَثَارِ الْوُضْوِاءِ، فَمَنْ اسْتَطَّعَ مَتَّعَ أنْ يُطِلِّبَ غَزْوَةً فَلْيَفْعَلْ

«On the Day of Resurrection, my Ummah will be called “those with the radiant appendages” because of the traces of Wudu’. Therefore, whoever can increase the area of his radiance should do so.»

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

فَلْيَنْبُغِي الْحِلْيَةُ مِنْ المُؤْمِنِينَ كَيْبًا يَنْبُغِي الْوُضْوِوءُ;

“The radiance of the believer reaches the areas that the water of (his) Wudu’ reaches.”

Allah said next,

«وَأَسْحَبْوا بِوِسَمِكَمْ»

«Rub your heads.»

It is recorded in the Two Sahihs that Malik bin ‘Amr bin Yahiya Al-Mazini said that his father said that a man said to ‘Abdullah bin Zayd bin ‘Asim, the grandfather of Amr bin Yahyaa and one of the Companions of the Messenger ﷺ, “Can you show me how the Messenger of Allah ﷺ used to perform

Wuḍū’? ’Abdullāh bin Zayd said, “Yes.” He then asked for a pot of water. He poured from it on his hands and washed them twice, then he rinsed his mouth and washed his nose [with water] thrice [by putting water in it and blowing it out]. He washed his face thrice and after that he washed his forearms up to the elbows twice. He then passed his wet hands over his head from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started. He next washed his feet.[1] A similar description of the Wuḍū’ of the Messenger of Allāh ᴡ سبحانه وتعالى was performed by ‘Āli in the Ḥadīth by ‘Abdu Khayr.[2] Abu Dāwūd recorded that Mu‘āwiyyah and Al-Miqdād bin Ma’dikarib narrated similar descriptions of the Wuḍū’ of the Messenger of Allāh ᴡ سبحانه وتعالى. These Ḥadīths indicate that it is necessary to wipe the entire head.

‘Abdur-Razzāq recorded that Hūmrān bin Abān said, “I saw ‘Uthmān bin ‘Affān performing Wuḍū’, and he poured water over his hands and washed them thrice, and then rinsed his mouth and washed his nose [by putting water in it, and then blowing it out]. Then he washed his face thrice, and then his right forearm up to the elbows thrice, and washed the left forearm thrice. Then he passed his wet hands over his head, then he washed his right foot thrice, and next his left foot thrice. After that ‘Uthmān said, ‘I saw the Prophet ᴡ صلى الله عليه وسلم performing Wuḍū’ like this, and said,

"أَمَّنْ نَوَضَأَ نَحْرٌ وَضُرِّي هَذَا، فَنَمْ ضَلَّلَ رُكْعَتَيْنِ لا يُحَدِّثَ فِيهِ مَنْ نَفَسَهُ، عَفَرْنَهُ مَا نَقْدَمُ مِنْ ذَنَبِهِ"

"If anyone performs Wuḍū’ like that of mine and offers a two-Rak‘ah prayer during which he does not think of anything else, then his past sins will be forgiven."[3]

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

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

The Necessity of Washing the Feet

Allāh said,

والرَّجُلُ يُصْرِفُ رِحيَتَهُ إِلَى أَذْنَابِهِ

(and your feet up to ankles.)

Ibn Abi Ḥātim recorded that Ibn ʿAbbās stated that the āyāh refers to washing (the feet).[2] ‘Abdullāh bin Masʿūd, ‘Urwah, ‘Aṭā’, Ikrimah, Al-Ḥasan, Mujāhid, Ibrāhīm, Ad-Ḍāḥkhāk, As-Suddi, Muqātīl bin Ḥayyān, Az-Zuhri and Ibrāhīm At-Taymi said similarly.[3] This clearly indicates the necessity of washing the feet, just as the Salaf have said, and not only wiping over the top of the bare foot.

The Ḥadīths that Indicate the Necessity of Washing the Feet

We mentioned the Ḥadīths by the two Leaders of the Faithful, ‘Uthmān and ‘Ali, and also by Ibn ʿAbbās, Muʿāwiyyah, ‘Abdullāh bin Zayd bin Ṭāsim and Al-Miqdād bin Maʿdīkarīb, that the Messenger of Allāh șw washed his feet for Wudu’, either once, twice or thrice.

It is recorded in the Two șahīhs that ‘Abdullāh bin ʿAmr said, “The Messenger of Allāh șw was once late during a trip we were taking, and he caught up with us when the time remaining for the ‘Aṣr prayer was short. We were still performing Wudu’ (in a rush) and we were wiping our feet. He shouted at the top of his voice,

إِنَّمَا أُشْعِبُوا لِأَلْثَابِ يُنْصُرُونَ مَنَالْحَمْاذِينَ

'Perform Wudu’ thoroughly. Save your heels from the Fire.'[4]

The same narration was also collected in the Two șahīhs

from Abu Hurayrah. Muslim recorded that 'A'ishah said that the Prophet ﷺ said,

«Perform Wuḍū’ thoroughly. Save your heels from the Fire.»

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

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

It was recorded by Al-Bayhaqi and Al-Ḥākīm, and this chain is Ṣaḥīḥ. Muslim recorded that ‘Umar bin Al-Khaṭṭāb said that a man once performed Wuḍū’ and left a dry spot the size of a fingernail on his foot. The Prophet saw that and he said to him,

«Go back and perform proper Wuḍū’.»

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

«Go back and perform proper Wuḍū’.»

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

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

The Necessity of Washing Between the Fingers

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

‘‘Perform Wūdū’ thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.’’[3]

Wiping Over the Khuffs[4] is an Established Sunnah

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

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

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this Hadith because Jarir embraced Islam after Suraat Al-Ma’idah was revealed.\(^1\) This is the wording collected by Muslim. The subject of the Messenger of Allah ﷺ wiping over his Khuffs, instead of washing the feet, if he had worn his Khuffs while having Wudū', reaches the Mutawātir grade of narration, and they describe this practice by his words and actions.

**Performing Tayammum with Clean earth When There is no Water and When One is Ill**

Allah said,

\[
	ext{فَإِذَا كُنتُمْ تَرْجَعُونَ أَوْ عَلَى سَفَرٍ أَوْ جَاجَةٍ أَحَدٌ يُنْكِمُ مِنَ النَّحْلِ أَوْ سَكَّنَتْ النِّسَاءُ فَلَمْ يَجْمَعِهْ}
\]

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

We discussed all of this in Suraat An-Nisā’, and thus we do not need to repeat it here. We also mentioned the reason behind revealing this Ayah. Yet, Al-Bukhārī mentioned an honorable Hadith here specifically about the Tafsir of this noble Ayah. He recorded that ‘A‘ishah said, “Upon returning to Al-Madinah, a necklace of mine was broken (and lost) in Al-Bayda’ area. Allah’s Messenger ﷺ stayed there and went to sleep with his head on my lap. Abu Bakr (‘A‘ishah’s father) came and hit me on my flank with his hand saying, ‘You have detained the people because of a necklace?’ So I wished I were dead because (I could not move) the Messenger was sleeping on my lap and because of the pain Abu Bakr caused me. Allah’s Messenger ﷺ got up when dawn broke and there was no water. So Allah revealed,

\[
	ext{كُلْتُمُوْاَ الْيَتَرَّ أَمَامًا إِنَّا فَتَسَلَّمْنَا إِلَى الْحَكْرَةِ فَأَنْيَفْسُوا وَتَعَوَّدُوا* }
\]

«O you who believe! When you stand (intend) to offer As-Ṣalāh (the prayer), then wash your faces»

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\(^1\) Fath Al-Bāri 1:589, Muslim 1:228.

\(^2\) See Surat An-Nisa’, no.43 for an explanation of ‘touched women’
until the end of the Āyah. Usayd bin Al-Ḥudayr said, ‘O the family of Abu Bakr! Allāh has blessed the people because of you. Therefore, you are only a blessing for the people.’[1]

Allāh said,

«Wālīn yurīd Allāh yannaṣṣīkum ʿalā kāmil ṣin ḥaqqī»

«Allāh does not want to place you in difficulty.»

This is why He made things easy and lenient for you. This is why He allowed you to use Tayammum when you are ill and when you do not find water, to make things comfortable for you and as mercy for you. Allāh made Tayammum in place of Wuḍū’, and Allāh made it the same as ablution with water for the one who it is legitimate for, except for certain things, as we mentioned before. For example; Tayammum only involves one strike with the hand on the sand and wiping the face and hands. Allāh said,

«Wālīn yūqūl ʿallā lamāʾī mīrītum yūṣṣī taṣṣīm ṣin aṣṣīm mīlūṣūna lawītūna»

«but He wants to purify you, and to complete His favor on you that you may be thankful.»

for His bounties on you, such as His easy, kind, merciful, comfortable and lenient legislation.

**Supplicating to Allāh after Wuḍū’**

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

«Mā min ṣīlaṃ yinwah ʿan fīḥiyyi ṣin ṣawwā, tām yīqrūm fiqīṣi ṣīla ṣīla ṣīla ṣīla yīqīhī»

«Any Muslim who performs Wuḍū’ properly, then stands up and prays a two Rak‘ah prayer with full attention in his heart»

and face\textsuperscript{[1]}, will earn Paradise."

I said, 'What a good statement this is!' A person who was close by said, 'The statement he said before it is even better.' When I looked, I found that it was 'Umar, who said, I saw that you just came. The Prophet said,

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'When any of you performs Wudu' properly and says, 'I bear witness that there is no deity worthy of worship except Allah and that Muhammad is His servant and Messenger', the eight doors of Paradise will be opened for him so that he can enter from any door he wishes."

This is the wording collected by Muslim.\textsuperscript{[2]}

The Virtue of Wudu'

Mālik recorded that Abu Hurayrah said that the Messenger of Allah says,

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'When the Muslim or the believing servant performs Wudu' and washes his face, every sin that he looked at with his eyes will depart from his face with the water, or with the last drop of water. When he washes his hands, every sin that his hands committed will depart from his hands with the water, or with the last drop of water. When he washes his feet, every sin to which his feet took him will depart with the water, or with the last drop of water. Until, he ends up sinless.'\textsuperscript{[3]} Muslim also recorded it.\textsuperscript{[4]}

\textsuperscript{[1]} According to An-Nawawi; "Submission of the limbs and humility of the heart."


\textsuperscript{[3]} Al-Muwaṭṭa‘ 1:32.

\textsuperscript{[4]} Muslim 1:215.
Muslim recorded that Abu Malik Al-Ash’ari said that the Messenger of Allah ﷺ said,

«طهور نصر الإيمان،
والحمد لله نملاً البيزان،
وسيحان اللهم وآله وآله ما بين الشنت والأذى، والصوم جبة، والصبر ضياء، والصدقة بربان، والقنان جنة للذين أز غلبت، كل الناس بذرو، فتابع نفسي فتمغفها أو مويفها.»

Purity is half of faith and Al-Hamdu Lillah (all the thanks are due to Allah) fills the Mizân (the Scale). And Subhān Allah and Allahu Akbar (all praise is due to Allah, and Allāh is the Most Great) fills what is between the heaven and earth. As-Saum (the fasting) is a Jannah (a shield), Šabr (patience) is a light, Sadaqah (charity) is evidence (of faith) and the Qur’ān is proof for, or against you. Every person goes out in the morning and ends up selling himself, he either frees his soul or destroys it.\(^{[1]}\)

Muslim recorded that Ibn ‘Umar said that the Messenger of Allah ﷺ said,

«لا يتقبل الله صدقة من غلول ولا صالة بغير طهور.»

Allah does not accept charity from one who commits Ghulūl,\(^{[2]}\) or prayer without purity.\(^{[3]}\)

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\(^{[1]}\) Muslim 1:203.

\(^{[2]}\) Ghulūl means to behave treacherously. Here it is about stealing from the goods taken during war.

\(^{[3]}\) Muslim 1:204.
7. And remember Allâh’s favor to you and His covenant with which He bound you when you said: “We hear and we obey.” And have Taqwâ of Allâh. Verily, Allâh is All-Knower of that which is in the breasts.

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

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

10. And they who disbelieve and deny Our Âyât are those who will be the dwellers of the Hell-fire.

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

Reminding the Believers of the Bounty of the Message and Islâm

Allâh reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger ﷺ, support and aid him, implement his Law and convey it on his behalf, while accepting it themselves. Allâh said,
And remember Allah's favor upon you and His covenant with which He bound you when you said, "We hear and we obey."

This is the pledge that they used to give to the Messenger of Allah when they embraced Islam. They used to say, "We give our pledge of obedience to the Messenger of Allah to hear and obey, in times when we are active and otherwise, even if we were passed on for rights, and not to dispute leadership with its rightful people." Allah also said,

And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers.

It was also said that this Ayah (5:7) reminds the Jews of the pledges and promises Allah took from them to follow Muhammad and adhere to his Law, as Ali bin Abi Talib reported that Ibn 'Abbás stated.

Allah then said,

And have Taqwá of Allah.

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

Verily, Allah is All-Knower of the secrets of (your) breasts.

The Necessity of Observing Justice

Allah said,

O you who believe! Stand out firmly for Allah...
(as just witnesses) observing justice and not transgression. It is recorded in the Two Sahih that An-Nu‘man bin Bashir said, 

“My father gave me a gift, but ‘Amrah bint Rawāhah, my mother, said that she would not agree to it unless he made Allāh’s Messenger ﷺ as a witness to it. So, my father went to Allāh’s Messenger ﷺ to ask him to be a witness to his giving me the gift. Allāh’s Messenger ﷺ asked,

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

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

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

And said;

«I shall not be witness to injustice.»

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

Allāh said;

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

The Āyah commands: Do not be carried away by your hatred for some people to avoid observing justice with them. Rather, be just with every one, whether a friend or an enemy. This is why Allāh said,

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

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

The dwellers of Paradise will, on that Day, have the best abode, and have the fairer of places for repose.

Some of the female Companions said to 'Umar, “You are more rough and crude than the Messenger of Allah,” meaning, you are rough, not that the Prophet is rough at all.

Allah said next,

and have Taqwa of Allah. Verily, Allah is Well-Acquainted with what you do.

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

Allah has promised those who believe and do deeds of righteousness, that for them there is forgiveness for their sins,

which is Paradise, that is part of Allah’s mercy for His servants. They will not earn Paradise on account of their good actions, but rather on account of His mercy and favor, even though they will qualify to earn this mercy on account of their good actions. Allah has made these actions the cause and path that lead to His mercy, favor, pardon and acceptance. Therefore, all this is from Allah Alone and all thanks are due to Him.

Allah said next,

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

This only demonstrates Allah’s perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.
Among Allâh's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allâh said,

أَذَكُرْنَا أَيْكَ أَذَكُرْنَا نَفْسَتُكَ إِذْ هَمَّ قُرْنَ أَنْ يُبَسَّطُوا إِلَيْكُمْ

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

'Abdur-Razzâq recorded that Jâbir said, "The Prophet ﷺ once stayed at an area and the people spread out seeking shade under various trees. The Prophet ﷺ hung his weapon on a tree, and a bedouin man came and took possession of the Prophet's weapon and held it aloft. He came towards the Prophet ﷺ and said, 'Who can protect you from me?' He replied, 'Allâh, the Exalted, Most Honored.' The bedouin man repeated his question twice or thrice, each time the Prophet ﷺ answering him by saying, 'Allâh.' The bedouin man then lowered the sword, and the Prophet ﷺ called his Companions and told them what had happened while the bedouin was sitting next to him, for the Prophet ﷺ did not punish him.' Ma'mar said that Qatâdah used to mention that some Arabs wanted to have the Prophet ﷺ killed, so they sent that bedouin. Qatâdah would then mention this Âyah,

أَذَكُرْنَا نَفْسَتُكَ إِذْ هَمَّ قُرْنَ أَنْ يُبَسَّطُوا إِلَيْكُمْ

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

The story of this bedouin man, whose name is Ghawrath bin Al-Ḥârith, is mentioned in the Ṣaḥîh.[2]

Muḥammad bin Isḥâq bin Yasâr, Mujâhid and ʻIkrimah said that this Âyah was revealed about Bani An-Nâdîr, who plotted to drop a stone on the head of the Messenger ﷺ when he came to them for help to pay the blood money of two persons

whom Muslims killed.\footnote{The Prophet \( \text{ﷺ} \) had a treaty with the Jews to help him pay the \( \text{Diyah} \), when warranted.} The Jews left the execution of this plot to ‘Amr bin Jihāsh bin Ka‘b and ordered him to throw a stone on the Prophet \( \text{ﷺ} \) from above, when he came to them and sat under the wall. Allāh told His Prophet \( \text{ﷺ} \) about their plot, and he went back to Al-Madīnah and his Companions followed him later on. Allāh sent down this \( \text{Ayah} \) concerning this matter. Allāh’s statement,

\[\text{And in Allāh let the believers put their trust.}\]

and those who do so, then Allāh shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allāh commanded His Messenger \( \text{ﷺ} \) to expel Bani An-Nādīr, and he laid siege to their area and forced them to evacuate Al-Madīnah.
12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: “I am with you if you perform the Salāh and give the Zakāh and believe in My Messengers; honor and assist them, and lend to Allāh a good loan, verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight way.”

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves the doers of good.

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection; and Allāh will inform them of what they used to do.

Cursing the People of the Book for Breaking the Covenant

Allāh commanded His believing servants to fulfill the promises and pledges that He took from them and which they gave His servant and Messenger, Muḥammad, peace be upon him. Allāh also commanded them to stand for the truth and give correct testimony. He also reminded them of the obvious and subtle favors of the truth and guidance that He granted them. Next, Allāh informed them of the pledges and promises that He took from the People of the Book, who were before them, the Jews and Christians. When they broke these promises and covenants, Allāh cursed them as a consequence
and expelled them from His grace and mercy. He also sealed their hearts from receiving guidance and the religion of truth, beneficial knowledge and righteous actions. Allāh said,

«وُلَّدَ أَنْبَأَ اللَّهُ بِأَنْبَأٍ إِلَىَّ إِسْرَائِيلَ وَعَهِدَهُمْ مُنْتَهِيَا الْيَوْمَ الْآخِرِ»

«Indeed Allāh took the covenant from the Children of Israel and We appointed twelve leaders among them.»

These twelve people were leaders who gave the pledge to Allāh to listen and obey Allāh, His Messenger and His Book on behalf of their tribes. Muḥammad bin Isḥāq and Ibn ‘Abbās said that this occurred when Mūsā went to fight the mighty enemy (in Palestine), and Allāh commanded him to choose a leader from every tribe.[1]

The Leaders of Anṣār on the Night of ‘Aqabah

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

«وَكَانَ اللَّهُ بِمَعْمُوَّسِكُمْ»

«And Allāh said, “I am with you...» with My protection, support and aid,

«فَلَيْنَ أَقْسَمْتُ الْحَسَّاءَ وَأَقْسَمْتُ الْحَصَرَةَ وَأَقْسَمْتُ الْيَوْمَ الْآخِرِ»

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

Messengers; concerning what they bring you of the revelation,

and support them on the truth,

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

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

and admit you to Gardens under which rivers flow (in Paradise).

thus, protecting you from what you fear and granting you what you seek.

**Breaking the Covenant**

Allah said,

But if any of you after this, disbelieved, he has indeed gone astray from the straight way.

Therefore, those who break this covenant, even though they pledged and vowed to keep it, yet, they broke it and denied it ever existed, they have avoided the clear path and deviated from the path of guidance to the path of misguidance. Allah then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

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

Allah states, because of their breaking the promise that We took from them, We cursed them, deviated them away from the truth, and expelled them from guidance,
and made their hearts grow hard... and they do not heed any word of advice that they hear, because of the hardness of their hearts.

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

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

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

by not implementing it and by ignoring it. Allah said next,

And you will not cease to discover deceit in them,
such as their plots and treachery against you, O Muhammed, and your Companions. Mujahid said that this Ayah refers to their plot to kill the Messenger of Allah.\[11\]

But forgive them, and overlook (their misdeeds).

This, indeed, is the ultimate victory and triumph. Some of the Salaf said, “You would never treat those who disobey Allah with you better than obeying Allah with them.” This way, their hearts will gather around the truth and Allah might lead them to the right guidance. This is why Allah said,

Verily, Allah loves the doers of good.

Therefore, forgive those who err against you. Qatadah said that this Ayah was abrogated with Allah’s statement,

\[11\] At-Tabari 10:131.
{Fight against those who believe not in Allāh, nor in the Last Day}.\[1\]

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

Allāh said,

{And from those who call themselves Christians, We took their covenant.}

Meaning: 'From those who call themselves Christians and followers of Īsā, son of Maryam, while in fact they are not as they claim. We took from them the covenant and pledges that they would follow the Prophet ﷺ, aid him, honor him and follow his footsteps.' And that they would believe in every Prophet whom Allāh sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allāh said,

{but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection;}

Meaning: 'We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection.' Indeed, the numerous Christian sects have always been enemies and adversaries of each other, accusing each other of heresy and cursing each other. Each sect among them excommunicates the other sects and does not allow them entrance to their places of worship. The Monarchist sect accuses the Jacobite sect of heresy, and such is the case with the Nestorians and the Arians. Each sect among them will continue to accuse the other of disbelief and heresy in this life and on the Day when the Witnesses will come forth. Allāh then said,

\[1\] Aṭ-Ṭabari 10:134.
and Allâh will inform them of what they used to do.

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

15. O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allâh a light and a plain Book.

16. Wherewith Allâh guides all those who seek His Pleasure to ways of peace, and He brings them out of darkness by His permission unto light and guides them to a straight path.

Explaining the Truth Through the Messenger and the Qur’ân

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

15. O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.

So the Prophet ﷺ explained where they altered, distorted, changed and lied about Allâh. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. In his Mustadrâk, Al-Ḥâkim recorded that Ibn
Abbās said, “He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur’ān, for Allāh said,

«O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and stoning was among the things that they used to hide.»[11]

Al-Hākim said, “Its chain is Šahīh, and they did not record it.”

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

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

meaning, ways of safety and righteousness,
He thus saves them from destruction and explains to them the best, most clear path. Therefore, He protects them from what they fear, and brings about the best of what they long for, all the while ridding them of misguidance and directing them to the best, most righteous state of being.

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

18. And the Jews and the Christians say: “We are the children of Allah and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

The Polytheism and Disbelief of the Christians

Allah states that the Christians are disbelievers because of their claim that Isā, son of Maryam, one of Allah’s servants and creatures, is Allah. Allah is holier than what they attribute to Him. Allah then reminds them of His perfect ability over everything and that everything is under His complete control and power,
Therefore, if Allah wills to do that, who would be able to stop Him or prevent Him from doing it? Allah then said,

And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.

All things in existence are Allah’s property and creation and He is able to do everything. He is never asked about what He does with His power, domain, justice and greatness so this refutes the Christian creed, may Allah’s continued curses be upon them until the Day of Resurrection.

Refuting the People of the Book’s Claim that they are Allah’s Children

Allah then refutes the Christians’ and Jews’ false claims and lies,

And the Jews and the Christians say, “We are the children of Allah and His loved ones.”

They claim: “We are the followers of Allah’s Prophets, who are His children, whom He takes care of. He also loves us.” The People of the Book claim in their Book that Allah said to His servant Isra’il, “You are my firstborn.” But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, “This statement only indicates honor and respect, as is common in their speech at that time.” The Christians claim that Isa said to them, “I will go back to my father and your father,” meaning, my Lord and your Lord. It is a fact that the Christians did not claim that they too are Allah’s sons as they claimed about Isa. Rather this statement by Isa only meant to indicate a
closeness with Allâh. This is why when they said that they are Allâh's children and loved ones, Allâh refuted their claim,

«Say, "Why then does He punish you for your sins?"»

meaning, if you were truly as you claim, Allâh's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims?

«Nay, you are but human beings, of those He has created.»

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

«He forgives whom He wills and punishes whom He wills.»

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

«And to Allâh belongs the dominion of the heavens and the earth and all that is between them;»

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

«وَإِلَيْهِ الْمُحْيَيُّ»

«(and to Him is the return.»

In the end, the return will be to Allâh and He will judge between His servants as He will, and He is the Most Just Who is never wrong in His judgment.

«وَكَأَلَّفَ الْكِتَابَ قَدْ جَاءَكَمْ رَسُولٌ بِالْقِرَانِ لِيَسْتَمِعَنَّكُمْ عَلَى فَتْحٍ مِّنَ الرَّحْمَنِ حَتَّى تُؤْمِنُوا مَا جَعَلَهُ اِلَّهُ مِنْ نَطَرٍ»

«فَلَا تُبِيرُ فَقَدْ جَاءَكُمْ رَسُولٌ بِالْقِرَانِ وَلَآ أَنتُمْ تَفْقِرُونَ وَلَآ أَنتُمْ تَعْبُرُونَ»

19. O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no Warner." But now has come unto you a bringer of glad tidings and a Warner. And Allâh is able to do all things.»
Allāh is addressing the People of the Book – the Jews and the Christians, saying that He has sent His Messenger Muḥammad ﷺ to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and ʿĪsā, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between ʿĪsā and Muḥammad ﷺ. Abu ʿUthmān An-Nahdi and Qatādah were reported to have said that this period was six hundred years.\(^1\) Al-Bukhārī also recorded this opinion from Salmān Al-Fārisī.\(^2\) Qatādah said that this period was five hundred and sixty years,\(^3\) while Māʾmar said that it is five hundred and forty years.\(^4\) Some said that this period is six hundred and twenty years. There is no contradiction here if we consider the fact that those who said that this period was six hundred years were talking about solar years, while the second refers to lunar years, since there is a difference of about three years between every one hundred lunar and solar years. As in Allāh’s statement,

\[ئَلَّا أَيُّهَا النَّاسُ لَا تَفْسُدُوا مَا رَأَيْتُمْ بِنَايَةً بَعْدَ أَن نَّزَّلَتْ نَزْلَةً مُّبَارَكَةً إِلَى نَبِيٍّ مُّوسَىُّنَبِيِّ مُّهَادَةَ
\]

\(And they stayed in their Cave three hundred years, adding nine.\)

meaning, nine more lunar years to substitute for the difference between lunar and solar years, thus agreeing with the three hundred years that the People of the Book knew about. We should assert again that the time period we mentioned here was between ʿĪsā, the last Prophet to the Children of Israel, and Muḥammad ﷺ, the Last Prophet and Messenger among the children of Ādam. In the Ṣaḥīḥ collected by Al-Bukhārī, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

\[إِنَّ أُوْلَى الْكَانِسَ بِابْنِ مَوْتِهِ لَأَنَا لَيْسَ بِيَنِيَ وَبِيَنِيَ نِيَّةٌ
\]

\(I, among all people, have the most right to the son of Maryam, for there was no Prophet between Him and I.\)\(^5\)

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\(^{[1]}\) Al-Baghwāi 2:23.
\(^{[2]}\) Fath Al-Bārī 7:324.
\(^{[3]}\) Al-Baghwāi 2:23.
\(^{[4]}\) ‘Abdur-Razzāq 1:186.
\(^{[5]}\) Fath Al-Bārī 6:550.
This Ḥadīth refutes the opinion of Al-Quḍāʾī and others, that there was a Prophet after ʿĪsā called Khālid bin Sinān.

Allāh sent Muḥammad ﷺ after a period of time during which there was no Prophet, clear path, or unchanged religions. Idol worshipping, fire worshipping and cross worshipping flourished during this time. Therefore, the bounty of sending Muḥammad ﷺ was the perfect bounty at a time when he was needed the most. Evil had filled the earth by then, and tyranny and ignorance had touched all the servants, except a few of those who remained loyal to the true teachings of previous Prophets, such as some Jewish rabbis, Christian priests and Sabian monks.

Imām Aḥmad recorded that ʿIyāḍ bin Ḥimār Al-Mujāshʿī said that the Prophet ﷺ gave a speech one day and said,

وَإِنَّ رَبِّي آمَنَ أَنْ أَعْلَمُكُمْ مَا جَهِلْتُمْ مِنَ الْعَلَمِ فِي يَوْمِ هَذَا، كُلُّ مَا نَحْتَلْهَا عِبَادِي خَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حَرَّمْتُ كُلَّهُمْ، وَإِنَّ الشَّيْطَانَ أَخْلَفْتُهُمْ فَأَعْلَمْتُهُمْ عَنْ دِينِهِمْ، وَرَحْمَتَ عَلَيْهِمْ مَا أَخْلَفْتُ لَهُمْ، وَأَعْلَمْتُهُمْ أَنْ يَمْنَصُروُا بِيِّ ما لَمْ يَأْتُوا بِهِ سَلَطَانًا. ثُمَّ إِنَّ الَّذِي عَزَّ وَجَلَّ نَظَرَ إِلَى أَهَلِ الْأَرْضِ فَمَعَتْهُمْ غَرَّبُهُمْ وَعَجَبُهُمْ، إِلَّا بُشَابَةٌ مِّنْ نَبِيِّ إِسْرَائِيلٍ، وَقَالَ: إِنِّي بُثْكُ لِأَبْنَائِي وَأَبْنِيْكَ، وَأَنزَلْتُ عَلَيْكُمْ كَيْبَابًا لَا يَبْعِثُهُ الْمَلَائِكَةُ، ثُمَّ أَنْزَلْتَ نَزَالًا وَنُفْطَانًا، ثُمَّ إِنَّ الَّذِي آمَنَ أَنْ أَخَافُ، فَقَالَ: أَنْزَلْتُهُمْ كَمَا أَنْزَلْتَهُمْ بِرَبِّكَ، وَأَضْرَبْهُمْ لَحْرُكَ، وَأَنْفُقْ عَلَيْهِمْ فَسَتَّتِينَ عَلَيْكِ، وَأَخَذْتُ جَنَّةً بَيْنَ تَمْسُكَاتِ أَهَلِ الْأَرْضِ، وَقَالَ: قَالَ رَبِّي أَنْ أَعْلَمُكُمْ مَا جَهِلْتُمْ مِنَ الْعَلَمِ فِي يَوْمِ هَذَا، وَإِنَّ الَّذِي آمَنَ أَنْ أَخَافُ، فَقَالَ: أَنْزَلْتُهُمْ كَمَا أَنْزَلْتَهُمْ بِرَبِّكَ، وَأَضْرَبْهُمْ لَحْرُكَ، وَأَنْفُقْ عَلَيْهِمْ فَسَتَّتِينَ عَلَيْكِ، وَأَخَذْتُ جَنَّةً بَيْنَ تَمْسُكَاتِ أَهَلِ الْأَرْضِ.

"My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day, 'All the wealth that I gave to My servants is permissible. I created all My servants Hunafāʾ (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them..."
what I allowed and commanded them to associate others with Me [in worship], which I gave no permission for.' Then Allāh looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel. Allāh said (to me), 'I only sent you to test you and to test with you. I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.' Allāh has also Commanded me to burn (destroy) Quraysh. So I said, 'O Lord! They will smash my head and leave it like a piece of bread.' He said, 'I will drive them out as they drove you out, and when you invade them We will help you. Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support). Fight with those who obey you, against those who disobey you. And the inhabitants of Paradise are three: a just, prosperous, and charitable ruler; A merciful man who has a kind heart toward every relative and every Muslim; a forgiving, poor man with dependants [who is charitable]. And the inhabitants of the Fire are five: the weak one with no religion; those who follow after you not for family reasons nor wealth; and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters; and a person who comes every morning and every evening, is cheating your family or your wealth.'[1] And he mentioned the stingy, or the liar, and the foulmouthed person.[2]

Therefore, the Hadith states that Allāh looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded.[2] The religion was distorted and changed for the people of the earth until Allāh sent Muḥammad ﷺ, and Allāh, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law. Allāh said,

\[
\text{"لَمْ تَتَّقُلُوا مَا جَدَّتُوا مِنْ بَيْنِيَّ وَلَا تَبْيِّنُوا织
}
\]

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

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[1] Ahmad 4:162, and Muslim, as noted below.
and no Warner."

meaning, so that you, who changed the true religion, do not make it an excuse and say, "No Messenger came to us bringing glad tidings and warning against evil." There has come to you a bringer of good news and a Warner, Muhammad ﷺ.

And Allah is able to do all things.

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

20. And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-ʿĀlamīn)."

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

22. They said: "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."

24. They said: "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."

25. He [Mūsā] said: "O my Lord! I have power only over myself and my brother, so Ibruq us from the rebellious people!"

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

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

Allāh states that His servant, Messenger, to whom He spoke directly, Mūsā, the son of ʿImrān, reminded his people that among the favors Allāh granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path. Allāh said,

> ۚوَإِذَا قَالَ مُوسَى لِقَوْمِهِ بَلْ تَرَوْنَ ۛ وَإِذَا ذُكِرَ ۛ فَيَوْمَ الْيَمِينِ ۚ

> "And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you, when He made Prophets among you,"

for whenever a Prophet died, another rose among them, from the time of their father ʿIbrāhīm and thereafter.

There were many Prophets among the Children of Israel
calling to Allāh and warning against His torment, until Īsā was sent as the final Prophet from the Children of Israel. Allāh then sent down the revelation to the Final Prophet and Messenger, Muḥammad, the son of ‘Abdullāh, from the offspring of Iṣmā‘īl, the son of Ibrāhim, peace be upon them. Muḥammad is the most honorable Prophet of all times.

Allāh said next,

(made you kings) ‘Abdur-Razzāq recorded that Ibn ʿAbbās commented:

"Having a servant, a wife and a house."[1] In his Mustadrak, Al-Ḥākim recorded that Ibn ʿAbbās said, "A wife and a servant, and,

(and gave you what He had not given to any other among the nations (ʿĀlāmīn)."

means, during their time."[2] Al-Ḥākim said, "Ṣaḥīḥ according to the criteria of the Two Ṣaḥīḥs, but they did not collect it." Qatādah said, "They were the first people to take servants."[3]

A Ḥadīth states,

(He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him.)[4]

Allāh’s statement,

(and gave you what He had not given to any other among the nations (Al-ʿĀlāmīn)."

means, during your time, as we stated. The Children of Israel

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

وَلَنَّذِلَّتُ مَآذِنَ بَنِي إِسْرَئِيلَ الْكِتَابُ وَمَنْ كَانَ مُهِبٌّ مَنْ نَحْنُ وَقَالَ ابْتَغِي مِنْ لَقِينٍ مَنْ كَانَ مُهِبٌّ عَلَى الشَّيْطَانِ

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (Al-‘Ālamīn).) Allāh said,

لَمَّا قَالَ ابْتَغَيْ مَنْ وَلَدَيْنِي أَنْ يَعْمَلُ لَنَا إِنَّهَا كَانَتْ كَيْفَ قَالَ ابْتَغِي مِنْ لَقِينٍ قِالَ إِنَّكَ تَكَفُّرُ مَنْ أَنْعَمَ عَلَى نَيْسَانٍ

(They said: “O Mūsā! Make for us a god as they have gods.” He said: “Verily, you are an ignorant people.” [Mūsā added:] “Verily, these people will be destroyed for that which they are engaged in (idol worship).” And all that they are doing is in vain. He said: “Shall I seek for you a god other than Allāh, while He has given you superiority over the nations.”)

Therefore, they were the best among the people of their time. The Muslim Ummah is more respected and honored before Allāh, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allāh said,

كَذَٰلِكَ جَعَلْنَا عَلَيْهِنَّ مُجَابَةً مَّا تَوَلَّكُمْ أَنْ تَنَافَسُوا شَيًّا عَلَى الْكَعْبَةِ

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

We mentioned the Mutawātir Ḥadīths about the honor of this Ummah and its status and honor with Allāh, when we explained Allāh’s statement in Sūrah Al-'Īmān (3),

كُنُمْ خَيْرَ أَمْيَالٍ أُنْجِبَتْ إِلَى النَّاسِ

(You are the best of peoples ever raised up for mankind...)

Allāh states next that Mūsā encouraged the Children of
Israel to perform Jihād and enter Jerusalem, which was under their control during the time of their father Ya'qūb. Ya'qūb and his children later moved with his children and household to Egypt during the time of Prophet Yūsuf. His offspring remained in Egypt until their exodus with Mūsā. They found a mighty, strong people in Jerusalem who had previously taken it over. Mūsā, Allāh’s Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allāh’s command.

Allāh said that Mūsā ordered them to enter the Holy Land,

\[
\text{(which Allāh has assigned to you)}
\]

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

\[
\text{(and turn not back) in flight from Jihād.}
\]

\[
\text{فَقَلَلْهُمَا حَسَبًا} \kern-.5em/\hbox{قَالَا} \kern-.5em/\hbox{بَسْطِيْنَ إِنَّ فِي هَا فَوْقَانُ جَبَالٌ وَلَنَ نَدْخِلُهَا حَتَّى يَجْرُجَوْا}
\]

\[
\text{يَكُونُ} \kern-.5em/\hbox{كَانَ يَجْرُجَوْا} \kern-.5em/\hbox{يَكُونُ كَانَ يَجْرُجَوْا} \kern-.5em/\hbox{كَانَ يَجْرُجَوْا}
\]

\[
\text{“...for then you will be returned as losers.” They said, “O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.”} \kern-.5em/\hbox{
\text{They said, “O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.”}}
\]

Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.
The Speeches of Yuwsha‘ (Joshua) and Kālīb (Caleb)

Allāh said,

♫ Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said...♪

When the Children of Israel declined to obey Allāh and follow His Messenger Mūsā, two righteous men among them, on whom Allāh had bestowed a great bounty and who were afraid of Allāh and His punishment, encouraged them to go forward. It was also said that the Āyah reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha‘, the son of Nūn, and Kālīb, the son of Yūfnā, as Ibn ‘Abbās, Mujāhid, ‘Ikrimah, ’Aṭīyyah, As-Suddī, Ar-Rabī‘ bin Anas and several other Salaf and latter scholars stated.¹ These two men said to their people,

♫ Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed.♪

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

♫ They said, “O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here.”♪

This is how they declined to join Jihād, defied their Messenger, and refused to fight their enemy.

¹ At-Ṭabari 10:176-178.
The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allah ﷺ during the battle of Badr, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyân. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more Muhâjirîn also spoke, all the while the Messenger of Allah ﷺ saying,

«أشروا علي أبيها المسلمون»

«Advise me, O Muslims!» inquiring of what the Anšâr, the majority then, had to say. Sa’d bin Mu‘âdh said, “It looks like you mean us, O Messenger of Allah! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allah allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allah.” The Messenger of Allah ﷺ was pleased with the words of Sa’d and was encouraged to march on.[1]

Abu Bakr bin Marduwyah recorded that Anas said that when the Messenger of Allah ﷺ went to Badr, he asked the Muslims for their opinion, and Umar gave his. The Prophet ﷺ again asked the Muslims for their opinion and the Anšâr said, “O Anšâr! It is you whom the Prophet wants to hear.” They said, “We will never say as the Children of Israel said to Mûsà,

ۡقُلْ أَتاَيْتُكُمْ رَبِّي ثَانِيَةً إِنَّا كُنْنَا نُضَيِّقُونَ﴾

‹So go, you and your Lord, and fight you two, we are sitting right here.›

By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimâd (near Makkah) we shall follow you.”

Imâm Aḥmad, An-Nasâ'î and Ibn Ḥibbân[1] also recorded this Ḥadîth.

In the Book of Al-Maghâzi and At-Tafsîr, Al-Bukhârî recorded that ‘Abdullâh bin Maṣûd said, “On the day of Badr, Al-Miqdâd said, ‘O Messenger of Allâh! We will never say to you what the Children of Israel said to Mûsâ,

(قَالُواُ اللَّهَ أَنتُ وَمُوسَى كَفِيْنَا إِنَّا مُعْتَزِينَ

“So go, you and your Lord, and fight you two, we are sitting right here.”’

Rather, march on and we will be with you.’ The Messenger of Allâh ﷺ was satisfied after hearing this statement.”[2]

Mûsâ Supplicates to Allâh Against the Jews

Mûsâ said,

(قَالُواُ اللَّهَ أَنتُ وَمُوسَى كَفِيْنَا إِنَّا مُعْتَزِينَ

“(O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!”)

When the Children of Israel refused to fight, Mûsâ became very angry with them and supplicated to Allâh against them,

(قَالُواُ اللَّهَ أَنتُ وَمُوسَى كَفِيْنَا إِنَّا مُعْتَزِينَ

“(O my Lord! I have power only over myself and my brother’) meaning, only I and my brother Hârûn among them will obey, implement Allâh’s command and accept the call,

(قَالُواُ اللَّهَ أَنتُ وَمُوسَى كَفِيْنَا إِنَّا مُعْتَزِينَ

“(So Ifruq us from the rebellious people!”)

Al-‘Awfî reported that Ibn ‘Abbâs said, “Meaning, judge between us and them.”[3] ‘Ali bin Abi Ṭâlîhah reported similarly from him.[4] Aḍ-Ḍâhîk said that the Âyah means, “Judge

[1] Aḥmad 3:105, An-Nasâ’î in Al-Kubrâ 6:334 and Ibn Ḥibbân 7:109. The chain for this narration is not authentic, but some of the story is supported by the narration that follows as well as the one before it.


and decide between us and them." Other scholars said that the Āyah means, "Separate between us and them."

**Forbidding the Jews from Entering the Holy Land for Forty Years**

Allāh said,

«إِذْ أَمَرْنَا الْيَهُودَ أَنْ يَسْتَقُرُوا فِي الْأَرْضِ ثَلَاثَةَ سَابْعَاءٍ رَيَالًا أَنْ يَكُونُنَّ آسَىٰ لِمَنْ يَشَأُّ فِيهَا مُشْرِكًا»

"Therefore it is forbidden to them for forty years; in distraction they will wander through the land.

When Mūsā supplicated against the Jews for refusing to fight in Jihād, Allāh forbade them from entering the land for forty years. They wandered about lost in the land of At-Tīh, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allāh sent down for them. Allāh brought forth water springs from solid rock, and the other miracles that He aided Mūsā bin ʾImrān with. During this time, the Tawrāh was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

**Conquering Jerusalem**

Allāh’s statement,

«أَرْبَعَينَ سَابْعَاءٍ رَيَالًا»

«for forty years» defines,

«يَخُوبُونَ فِي الْأَرْضِ»

"in distraction they will wander through the land."

When these years ended, Yuwshaʿ bin Nūn led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwshaʿ feared that the Sabbath would begin, he said (to the sun), "You are commanded and I am commanded, as well. O Allāh! Make it stop setting for me." Allāh made the sun stop setting until Yuwshaʿ bin Nūn

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

Ibn Abī Ḥātim recorded that Ibn ‘Abbās commented,

\[
\text{ professors of the art of writing in the land.}
\]

\[
\text{Therefore it is forbidden to them for forty years; in distraction they will wander through the land.}
\]

“They wandered in the land for forty years, during which Mūsā and Hārūn died, as well as everyone above forty years of age. When the forty years ended, Yuwsha‘ son of Nūn assumed their leadership and later conquered Jerusalem.[1] When Yuwsha‘ was reminded that the day was Friday and the sun was about to set, while they were still attacking Jerusalem, he feared that the Sabbath might begin. Therefore, he said to the sun, ‘I am commanded and you are commanded.’ Allāh made the sun stop setting and the Jews conquered Jerusalem and found wealth unseen before. They wanted to let the fire consume the booty, but the fire would not do that. Yuwsha‘ said, ‘Some of you have committed theft from the booty.’ So he summoned the twelve leaders of the twelve tribes and took the pledge from them. Then, the hand of one of them became stuck to the hand of Yuwsha‘ and Yuwsha‘ said, ‘You committed the theft, so bring it forth.’ So, that man brought a cow’s head made of gold with two eyes made of precious stones and a set of teeth made of pearls. When Yuwsha‘ added it to the booty, the fire consumed it, as they were prohibited to keep the booty.” There is evidence supporting all of this in the *Saḥīḥ*.

**Allāh Comforts Mūsā**

Conforting Mūsā, Allāh said

\[
\text{So do not grieve for the rebellious people.}
\]

[1] A Similar version was recorded by Aṭ-Ṭabari 10:193.
Allāh said: Do not feel sorrow or sadness over My judgment against them, for they deserve such judgment.

This story chastises the Jews, exposes their defiance of Allāh and His Messenger, and their refusal to obey the order for Jihād. They were weak and could not bear the thought of fighting their enemy, being patient, and enduring this way. This occurred although they had the Messenger of Allāh and the one whom He spoke to among them, the best of Allāh’s creation that time. Their Prophet promised them triumph and victory against their enemies. They also witnessed the torment and punishment of drowning with which Allāh punished their enemy Fir'awn and his soldiers, so that their eyes were pleased and comforted. All this did not happen too long ago, yet they refused to perform Jihād against people who had less than a tenth of the power and strength than the people of Egypt had. Therefore, the evil works of the Jews were exposed to everyone, and the exposure was such an enormous one that the night, or the tail, can never cover its tracks. They were also blinded by their ignorance and transgression. Thus, they became hated by Allāh, and they became His enemies. Yet, they claim that they are Allāh’s children and His loved ones! May Allāh curse their faces that were transformed to the shape of swine and apes, and may Allāh’s curse accompany them to the raging Fire. May Allāh make them abide in the Fire for eternity, and He did; all thanks are due to Him.

427. And recite to them the story of the two sons of Ādam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: “I will surely, kill you.” The former said: “Verily, Allāh accepts
only from those who have Taqwā.

28. “If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists.”

29. “Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.”

30. So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said: “Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?” Then he became one of those who regretted.

The Story of Hābīl (Abel) and Qābīl (Cain)

Allāh describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Ādam, Hābīl and Qābīl. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allāh gave his brother and because the sacrifice that he sincerely offered to Allāh was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. Allāh said,

{And recite to them the story of the two sons of Ādam in truth;}

meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Ādam, Hābīl and Qābīl, as many scholars among the Salaf and later generations said.

Allāh’s statement,

{in truth;} means, clearly and without ambiguity, alteration,
confusion, change, addition or deletion. Allāh said in other Ayāt,

Verily, this is the true narrative [about the story of 'Īsā],

We narrate unto you their story with truth, and,

Such is 'Īsā, son of Maryam. (It is) a statement of truth.

Several scholars among the Salaf and the later generations said that Allāh allowed Ādam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Ādam was given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin, in marriage. Hābīl’s sister was not beautiful while Qābīl’s sister was beautiful, resulting in Qābīl wanting her for himself, instead of his brother. Ādam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qābīl’s sister. Hābīl’s sacrifice was accepted, while Qābīl’s sacrifice was rejected, and thus what Allāh told us about them occurred.

Ibn Abī Ḥātim recorded that Ibn ‘Abbās said – that during the time of Ādam – “The woman was not allowed in marriage for her male twin, but Ādam was commanded to marry her to any of her other brothers. In each pregnancy, Ādam was given a twin, a male and a female. A beautiful daughter was once born for Ādam and another one that was not beautiful. So the twin brother of the ugly daughter said, ‘Marry your sister to me and I will marry my sister to you.’ He said, ‘No, for I have more right to my sister.’ So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other [the twin brother of the beautiful daughter], which consisted of some produce, was not accepted. So the latter killed his brother.” This story has a better than good chain of narration.[]

The statement,

"Verily, Allāh accepts only from those who have Taqwā."

who fear Allāh in their actions. Ibn Abī Ḥātim recorded that Abu Ad-Dardā’ said, “If I become certain that Allāh has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allāh says,

"Verily, Allāh accepts only from the those who have Taqwā."

The statement,

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists."

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

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you.

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

for I fear Allāh; the Lord of all that exists."

and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance.

‘Abdullāh bin ‘Amr said, “By Allāh! Hābil was the stronger of the two men. But, fear of Allāh restricted his hand.” The Prophet ﷺ said in a Hadīth recorded in the Two Sahīhs,

"When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the
They said, “O Allah’s Messenger! It is all right for the murderer, but what about the victim?” Allah’s Messenger replied,

«إِنَّهُ كَانَ حَرِيضًا عَلَى فُتُولَةِ صَاحِبِهِ»

“He surely had the intention to kill his comrade.”[1]

Imam Ahmad recorded that, at the beginning of the calamity that ‘Uthman suffered from, Sa’d bin Abi Waqqas said, “I bear witness that the Messenger of Allah said,

«إِنَّهَا سَكَّوُتْ فِي نَفْسِهَا فَيْنَاءُ حُرِّيْرَةٌ مِنَ الْقَانِم، وَالقَانِمُ حُرِّيْرَةٌ مِنَ الْمَالِي، وَالْمَالِيُّ حُرِّيْرَةٌ مِنَ النَّاجِيِّ»

“There will be a Fitnah, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.”

When he was asked, ‘What if someone enters my home and stretched his hand to kill me?’ He said,

«كَانَ كَانَ أُمُّ نَاسٍ»[2]

“Be just like (the pious) son of Adam.”[3]

At-Tirmidhi also recorded it this way, and said, “This Hadith is Hasan, and similar is reported on this subject from Abu Hurayrah, Khabbab bin Al-Aratt, Abu Bakr, Ibn Mas‘ud, Abu Waaqid and Abu Músaa.”[3]

The Qur‘an continues,

«إِلَّا أَنْ أَرْيَدَ أَنْ يَنْذَرُوا بِنَذَرٍ مُّفْتَكَرٍ ثُلُثَّةٌ مِنْ أَسْحَابِ الْأَلَّامِ وَذَلِكَ جَزَاءُ الْعَظِيمِ»

“Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.”

Ibn ‘Abbás, Mujáhid, Aq-Dáhhák, As-Suddi and Qatadah said that,

means, the sin of murdering me, in addition to your previous sins. Ibn Jarīr recorded this.\footnote{At-Ṭabari 10:215-216.}

Allāh’s statement,

\[\text{فَوَزَعَهَا لَمْ تَسْمِعِ فَقَالَ أَحَبَّتُ فَأَصِلَّ فِيَ نَفْسِي.}\]

\text{So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.}\footnote{At-Ṭabari 4:536.}

means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarīr said, “When he wanted to kill his brother, he started to twist his neck. So Shayṭān took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Ādām was looking. So he did the same thing to his brother.” Ibn Abī Ḥātim also recorded this. ‘Abdullāh bin Wahb said that ‘Abdur-Raḥmān bin Zayd bin Aslam said that his father said, “Qābīl held Hābīl by the head to kill him, so Hābīl laid down for him and Qābīl started twisting Hābīl’s head, not knowing how to kill him. Shayṭān came to Qābīl and said, ‘Do you want to kill him?’ He said, ‘Yes.’ Shayṭān said, ‘Take that stone and throw it on his head.’ So Qābīl took the stone and threw it at his brother’s head and smashed his head. Shayṭān then went to Ḥāwā’ in a hurry and said to her, ‘O Ḥāwā’! Qābīl killed Hābīl.’ She asked him, ‘Woe to you! What does ‘kill’ mean?’ He said, ‘He will no longer eat, drink or move.’ She said, ‘And that is death?’ He said, ‘Yes it is.’ So she started to weep until Ādām came to her while she was weeping and said, ‘What is the matter with you?’ She did not answer him. He asked her two more times, but she did not answer him. So he said, ‘You and your daughters will inherit the practice of weeping, while I and my sons are free of it.’” Ibn Abī Ḥatim recorded it.
And became one of the losers." in this life and the Hereafter, and which loss is worse than this? Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

ولا فَتَنَّ نَسًى طَلَما إِلاَّ كَانَ عَلَى ابْنِ آدمِ الْأوْلِي ٍ فَيْلَ ْمِنْ ذِيْهَا، إِلَّا كَانَ أَوْلُ مِنْ صِرِّ الْقُلُوبَ

"Any soul that is unjustly killed, then the first son of Ādam will carry a burden of its shedding, for he was the first to practice the crime of murder."[1]

The Group, with the exception of Abu Dāwud, also recorded this Ḥadīth.[2] Ibn Jarīr recorded that ‘Abdullāh bin ‘Amr used to say, "The son of Ādam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder."[3]

Allāh said,

﴿قُلْتَ أَلَا يَحْكُمُ بِمَا كَانُوا يَطْبِعُونَ﴾

آنَ كَانَ يَسْتَيْلُ هَذَا الْقُلُوبُ فَأُودَى سَوْءَتَهُ آنَ أُصْحِبُ مِنَ النَّاسِ

"Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted."

As-Suddi said that the Companions said, “When his brother died, Qābīl left him on the bare ground and did not know how to bury him. Allāh sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qābīl saw that, he said,

brother?" [2]

Al-Hasan Al-Baṣrī commented on the statement,

"Then he became one of those who regretted."

"Allāh made him feel sorrow after the loss that he earned."

The Swift Punishment for Transgression and Cutting the Relations of the Womb

A Ḥadīth states that the Prophet ﷺ said,

There is no sin that is more worthy of Allâh hastening its punishment in this life, in addition to what He has in store for its offender in the Hereafter, more than transgression and cutting the relations of the womb.\[^{[1]}\]

The act of Qâbil included both of these. We are Allâh’s and to Him is our return.

\[^{32}\] Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with Al-Bayyinât, even then after that many of them continued to exceed the limits in the land!

\[^{33}\] The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

\[^{34}\] Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

\[^{[1]}\] Abu Dâwud 5:208.
Human Beings Should Respect the Sanctity of Other Human Beings

Allāh says, because the son of Ādam killed his brother in transgression and aggression,

﴾مَّنْ قَتَلَ نَفْسًا مَّنْ كَانَ لَهُ مُثَابَةٌ إِلَّا أَنْفُسَهُ وَمَنْ مَعَهُ ﴾

﴾We ordained for the Children of Israel…» meaning, We legislated for them and informed them,

﴿أَنْفُسَهُ مَنْ كَانَ لَهُ مُثَابَةٌ إِلَّا أَنْفُسَهُ وَمَنْ مَعَهُ ﴾

﴾that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.»

The Āyāh states, whoever kills a soul without justification – such as in retaliation for murder or for causing mischief on earth – will be as if he has killed all mankind, because there is no difference between one life and another.

﴿وَمِنْ أَنْبِيَاهَا ﴾

﴾(and if anyone saved a life…) by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

﴿مَسْتَقَبَلَ أَنْبِيَا آدَمَ كَبِيرَانَ ﴾

﴾(it would be as if he saved the life of all mankind.)»

Al-A‘mash and others said that Abu Sāliḥ said that Abu Hurayrah said, “I entered on ʿUthmān when he was under siege in his house and said, ‘I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful!’ He said, ‘O Abu Hurayrah! Does it please you that you kill all people, including me?’ I said, ‘No.’ He said, ‘If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.’ So I went back and did not fight.” ’Ali bin Abī Ṭalḥah reported that Ibn ʿAbbās said, “It is as Allāh has stated,
if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.

Saving life in this case occurs by not killing a soul that Allâh has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him."[1] Similar was said by Mujâhid;

And if anyone saved a life... means, he refrains from killing a soul.[2]

Al-‘Awwâfi reported that Ibn ‘Abbâs said that Allâh’s statement,

it would be as if he killed all mankind... means, “Whoever kills one soul that Allâh has forbidden killing, is just like he who kills all mankind.”[3] Sa‘îd bin Jubayr said, “He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people.” In addition, Ibn Jurayj said that Al-A‘raj said that Mujâhid commented on the Āyah,

it would be as if he killed all mankind, “He who kills a believing soul intentionally, Allâh makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same.” Ibn Jurayj said that Mujâhid said that the Āyah,

means, “He who does not kill anyone, then the lives of people are safe from him.”[1]

**Warning Those who Commit Mischief**

Allāh said,

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وَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيْنَاتِ
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meaning, clear evidences, signs and proofs,

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فَنُنَٰثِرُ غَيْرَ عِيدَلَكَ فِي الأرْضِ لَسْفَرَ
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(And indeed, there came to them Our Messengers with Al-Bayyināt,) even then after that many of them continued to exceed the limits in the land!)
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This Āyah chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madinah, such as Banu Qurayzah, An-Nadīr and Qaynuqā‘, used to fight along with either Khazraj or Aws, when war would erupt between them during the time of Jāhiliyyah. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allāh criticized them for this practice in Sūrat Al-Baqarah,

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وَيَوْمَ أُنْتَوْا بِمَشْتَكَمْ لَا تَسْقِيقُ وَمَا كَرَمُ وَلَا خَايِرُ أَنَفُسُكُمُ فِترَكْنَ بِكَوْنَمْ ثُمَّ أَنزَلْتَنَّ وَأَشْرَطْ قَوْلُكُمْ "ثُمَّ أَنْتُمْ فَسَطَرْتُمْ فَسَطَرَ أَنَفُسُكُمُ وَخَلَقْنَاهُمْ مَرَيماً فَيَكْسِبُنَّ بِكَوْنَمْ ثُمَّ أَنزَلْتَنَّ وَأَشْرَطْ قَوْلُكُمْ وَهُوَ مَرَّ حَصَنَهُمْ عَلَى أَيْطُهُمْ إِخْرَاجُهُمْ أَتْنَفَعُوا بِمِنْ كُتُبِ الْكِتَابِ وَتَكَشَّرُوا بِمِنْ كُتُبِ فَقَرَاءَةُ فَيْضًا جَرَأَةً مَنْ يَلْفِظُ ذَلِكَ يَسْمَعُونَ (١٢٥)
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(And (remember) when We took your covenant (saying): Shed
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not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do. [2:84-85]

The Punishment of those Who Cause Mischief in the Land

Allah said next,

إِنَّا جَعَلْنَا الْدِّينَ بِحَابِيْرَةٍ إِلَّا إِنَّكَ نَسَى أَنْ نَسْأَلُكَ أَمْ تَعْتَفَّ مَّن يُؤْمِنُ مَا عَلَى الْكَأْثِرَ

أَوْ تَفْتَلَّلُ أَنْ يُمْلِكْ وَأَنْفُقُ فِي جَلَفَ أَوْ يُبْنِى مَرْسَى الْأَلْبَيْرَ

(The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.)

‘Wage war’ mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil. Ibn Jarir recorded that 'Ikrimah and Al-Hasan Al-Basri said that the Ayat,

إِنَّا جَعَلْنَا الْدِّينَ بِحَابِيْرَةٍ إِلَّا إِنَّكَ نَسَى أَنْ نَسْأَلُكَ أَمْ تَعْتَفَّ مَّن يُؤْمِنُ مَا عَلَى الْكَأْثِرَ

(The recompense of those who wage war against Allah and His Messenger) until,

إِنَّ اللَّهُ غَفُورٌ رَّحِيمٌ

(Allah is Of-Forgiving, Most Merciful) “Were revealed about the idolators. Therefore, the Ayah decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This Ayah does not save a Muslim from punishment if he kills, causes mischief in the land or wages
war against Allāh and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed.”[1] Abu Dāwud and An-Nasā’ī recorded that ‘Ikrimah said that Ibn ‘Abbās said that the Āyah,

«The recompense of those who wage war against Allāh and His Messenger and do mischief in the land...»

“Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed.”[2]

The correct opinion is that this Āyah is general in meaning and includes the idolators and all others who commit the types of crimes the Āyah mentioned. Al-Bukhārī and Muslim recorded that Abu Qilābah ‘Abdullāh bin Zayd Al-Jarmi, said that Anas bin Mālik said, “Eight people of the ‘Ukl tribe came to the Messenger of Allāh ﷺ and gave him their pledge to follow Islām. Al-Madinah’s climate did not suit them and they became sick and complained to Allāh’s Messenger ﷺ. So he said,

«أَلاَّ تَخْرُجُونَ مَعَ رَاعِيَتِي فِي إِيَّهَا، فَقَضِيُّوا مِنْ أَبْنَائِي وَأَلْبَانِيَّاهُ»

«Go with our shephard to be treated by the milk and urine of his camels.»

So they went as directed, and after they drank from the camels’ milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet ﷺ and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died.” This is the wording of Muslim. In another narration for this Ḥadīth, it was mentioned that these people were from the tribes of ‘Ukl or ‘Uraynah. Another narration reported that these people were put in the Ḥarrah area (of Al-Madinah), and when they asked for water, no water was given to them. [3]

Allāh said,

«they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.»

‘Ali bin Abī Ṭalḥah said that Ibn ‘Abbās said about this Āyah, ‘He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet.’[1] Similar was said by Sa‘īd bin Al-Musayyib, Mujāhid, ‘Aţā’, Al-Hasan Al-Başrī, Ibrāhīm An-Nakha‘ī and Ad-Daḥḥāk, as Abu Ja‘far Ibn Jarīr recorded.[2] This view is supported by the fact that the word Āw (or), indicates a choice. As Allāh said,

«The penalty is an offering, brought to the Ka‘bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.»[5:95]

Allāh said,

«And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice.» and,

«...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave.»

All of these Āyāt offer a choice, just as the Āyah above.

As for Allah’s statement,

«or be exiled from the land.» some said that it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islam, as Ibn Jarir recorded from Ibn ‘Abbâs, Anas bin Mâlik, Sa‘îd bin Jubayr, Aḍ-Ḍâḥâk, Ar-Rabî’ bin Anas, Az-Zuhri, Al-Layth bin Sa‘îd and Mâlik bin Anas. Some said that the Ayah means these people are expelled to another land, or to another state by the Muslims authorities.1[ Sa‘îd bin Jubayr, Abu Ash-Sha‘thâ, Al-Hasan, Az-Zuhri, Aḍ-Ḍâḥâk and Muqâtil bin Ḥayyân said that he is expelled, but not outside of the land of Islam, while others said that he is to be imprisoned.

Allah’s statement,

«That is their disgrace in this world, and a great torment is theirs in the Hereafter.»

means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allah has prepared for them in the Hereafter. This view supports the opinion that these Ayât were revealed about the idolators. As for Muslims, in his Sahîh, Muslim recorded that ‘Ubâdah bin Aṣ-Ṣâmiṭ said, “The Messenger of Allah [ṣAllâh ﷺ took the same pledge from us that he also took from women: That we do not associate anything with Allah in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other. He said that he who keeps this pledge, then his reward will be with Allah. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allah, then their matter is for Allah: If He wills, He will punish them and If He wills, He will pardon them.”2[ ‘Ali narrated that the Messenger of Allah [ṣAllâh ﷺ said,

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1[ At-Ṭabarî 10:268-270.
2[ Muslim 3:1333.
"He who sins in this life and was punished for it, then Allâh is far more just than to combine two punishments on His servant. He who commits an error in this life and Allâh hides this error and pardons him, then Allâh is far more generous than to punish the servant for something that He has already pardoned."

Recorded by Ahmad, Ibn Mâjah and At-Tirmidhi who said, "Hasan Gharîb."[1] Al-Hâfiz Ad-Daraqûthi said about this Hâdîth, and he said that it was related to the Prophet ﷺ in some narrations, and it was related to the Companions in others, and that this narration from the Prophet ﷺ is Saihîh.[2]

Ibn Jarîr commented on Allâh’s statement,

"That is their disgrace in this world," "Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

"and a great torment is theirs in the Hereafter." if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein,

"a great torment" in the Fire of Jahannam.[3]

The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension

Allāh said,

ۚۜاَنْفَلَ عِنْدَ الْوَاقِعِ ۚ وَأَنَّ رَبَّكُمُ الْغَفُورُ الرَّحِيمُۚ

"Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful."

This Āyah is clear in its indication that it applies to the idolators. As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waved. The practice of the Companions in this regard is that all of the punishments prescribed in this case will be waved, as is apparent from the wording of the Āyah. Ibn Abī Hātim recorded that Ash-Sha‘bī said, “Ḫārithah bin Badr At-Tamīmī was living in Al-Baṣrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Ḥasan bin ‘Ali, Ibn ‘Abbās and ‘Abdullāh bin Ja‘far, and they talked to ‘Ali about him so that he would grant him safety, but ‘Ali refused. So Ḫārithah went to Sa‘īd bin Qays Al-Hamadani who kept him in his house and went to ‘Ali, saying, ‘O Leader of the Faithful! What about those who wage war against Allāh and His Messenger and cause mischief in the land?’ So he recited the Āyah until he reached,

ۚۜاَنْفَلَ عِنْدَ الْوَاقِعِ ۚ وَأَنَّ رَبَّكُمُ الْغَفُورُ الرَّحِيمُۚ

"Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power."

So ‘Ali wrote a document that granted safety, and Sa‘īd bin Qays said, ‘This is for Ḫārithah bin Badr.’” Ibn Jarīr recorded this Ḥadīth.[1]

Ibn Jarīr recorded that ‘Āmir Ash-Sha‘bī said, “A man from Murād came to Abu Mūsā, while he was the governor of Al-Kūfah during the reign of ‘Uthmān, and said to him after he

offered the obligatory prayer, ‘O Abu Mūsā! I seek your help. I am so-and-so from Murād and I waged war against Allāh and His Messenger and caused mischief in the land. I repented before you had any authority over me.’ Abu Mūsā proclaimed, ‘This is so-and-so, who had waged war against Allāh and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allāh willed, but he later rose against the leaders, and Allāh punished him for his sins and he was killed.’ Ibn Jarīr recorded that Mūsā bin Ishāq Al-Madani said that ‘Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the Āyah,

وَكَيْبَاءُونَ الْدُنْيَا أَسْرَؤُوْلَ عَلَى أَسْيَهُمْ لاَ تَفْسَرْوَا مِنْ زَحِيمَةِ اللَّهِ ﷺ إِنَّ اللَّهَ يَغْفِرُ الْذُّنُوبَ جَمِيعًاٌ

إِنَّمَا هُوَ الْعَفُوُّ الرَّحِيمُ

‘O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’

So he said to that man, “O servant of Allāh! Recite it again.” So he recited it again, and ‘Ali put down his sword and went to Al-Madinah in repentance, arriving during the night. He washed up and went to the Masjid of the Messenger of Allāh ἴ and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, “You have no way against me. I came in repentance before you had any authority over me.” Abu Hurayrah said, “He has said the truth,” and he held his hand and went to Marwān bin Al-Ḥakam, who was the governor of Al-Madinah during the reign of Mu‘āwiyyah. Abu Hurayrah said, “This is ‘Ali and he came in repentance and you do not have a way against him, nor can you have him killed.” So ‘Ali was absolved of punishment and remained on his repentance and went to the sea to perform Jihād in Allāh’s cause. The Muslims met the Romans in battle, and the
Muslims brought the ship ‘Ali was in to one of the Roman ships, and ‘Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned.”[1]

35. O you who believe! Have Taqwā of Allāh and seek the Wasilah to Him, and strive hard in His cause, so that you may be successful.

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.

37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

Commanding Taqwā, Wasīlah, and Jihād

Allāh commands His faithful servants to fear Him in Taqwā, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allāh said next,

«seek the Wasīlah to Him.» Sufyān Ath-Thawrī said that Ṭalḥah said that ‘Aţā’ said that Ibn ‘Abbās said that Ṭaḥdīth means ‘the means of approach’. [1] Mujāhid, Abu Wā’il, Al-Ḥasan, Qatādah, ‘Abdullāh bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for Ṭaḥdīth. Qatādah said that the Ayāh means, “Seek the means of approach to Him by obeying Him and performing the acts that please Him.” [2]

«Those whom they call upon seek a means of access to their Lord (Allāh).» [17:57]

Wasīlah is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allāh  his residence and the nearest grade in Paradise to Allāh’s Throne. Al-Bukhārī recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh  said,

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that he heard the Prophet Ṣaḥḥāfa saying,

«إِذَا سَبَّحْتُمْ أَمْوَانَ فَقُولُوا مَنْ يَقُولُ، فَلَا يَقُولُ، فَمَنْ صَلَّى عَلَيْيْ صَلاَةَ صَلَّى الله عَلَيْهِ وَرَحْمَةَ عَالَمِينَ، فَلَا سَلَّمَ لَيْبِي الْوِسْبِلْةَ، إِنَّهَا مَنْ تَرَاهَا فِي الْجَنَّةِ لَا تَنْبِينَهُ إِلَّا لِيَعْثُرْ عَلِىْهَا مِنْ عَبَّادِ الله، وَأَرْجُو أَنْ أَكُونَ أَنَا مَنْ فَعَلَ لِي الْوِسْبِلْةَ خَلِفُ عَلَيْهِ الشَّفَافَةُ»

"When you hear the Mu'adhdhīn, repeat what he says, and then ask for Salāh (blessing, mercy from Allāh) for me. Verily, whoever asks for Salāh for me, then Allāh will grant ten Salāh to him. Then, ask for the Wasilah for me, for it is a grade in Paradise that only one servant of Allāh deserves, and I hope that I am that servant. Verily, whoever asks (Allāh) for Wasilah for me, he will earn the right of my intercession."[1]

Allāh said,

«وَعَمِدْنَا فِي سَبِيلِهِ، لَمْ نَضْطَرَّوْا»

"and strive hard in His cause as much as you can. So that you may be successful."

After Allāh commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allāh encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join Jihād in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these dwellings will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

**No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire**

Allāh then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day

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of Resurrection. Allāh said,

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.

So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allāh’s torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Hence Allāh’s statement,

(And theirs would be a painful torment.) meaning, hurtful,

(They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.)

In another Āyah, Allāh said,

(Every time they seek to get away therefrom, in anguish, they will be driven back therein.)

Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part of Hell, the more the angels of punishment will strike them with iron bars and they will fall down to its depths,

(And theirs will be a lasting torment.) meaning, eternal and everlasting, and they will never be able to depart from it or avoid it. Anas bin Mālik said that the Messenger of Allāh ﷺ said,
A man from the people of the Fire will be brought forth and will be asked, 'O son of Adam! How did you find your dwelling?' He will say, 'The worst dwelling.' He will be told, 'Would you ransom yourself with the earth's fill of gold?' He will say, 'Yes, O Lord!' Allah will say to him, 'You have lied. I asked you for what is less than that and you did not do it,' and he will be ordered to the Fire."

Muslim and An-Nasāʾī recorded it.

And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.

But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.

Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He forgives whom He wills and He punishes whom He wills. And Allāh is able to do all things.

The Necessity of Cutting off the Hand of the Thief

Allāh commands and decrees that the hand of the thief, male or female be cut off. During the time of Jāhiliyyah, this was also the punishment for the thief, and Islām upheld this punishment. In Islām, there are several conditions that must

be met before this punishment is carried out, as we will come to know, Allāh willing. There are other rulings that Islām upheld after modifying these rulings, such as that of blood money for example.

**When Does Cutting the Hand of the Thief Become Necessary?**

In is recorded in the Two Šaḥīḥs that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

» «May Allāh curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.»[1]

Al-Bukhārī and Muslim recorded that ‘A‘īshah said that the Messenger of Allāh ﷺ said,

» «The hand of the thief shall be cut off if he steals a quarter of a Dīnār or more.»[2]

Muslim recorded that ‘A‘īshah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said,

» «The hand of the thief shall only be cut off if he steals a quarter of a Dīnār or more.»[3]

This Ḥadīth is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dīnār.

So this Ḥadīth fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dīnār in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dīnār. So in this way it is possible to harmonize these two views. This opinion was reported from ‘Umar bin Al-Khaṭṭāb, ʿUthmān bin ʿAffān, ʿAli bin Abī Tālib -

may Allāh be pleased with them - and it is the view of 'Umar bin 'Abdul-'Azīz, Al-Layth bin Sa'd, Al-Awzā'i, and Ash-Shāfi'ī and his companions. This is also the view of Imām Aḥmad bin Ḥanbal and Isḥāq bin Rāḥwayh in one of the narrations from him, as well as Abu Thawr, and Dāwud bin 'Ali Aẓ-Ẓāhari, may Allāh have mercy upon them.

As for Imām Abu Ḥanīfah and his students Abu Yūsuf, Muḥammad and Zufar, along with Suḥyān Ath-Thawri, they said that the least amount of theft that deserves cutting off the hand is ten Dirhams, whereas a Dīnār was twelve Dirhams at that time. The first ruling is the correct one, that the least amount of theft is one forth of a Dīnār or more. This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension. Hence Allāh’s statement,

"<ṣa al-ṣi̹s̹a al-s̹a̹x̹s̹a li̹s̹a al-s̹a̹x̹s̹a al-s̹o̹k̹k̹a līn al-ānā al-wālī l-ʿalā al-wālī ʿāmmēb">

<as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.>

This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people’s wealth be cut off as punishment from Allāh for their error.

"wa al-ānā al-wālī l-ʿalā al-wālī ʿāmmēb, in His torment,

"All-Wise, in His commands, what he forbids, what He legislates and what He decrees.

Repentance of the Thief is Acceptable

Allāh said next,

"ṣax̹a al-s̹a̹x̹a al-s̹o̹k̹k̹a līn al-ānā al-wālī l-ʿalā al-wālī ʿāmmēb ʿab̹i̹b̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a ʿab̹i̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̹b̹i̹b̹a t̹a̠
 Forgiving, Most Merciful.

Therefore, whoever repents and goes back to Allâh after he commits theft, then Allâh will forgive him.

I mâm A hmad recorded that ‘Abdullâh bin ‘Amr said that a woman committed theft during the time of the Messenger of Allâh ﷺ and those from whom she stole brought her and said, “O Allâh’s Messenger! This woman stole from us.” Her people said, “We ransom her.” The Messenger of Allâh ﷺ said,

«فَاطْلُّوا يَدَّاهَا»

“Cut off her hand.” They said, “We ransom her with five hundred Dînârs.” The Prophet ﷺ said,

«فَاطْلُّوا يَدَّاهَا»

“Cut off her hand.” Her right hand was cut off and the woman asked, “O Messenger of Allâh! Is there a chance for me to repent?” He said,

«نَعَمَ أُنَبِّئُكَ يَوْمَئِذٍ مِّنْ خَطِينَتِكَ كَيْبُومُ وَلَدَّئِكَ أَنْثُك»

“Yes. This day, you are free from your sin just as the day your mother gave birth to you.”

Allâh sent down the verse in Sûrat Al-Mâ‘îdah,

«فَقَطَّنَ بَيْنَ يَدَيِّنَكَ وَأَصْلَحْ فَأَقِمَ اٌسْلاَمَ عَلَيْنِ إِنَّ اللَّهَ عَفَوُواْ تَرَّجِيمًا»

“But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him. Verily, Allâh is Oft-Forgiving, Most Merciful.”

This woman was from the tribe of Makkûm. Her story was narrated in the Two Sahîhs from Az-Zuhri from ‘Urwah from ‘A‘îshah, The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest [of Makkah]. They said, “Who can talk to Allâh’s Messenger ﷺ about her matter?” They then said, “Who dares speak to him about such matters other than Usâmah bin Zayd, his loved one.” When the woman was brought to the Messenger of Allâh ﷺ, Usâmah bin Zayd talked to him about her and the face of the Messenger ﷺ changed color (because of anger) and

he said,

«أطنع في حد من خروج الله عز وجل؟»

"Do you intercede in a punishment prescribed by Allāh?"

Usāmah said to him, "Ask Allāh to forgive me, O Allāh's Messenger!" During that night, the Messenger of Allāh ﷺ stood up and gave a speech and praised Allāh as He deserves to be praised. He then said,

«أما بعد فإنما أهلك الذين من فلككم أنهم كانوا إذا سرق فهم الشرف تركوه وعندما سرق فيهم الضحف أقاموا عليه الحد، وإن الذي نفيه بيد الله أن فاطمة بنى محمد سرقت لقطعته بدها»

"Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him. By Him in Whose Hand is my soul! If Fāṭimah the daughter of Muhammad stole, I will have her hand cut off."

The Prophet ﷺ commanded that the hand of the woman who stole be cut off, and it was cut off. ‘Ā’ishah said, ‘Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allāh."

This is the wording that Muslim collected, and in another narration by Muslim, ‘Ā’ishah said, “She was a woman from Makhzūm who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off.”

Allāh then said,

«أعلم أنك الله ثم除ا لله الكاتبين والأثريين»

"Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth!"

He owns everything and decides what He wills for it and no one can resist His judgment,


come to you. They change the words from their places; they say, “If you are given this, take it, but if you are not given this, then beware!” And whosoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.

42. They (like to) listen to falsehood, to devour Suḥt. So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.

43. But how do they come to you for a decision while they have the Tawrāh, in which is the decision of Allāh; yet even after that they turn away. For they are not believers.

44. Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets who submitted themselves to Allāh’s will, judged for the Jews. And the Rabbāniyyūn and the Aḥbār, for to them was entrusted the protection of Allāh’s Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers.

Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable Āyāt were revealed about those who rush into disbelief, deviating from the obedience of Allāh, His Messenger, preferring their opinions and lusts to what Allāh has legislated,

"of such who say, “We believe” with their mouths but their hearts have no faith."

These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.
And of the Jews... the enemies of Islam and its people, they and the hypocrites all,

\begin{equation}
\text{كَسْتَمَنَّ فِي نَفْسِكُمَا}
\end{equation}

(listen much and eagerly to lies...) and they accept and react to it positively,

\begin{equation}
\text{كَسْتَمَنَّ إِلَى أَعْمَالٍ مَّكْرِينَ لَّمْ يَأْتُوْنَ}
\end{equation}

(listening to others who have not come to you.)

meaning, they listen to some people who do not attend your meetings, O Muhammad. Or, the Ayah might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

The Jews Alter and Change the Law, Such As Stoning the Adulterer

\begin{equation}
\text{يَكْسِبُونَ الْكَيْرَ مِنْ بَعْضِ مَوَاضِعِهِ}
\end{equation}

(They change the words from their places:) by altering their meanings and knowingly distorting them after they comprehended them,

\begin{equation}
\text{يَكْسِبُونَ إِنْ أَرْشَيْتُ هَذَا مَخْطَأً أَرْشَيْنَ آخَرَ مَخْطَأً}
\end{equation}

(they say, "If you are given this, take it, but if you are not given this, then beware!")

It was reported that this part of the Ayah was revealed about some Jews who committed murder and who said to each other, “Let us ask Muhammad to judge between us, and if he decides that we pay the Diyah, accept his judgement. If he decides on capital punishment, do not accept his judgement.” The correct opinion is that this Ayah was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allah on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey. When this incident of adultery occurred after the Hijrah, they said to each other, “Let us go to Muhammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allah. This way, one of Allah’s Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be
stoning to death, then do not accept his decision."

There are several Hadîths mentioning this story. Mâlik reported that Nâfî' said that ‘Abdullâh bin ‘Umar said, “The Jews came to Allâh’s Messenger ﷺ and mentioned that a man and a woman from them committed adultery. Allâh’s Messenger ﷺ said to them,

"What do you find of the ruling about stoning in the Tawrâh?"

They said, ‘We only find that they should be exposed and flogged.’ ‘Abdullâh bin Salâm said, ‘You lie. The Tawrâh mentions stoning, so bring the Tawrâh.’ They brought the Tawrâh and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse. ‘Abdullâh bin Salâm said to him, ‘Remove your hand,’ and he removed it, thus uncovering the verse about stoning. So they said, He (‘Abdullâh bin Salâm) has said the truth, O Muâmmad! It is the verse about stoning.’ The Messenger of Allâh ﷺ decided that the adulterers be stoned to death and his command was carried out. I saw that man shading the woman from the stones with his body.” Al-Bukhârî and Muslim also collected this Hadîth and this is the wording collected by Al-Bukhârî. In another narration by Al-Bukhârî, the Prophet ﷺ said to the Jews,

"What would you do in this case?" They said, “We would humiliate and expose them.” The Prophet ﷺ recited,

"Bring here the Tawrâh and recite it, if you are truthful."

So they brought a man who was blind in one eye and who was respected among them and said to him, “Read (from the Tawrâh).” So he read until he reached a certain verse and then covered it with his hand. He was told, “Remove your hand,” and it was the verse about stoning. So that man said, “O Muâmmad! This is the verse about stoning, and we had hid its knowledge among us.” So the Messenger ﷺ ordered that the two adulterers be stoned, and they were stoned.\[1\]

\[1\] Al-Bukhârî no. 4556.
Muslim recorded that a Jewish man and a Jewish woman were brought before Allāh’s Messenger ﷺ because they committed adultery. The Messenger of Allāh went to the Jews and asked them,

«What is the ruling that you find in the Tawrāh for adultery?»
They said, “We expose them, carry them (on donkeys) backwards and parade them in public.” The Prophet ﷺ recited;

«Fāta‘ūna bāl tawrāh qānahū wā’īna kān tādi‘īna»

«Bring here the Tawrāh and recite it, if you are truthful.»
So they brought the Tawrāh and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it. ‘Abdullāh bin Salām, who was with the Messenger of Allāh ﷺ, said, “Order him to remove his hand,” and he removed his hand and under it was the verse about stoning. So the Messenger of Allāh ﷺ commanded that the adulterers be stoned, and they were stoned. ‘Abdullāh bin ‘Umar said, “I was among those who stoned them and I saw the man shading the woman from the stones with his body.”[1] Abu Dāwud recorded that Ibn ‘Umar said, “Some Jews came to the Messenger of Allāh ﷺ and invited him to go to the Quff area. So he went to the house of Al-Midrās and they said, ‘O Abu Al-Qāsim! A man from us committed adultery with a woman, so decide on their matter.’ They arranged a pillow for the Messenger of Allāh ﷺ and he sat on it and said,

«Bītni bāl tawrāh?»

«Bring the Tawrāh to me.»

He was brought the Tawrāh and he removed the pillow from under him and placed the Tawrāh on it, saying,

«Ammū bīk wa‘īn an-zālīk»

«I trust you and He Who revealed it to you.»

He then said,

"Bring me your most knowledgeable person."

So he was brought a young man... " and then he mentioned the rest of the story that Mālik narrated from Nāfi' [1]

These Hadiths state that the Messenger of Allāh ﷺ issued a decision that conforms with the ruling in the Tawrāh, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muḥammad ﷺ only. Rather, the Prophet did this because Allāh commanded him to do so. He asked them about the ruling of stoning in the Tawrāh to make them admit to what the Tawrāh contains and what they collaborated to hide, deny and exclude from implementing for all that time. They had to admit to what they did, although they did it while having knowledge of the correct ruling. What made them go to the Prophet ﷺ for judgement in this matter was their lusts and desires, hoping that the Prophet ﷺ would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said,

«إِنِّي أُوْلَٰٰئِكَ مُنَاذِرُ»

«If you are given this,» referring to flogging, then take it,

«وَإِنْ أَنْ تُؤْوَّقُ أَمْسِكُ»

«but if you are not given this, then beware!» and do not accept or implement it. Allāh said next,

«وَإِنِّي أَمْرُ اللَّهِ وَلَا يَنْذَرُ اللَّهُ نَاسًا أَحَدًا مِّنْهُمْ»

«And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. They (like to) listen to falsehood, to devour Suḥr.»

'Suḥr' refers to bribes, as Ibn Maṣʿūd and others stated.[2] The

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Äyah states that if one is like this, how can Allāh cleanse his heart and accept his supplication? Allāh said to His Prophet ﷺ:


So if they come to you... so that you judge between them,

either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.

meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts. We should mention here that Ibn ‘Abbās, Mujāhid, Ḥkrimah, Al-Hasan, Qatādah, As-Suddi, Zayd bin Aslam, ‘Aṭā’ Al-Khurāsānī, and several others said that this part of the Äyah was abrogated by Allāh’s statement,


And so judge among them by what Allāh has revealed.

And if you judge, judge with justice between them.

and with fairness, even if the Jews were unjust and outcasts from the path of fairness,

Verily, Allāh loves those who act justly.

Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrāh

Allāh then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book, and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the Tawrāh, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply.

to them. Allah said,

«But how do they come to you for decision while they have the Tawrāh, in which is the decision of Allah; yet even after that they turn away. For they are not believers.»

Allah next praises the Tawrāh that He sent down to His servant and Messenger Mūsā, son of ʿImrān,

«Verily, We did send down the Tawrāh [to Mūsā], therein was guidance and light, by which the Prophets who submitted themselves to Allah’s will, judged the Jews.»

and these Prophets did not deviate from the law of the Tawrāh, change or alter it,

«And (also) the Rabbāniyyūn and the Aḥbār...»

wherein Rabbāniyyūn refers to the worshippers who are learned and religious, and Aḥbār refers to the scholars,

«for to them was entrusted the protection of Allah’s Book,»

meaning, they were entrusted with the Book of Allah, and they were commanded to adhere to it and not hide any part of,

«and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers.»

There are two ways to explain this Ayah and we will mention the later.

Another Reason Behind Revealing these Honorable Ayāt

Imām ʿĀḥmad recorded that Ibn ʿAbbās said, “Allah sent
down the Āyāt,


And whosoever does not judge by what Allāh has revealed, such are the disbelievers.


Such are the unjust, and,


Such are the rebellious, about two groups among the Jews. During the time of Jāhiliyyah, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty Wasaq [of gold] (each Wasaq approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred Wasaq for every dead person the defeated group killed from the victors. This treaty remained in effect until the Prophet ﷺ came to Al-Madinah and both of these groups became subservient under the Prophet ﷺ. Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred Wasaq. The weaker group said, ‘How can two groups who have the same religion, one ancestral lineage and a common land, have a Diyah that for some of them is half of that of the others? We only agreed to this because you oppressed us and because we feared you. Now that Muḥammad has come, we will not give you what you asked.’ So war was almost rekindled between them, but they agreed to seek Muḥammad’s judgement in their dispute. The mighty group among them said [among themselves], ‘By Allāh! Muḥammad will never give you double the Diyah that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muhammad who will sense what his judgement will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgement.’ So they sent some hypocrites to the Messenger of Allāh ﷺ to try and find out the Messenger’s judgement. When they came to the Messenger ﷺ, Allāh informed him of their
matter and of their plot. Allāh sent down,

\[\text{O Messenger! Let not those who hurry to fall into disbelief grieve you.}\]

\[\text{Such are the rebellious.}\]

By Allāh! It is because of their problem that Allāh sent down these verses and it is they whom Allāh meant.”\[^{[1]}\] Abu Dāwūd collected a similar narration for this Ḥadīth.\[^{[2]}\]

Abu Ja'far Ibn Jarīr recorded that Ibn ‘Abbās said that the Āyah in Sūrat Al-Mā‘īdah,

\[\text{either judge between them, or turn away from them...}\]

\[\text{Those who act justly.}\]

was revealed concerning the problem of blood money between Bani An-Naḍīr and Bani Qurayyāh. The dead of Bani An-Naḍīr were being honored more and they received the full amount of Diyah, while Qurayyāh received half the Diyah for their dead. So they referred to the Messenger of Allāh \(\mathbb{S}\) for judgement and Allāh sent down these verses about them. The Messenger of Allāh \(\mathbb{S}\) compelled them to adhere to the true judgement in this matter and made the Diyah the same for both groups and Allāh knows best about that matter.”\[^{[3]}\] Aḥmad, Abu Dāwūd and An-Nasā‘ī\[^{[4]}\] also recorded this Ḥadīth from Abu Iṣḥāq.

Al-‘Awfī and ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that these Āyāt were revealed about the two Jews who committed adultery, and we mentioned the Ḥadīths about this story before. It appears that both of these were the reasons behind revealing these Āyāt, and Allāh knows best. This is why Allāh said afterwards,

\[^{[1]}\] Aḥmad 1:246.
\[^{[2]}\] Abu Dāwūd 4:7.
\[^{[3]}\] Aṭ-Ṭabari 10:326.
And We ordained therein for them: Life for life, eye for eye
until the end of the Ayah, which strengthens the opinion that
the story of the Diyāh was behind revealing the Ayāt as we
explained above. Allāh knows best.

Allāh said,

(And whosoever does not judge by what Allāh has revealed,
such are the disbelievers.)

Al-Barā’ bin ‘Āzib, Ḥudhayfah bin Al-Yamān, Ibn ‘Abbās, Abu
Mijlaz, Abu Rajā’ Al-‘Uṭāridi, ‘Ikrimah, ‘Ubaydullāh bin
‘Abdullāh, Al-Ḥasan Al-Ḥaṣrī and others said that this Ayah
was revealed about the People of the Book. Al-Ḥasan Al-
Haṣrī added that this Ayah also applies to us. ‘Abdur-
Razzāq said that Ath-Thawri said that Manṣūr said that
Ibrāhīm said that these Ayāt, “Were revealed about the
Children of Israel, and Allāh accepted them for this Ummah.”
Ibn Jarīr recorded this statement.

‘Ali bin Abi Ṭalhah also stated that Ibn ‘Abbās commented
on Allāh’s statement,

(And whosoever does not judge by what Allāh has revealed,
such are the disbelievers.)

“Whoever rejects what Allāh has revealed, will have
committed Kufr, and whoever accepts what Allāh has revealed,
but did not rule by it, is a Zālim (unjust) and a Fāsiq
(rebellious) and a sinner.” Ibn Jarīr recorded this statement.

‘Abdur-Razzāq said, “Ma’mar narrated to us that Ṭāwus said
that Ibn ‘Abbās was asked about Allāh’s statement,

<And whosoever does not judge...>

He said, 'It is an act of Kufr.' Ibn Tawus added, 'It is not like those who disbelieve in Allah, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that ‘Aṭā’ said, ‘There is Kufr and Kufr less than Kufr, Zulm and Zulm less than Zulm, Fisq and Fisq less than Fisq.’[1] Waki' said that Sa'id Al-Makki said that Tawus said that,

<And whosoever does not judge by what Allah has revealed, such are the disbelievers,>

“This is not the Kufr that annuls one's religion.”[2]

45. And We ordained therein for them “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the unjust.

This Ayah also chastises and criticizes the Jews because in the Tawrah, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Nadhir was killed by a Quraysh person, but this was not the case when the opposite occurred. Rather, they would revert to Diyah in this case. They also defied the ruling in the Tawrah to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allah said in the previous Ayah,

<And whosoever does not judge by what Allah has revealed,

such are the disbelievers. because they rejected Allāh’s command with full intention and with transgression and rebellion. In this Āyah, Allāh said,

<such are the unjust.> because they did not exact the oppressed his due rights from the oppressor in a matter which Allāh ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other.

A Man is Killed for a Woman Whom He Kills

Imām Abu Naṣr bin Aṣ-Ṣabbāgh stated in his book, Ash-Shāmil, that the scholars agree that this Āyah [5:45] should be implemented, and the Imāms agree that the man is killed for a woman whom he kills, according to the general indications of this Āyah. A Ḥadīth that An-Nasā’ī [1] recorded states that the Messenger of Allāh ﷺ had this statement written in the book that he gave ‘Amr bin Ḥazm,

وَالرَّجُلُ يَقْتُلُ بِالْمَرْأَةِ
«The man is killed for the woman (whom he kills).»

In another Ḥadīth, the Messenger ﷺ said,

وَالْمُسْلِمُونَ يَكَانُونُ بِنَفْسِهِمَّ
«Muslims are equal regarding the sanctity of their blood.»[2]

This is also the opinion of the majority of the scholars.

What further supports what Ibn Aṣ-Ṣabbāgh said is the Ḥadīth that Imām Ahmad recorded that Anas bin Mālik said, “Ar-Rabī’ (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabī’ requested the girl’s relatives to forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Naḍr, her brother, asked, ‘O Allāh’s Messenger! Will the tooth of Ar-Rabī’ be broken?’ The Messenger of Allāh ﷺ said, ‘O Anas! The Book of Allāh prescribes retaliation.’ Anas said, ‘No, by Him Who has sent you with the Truth, her tooth will not be broken.’

Later the relatives of the girl agreed to forgive Ar-Rabi‘ and forfeit their right to retaliation. The Messenger of Allāh ﷺ said,

«إن من عباد الله من لو أقسم على الله لأبره.» [1]

“There are some of Allāh’s servants who, if they take an oath by Allāh, Allāh fulfils them.” [2]

It was recorded in the Two Šāhīhs. [2]

**Retaliation for Wounds**

Allāh said,

٣٥٥

(and wounds equal for equal.)

‘Ali bin Abi Ṭājihah reported that Ibn ‘Abbās said, “Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound.” [3] The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarir and Ibn Abi Ḥātim recorded.

**An Important Ruling**

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case. The proof for this ruling is what Imām Ahmad narrated from ‘Amr bin Shu‘ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet ﷺ asking for retaliation, and the Prophet ﷺ said,

«حتى نبرأ»

“Not until you heal.”

The man again came to the Prophet ﷺ and asked for equality in retaliation and the Prophet ﷺ allowed him that. Later on,

that man said, "O Messenger of Allāh! I limp now." The Messenger ﷺ said,

قَدْ نُهِبْتَ نَعْضَتَيِّي، فَأَنْهَدْتُ اللَّهَ وَبَنَّيْتُ غَرْبَيْكَ

"I had asked you to wait, but you disobeyed me. Therefore, Allāh cast you away and your limp has no compensation."

Afterwards, the Messenger of Allāh ﷺ forbade that the wound be retaliated for until the wound of the victim heals.\[1\]

If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

The Pardon is Expiation for Such Offenses

Allāh said,

قَسَنَ تُصَدَّقُكَ بِهِ فَهُوَ صَفَارٌ لَّهُ

"But if anyone remits the retaliation by way of charity, it shall be for him an expiation."

'Ali bin Abī Ṭalhah reported that Ibn 'Abbās commented that

قَسَنَ تُصَدَّقُكَ بِهِ

"But if anyone remits the retaliation by way of charity" means, "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim."\[2\] Sufyān Ath-Thawri said that 'Aṭā' bin As-Sa'īb said that Sa'id bin Jubayr said that Ibn 'Abbās said, 'He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allāh.'\[3\] Ibn Abī Ḥātim recorded this statement.

Jābir bin 'Abdullāh said that Allāh’s statement,

قَسَنَ تُصَدَّقُكَ بِهِ فَهُوَ صَفَارٌ لَّهُ

"But if anyone remits the retaliation by way of charity, it shall be for him an expiation."

"For the victim." This is also the opinion of Al-Ḥasan Al-Baṣri, Ibrāhīm An-Nakha'ī and Abu Ishāq Al-Hamdānī.

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\[1\] Ahmad 2:217.
\[2\] Aṭ-Ṭabari 10:367.
\[3\] Aṭ-Ṭabari 10:326.
Imâm Ahmad recorded that 'Ubâdah bin As-Samît said, "I heard the Messenger of Allah saying,

الله عنا مثل ما تصدق به

Any man who suffers a wound on his body and forfeits his right of retaliation as way of charity, then Allah will pardon him that which is similar to what he forfeited."

An-Nasâ'î[2] and Ibn Jarîr recorded this Hadîth.

Allah’s statement,

وَمَنْ لَمْ يَجِسَدُ فِي نَفْسِهِ مَا أَنْزَلَ اللَّهُ

And whosoever does not judge by that which Allah has revealed, such are the unjust.

Earlier we mentioned the statements of ‘Atâ’ and Tâwus that there is Kufr and lesser Kufr, injustice and lesser injustice and Fisq and lesser Fisq.

In their footsteps, We sent ‘Isâ, son of Maryam,

446. And in their footsteps, We sent ‘Isâ, son of Maryam,

[2] An-Nasâ’î in Al-Kubra 6:335 and Ibn Jarîr At-Tabari 10:364. The meaning of this Hadîth is supported by other texts.
confirming the Tawrāh that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrāh that had come before it, a guidance - and an admonition for those who have Taqwā.»

«47. Let the people of the Injil judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed, such are the rebellious.»

Allāh Mentions Īsā and Praises the Injil

Allāh said,

«وَمَا نَحْنُ قَدْ نَجَّيْنَاهُ مِنَ الْقُرْآنِ»

«(and We sent...)» meaning, We sent

«عَلَىٰ أَرْبَعَةِ أَشْهُرٍ»

«in their footsteps» meaning the Prophets of the Children of Israel,

«مَعَ مُسَيِّدَةٍ مَسِيحَ بني مَا وَيْلٌ مِنَ الْقُرْآنِ»

«Īsā, son of Maryam, confirming the Tawrāh that had come before him.»

meaning, he believed in it and ruled by it.

«وَمَا نَجَّيْنَاهُ مِنَ الْبَيْنَاءِ»

«(and We gave him the Injil, in which was guidance and light)» a guidance that directs to the truth and a light that removes the doubts and solves disputes,

«وَمُصَدِّقَةٌ لَا يَبِينُ يَدْيَرُ مِنَ الْقُرْآنِ»

«(and confirmation of the Tawrāh that had come before it,)» meaning, he adhered to the Tawrāh, except for the few instances that clarified the truth where the Children of Israel differed. Allāh states in another Āyah that Īsā said to the Children of Israel,

«وَإِلَيْكُمْ نُعَمَّةٌ مِنَ اللهِ حُسْبَنَا عَلِيَّةُ حَتَّىَ نُحِيَّكُمْ»

«...and to make lawful to you part of what was forbidden to you.»

So the scholars say that the Injil abrogated some of the
rulings of the Tawrāh. Allāh’s statement,

\[\text{Wāhiyya wā'uma} \text{lyi'aywa}\]

\(<a \text{ guidance and an admonition for those who have Taqwā.}>\)

means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have Taqwā of Allāh and fear His warning and torment.

Allāh said next,

\[\text{Wa-līsīn na} \text{Ilhām ilāhī biyānār Allāh fīnā}\]

\(<\text{Let the people of the Injil judge by what Allāh has revealed therein.}>\)

meaning, so that He judges the people of the Injil by it in their time. Or, the Āyah means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muḥammad ﷺ and the command to believe in and follow him when he is sent. Allāh said in other Āyāt,

\[\text{Qul Ya'ādul al-kūbī nās'ma 'l-} \text{quwwat fīn} \text{fīnār wa-l} \text{Injil wa-r} \text{wā'um} \text{na ilāhīm bi} \text{nīn}\]

\(<\text{Say } \text{“O People of the Scripture! You have nothing (guidance) until you act according to the Tawrāh, the Injil, and what has been sent down to you from your Lord.”}>\)

\[\text{Ala'inn ya'ādul al-nabī al-muḥammad ulla} \text{yādīrun fīn ma'li'ayn bi} \text{nīn fīrūzat}\]

\(<\text{Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh…}>\)

\[\text{al-maqūlūn}\]

\(<\text{…successful.}>\) Here, Allāh said,

\[\text{Zamūn la} \text{nā yujumūn fīnār Allāh na al-nabī ulla l} \text{amūlī}\]

\(<\text{And whosoever does not judge by what Allāh has revealed, such are the rebellious.}>\)

meaning, the rebellious and disobedient of Allāh who prefer falsehood and abandon truth. We mentioned before that this
Ayah was revealed about the Christians, and this is evident from the context of the Ayah.

And We have sent down to you the Book (this Qur’ān) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah’s will is to punish them for some sins of theirs. And truly, most men are rebellious.

Do they then seek the judgement of (the days of) ignorance? And who is better in judgement than Allah for a people who have firm faith?

Praising the Qur’ān; the Command to Refer to the Qur’ān for Judgment

Allah mentioned the Tawrāh that He sent down to His Prophet Mūsā, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was
abrogated. Allâh then mentioned the Injîl, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur’ân that He sent down to His honorable servant and Messenger. Allâh said,

«And We have sent down to you the Book in truth...»

meaning, with the truth that, no doubt, is coming from Allâh,

«confirming the Scripture that came before it»

meaning, the Divinely Revealed Books that praised the Qur’ân and mentioned that it would be sent down from Allâh to His servant and Messenger Muḥammad ﷺ. The Qur’ân was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allâh’s commands and Laws and believed in His Messengers. Allâh said,

«وَلَمَّا أَسْتَقْتَ بَيْنَاهُمَا أُوْلَى الْأَوْلِيَاءِ مِنْ قَبْلِهِمْ إِنَّا نَسْعَبُ عَلَيْهِمْ بَيِّنَاتٍ مِّنَ اللَّهِ»

«Say: “Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.” And they say: “Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.”»

meaning that they say, the promise of our Lord, concerning the coming of Muḥammad ﷺ by the words of His previous Messengers, will certainly be fulfilled.

Allâh’s statement,

«وَمُهَبِينَا عَلَيْهِ»

«and Muhayminan over it»

means entrusted over it, according to Sufyân Ath-Thawrî who narrated it from Abu Ishâq from At-Tamîmi from Ibn ‘Abbâs.\[1\]

\[1\] Aṭ-Ṭabari 10:378.
'Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “Muhaymin is, ‘the Trustworthy’. Allāh says that the Qur’ān is trustworthy over every Divine Book that preceded it.”[1] This was reported from ‘Ikrimah, Sa‘īd bin Jubayr, Mujāhid, Muḥammad bin Ka‘b, ‘Aṭiyyah, Al-Ḥasan, Qatādah, ‘Aṭā’ Al-Khurāsānī, As-Suddi and Ibn Zayd.[2] Ibn Jarīr said, “The Qur’ān is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur’ān is true, and whatever disagrees with the Qur’ān is false.” Al-Walībi said that Ibn ‘Abbās said that Muhayminan means, ‘Witness’.[3] Mujāhid, Qatādah and As-Suddi said the same. Al-‘Awfī said that Ibn ‘Abbās said that Muhayminan means, ‘dominant over the previous Scriptures’.[4] These meanings are similar, as the word Muhaymin includes them all. Consequently, the Qur’ān is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allāh revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The Qur’ān includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allāh made it trustworthy, a witness and dominant over all Scriptures. Allāh promised that He will protect the Qur’ān and swore by His Most Honorable Self,

"Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption)."

Allāh said,

"So judge between them by what Allāh has revealed."

The Āyah commands: O Muḥammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allāh has revealed to you in this Glorious Book and what it

approves of for you from the Law of the previous Prophets, as Ibn Jarir said.[1] Ibn Abi Ḥātim reported that Ibn ‘Abbās said, “The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this Āyah was revealed,

\[\text{ذَلِكَ نَبِيُّكُم بِنَبِيِّ اًصْحَابِكُمْ وَاللَّهُ نَعِمَتُهُ عَلَيْهِمْ}
\]

“So judge between them by what Allāh has revealed, and follow not their vain desires...”

and he was commanded to judge between them by our Book.”[2]

Allāh’s statement

\[\text{وَلَا تَنْبِئُنَّ آيَةَهُمْ}
\]

“and follow not their vain desires...”

This means the ideas they promote, because of which they turned away from what Allāh revealed to His Messengers. This is why Allāh said,

\[\text{وَلَا تَنْبِئُنَّ آيَةَهُمْ عَنَّا بَعْدَمَا سَمَّيْنا}
\]

“And follow not their vain desires, diverging away from the truth that has come to you.”

The Āyah commands: Do not diverge from the truth that Allāh has ordained for you, to the vain desires of these miserable, ignorant people. Allāh’s statement,

\[\text{لِكُلِّ جَمِيلٍ يُنْفَسُهُ وَيُيَرِيهِ}
\]

“To each among you, We have prescribed a law and a clear way.”

\[\text{لِكُلِّ جَمِيلٍ يُنْفَسُهُ وَيُيَرِيهِ}
\]

“To each among you, We have prescribed a law”

_Shir‘at_ meaning, a clear path, as Ibn Abi Ḥātim recorded from Ibn ‘Abbās.[3]

\[\text{وَلَوْ سَأَلَكُمُ اللَّهُ عَنِّيَامَةَ رَبِّيَّةٍ}
\]
"If Allāh willed, He would have made you one nation."

This is a general proclamation to all nations informing them of Allāh’s mighty ability. If Allāh wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allāh decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allāh sent with Muḥammad ﷺ, His servant and Messenger, whom Allāh sent to the people of earth as the Final Prophet. Allāh said,

"If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you."

This Āyah means, Allāh has instituted different laws to test His servants’ obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend. ‘Abdullāh bin Kathīr said that the Āyah,

"In what He has given you." means, of the Book.

Next, Allāh encouraged rushing to perform good deeds,

"so strive as in a race in good deeds."

which are obedience to Allāh, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur’ān, which is the Final Book that He revealed. Allāh said next,

"The return of you (all) is to Allāh;"

Therefore, O people, your return and final destination is to Allāh on the Day of Resurrection,

"then He will inform you about that in which you used to differ."

Allāh will inform you about the truth in which you used to
differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs. Ad-Daḥḥāk said that,

«So strive as in a race in good deeds.» is directed at the Ummah of Muḥammad ﷺ, but the first view is more apparent. Allāh’s statement,

«And so judge between them by what Allāh has revealed and follow not their vain desires,»

emphasizes this command and forbids ignoring it. Allāh said next,

«but beware of them lest they turn you far away from some of that which Allāh has sent down to you.»

meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore, do not be deceived by them, for they are liars, treacherous and disbelievers.

«And if they turn away,» from the judgement that you pass in their disputes, and they defy Allāh’s Law,

«then know that Allāh’s will is to punish them for some sins of theirs. »

meaning, know that this will occur according to the decree of Allāh, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

«And truly, most men are rebellious.»
Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it. Allāh said in other Āyāt,

«And most people will not believe even if you desire it eagerly.»

«And if you obey most of those on the earth they will mislead you far away from Allāh’s path.»

Muḥammad bin Ishāq reported that Ibn ‘Abbās said, “Ka‘b bin Asad, Ibn Ṣalūbā, ‘Abdullāh bin Sūryā and Shās bin Qays said to each other, ‘Let us go to Muḥammad to try and misguide him from his religion.’ So they went to the Prophet ﷺ and said, ‘O Muḥammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.’ The Messenger of Allāh ﷺ refused the offer and Allāh sent down these Āyāt about them,

«And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you.»

«for a people who have firm faith.»

Ibn Jarīr[1] and Ibn Abī Ḥātim recorded this Ḥadīth. Allāh continues,

Do they then seek the judgement of (the days of) ignorance? And who is better in judgement than Allah for a people who have firm faith?»

Allah criticizes those who ignore Allah's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allah's religion. During the time of Jāhiliyyah, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote Al-Yāsīq, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islam. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allah and the Sunnah of His Messenger ﷺ. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allah's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allah said,

آمَّنُكُمُ الْهُدَىٰ بِمِثْقُولٍ

Do they then seek the judgement of (the days of) ignorance? meaning, they desire and want this and ignore Allah's judgement,

وَمَنْ أَخْسَنَ مِنَ الْلَّهِ سَكِينَةَ إِلٌّ فَقُرِّ بَيْنَ مِنْهُ

And who is better in judgement than Allah for a people who have firm faith?

Who is more just in decision than Allah for those who comprehend Allah's Law, believe in Him, who are certain that Allah is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child? Allah has perfect knowledge of everything, is able to do all things, and He is just in all matters.

Al-Ḥāfiz Abu Al-Qāsim At-Ṭabarāni recorded that Ibn 'Abbās said that the Messenger of Allah ﷺ said,

أَبْقِيَ النَّاسِ إِلَى اللَّهِ غَرِيبًا وَجَلِيلًا مِّنْ يَجْعَلُ فِي الإِسْلَامِ شَهَةَ الْبِحْرِ وَطَالِبًا ذَمَّ
451. O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriens them, then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers.

452. And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His will. Then they will become

regretful for what they have been keeping as a secret in themselves.»

«53. And those who believe will say: "Are these the men who swore their strongest oaths by Allah that they were with you?" All that they did has been in vain, and they have become the losers.»

The Prohibition of Taking the Jews, Christians and Enemies of Islam as Friends

Allah forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islam and its people, may Allah curse them. Allah then states that they are friends of each other and He gives a warning threat to those who do this,

«And if any among you befriends them, then surely he is one of them.»

Ibn Abi Ḥātim recorded that 'Umar ordered Abu Mūsā Al-Ash'āri to send him on one sheet of balance the count of what he took in and what he spent. Abu Mūsā then had a Christian scribe, and he was able to comply with 'Umar's demand. 'Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the Masjid a letter that came to us from Ash-Shām?" Abu Mūsā said, 'He cannot." 'Umar said, "Is he not pure?" Abu Mūsā said, "No, but he is Christian." Abu Mūsā said, "So 'Umar admonished me and poked my thigh (with his finger), saying, 'Drive him out (from Al-Madinah)." He then recited,

«O you who believe! Take not the Jews and the Christians as friends...»[1]

Then he reported that 'Abdullāh bin 'Utbah said, "Let one of you beware that he might be a Jew or a Christian, while unaware." The narrator of this statement said, "We thought that he was referring to the Ayah,

"O you who believe! Take not the Jews and the Christians as friends,\footnote{Ibn Abi Ḥātim 4:1156.} Allāh said,

\[أَنْ تَجَلَّسُواٰ نَزَاعٌ وَأَخَذُوهُمْ أَرْبَىٰٓ أَيِّهَ مِنْهُمْ \]

And you see those in whose hearts there is a disease…

A disease of doubt, hesitation and hypocrisy.

\[يُبِّيِّنُونَ وُجُوبَنَّهُمْ وَيُرِيدُونَ \]

they hurry to their friendship,\footnote{At-Ṭabarî 10:405.} meaning, they rush to offer them their friendship and allegiances in secret and in public,

\[بَوْلُونَ يُفْعَلُونَ آن تُوسِّيعَنَّا كَآثِرَتُهَا \]

saying: "We fear lest some misfortune of a disaster may befall us."

They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality! Allāh replied,

\[فَتَحَسَّنَ اللَّهُ مَنْ يَأْتِي إِلَيْنَا وَيَفَتَّنُونَ \]

\[مُثَابَةٌ ثَيَابِيّةٌ وَفَتَنٌّ \]

Perhaps Allāh may bring a victory…\footnote{At-Ṭabarî 10:405.} referring to the conquering of Makkah, according to As-Suddî.

\[أَوْ أَمْرٌ يُنْتَيِّهِ \]

\[فَوَإِلَّا نَأْتِيَهُمْ بِالْمَهَابَةِ \]

for a decision according to His will\footnote{At-Ṭabarî 10:405.} requiring the Jews and Christians to pay the Jīzyah, as As-Suddî stated,

\[فَمَعَنَّا مَا أَسْرَاوْا إِنَّهُمْ مُسْلِمُونَ \]

Then they will become meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

\[فَلَمَّا أَسْرَاوْا إِنَّهُمْ مُسْلِمُونَ \]

for what they have been keeping as a secret in themselves\footnote{At-Ṭabarî 10:405.} of allegiances,
for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allāh exposed their true reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allāh’s faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allāh said,

And those who believe will say, “Are these the men who swore their strongest oaths by Allāh that they were with you? All that they did has been in vain, and they have become the losers.”

54. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fearing the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.

55. Verily, your Protector is Allāh, His Messenger, and the believers, those who perform the Ṣalāh, and give Zakāh, and they bow down.

56. And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.
Threatening to Replace the Believers With Another People if They Revert from Islām

Allāh emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allāh will replace them with whomever is better, mightier and more righteous in Allāh’s religion and Law. Allāh said in other Āyāt,

«وَلَيۡنَزۡلَا يُسۡتَبۡدِلُوا قَوۡمًا غَيۡبٍ مَّن نَّهَارَ اسۡتَبۡدِلۡتُوا أَنتَ»

«And if you turn away, He will exchange you for some other people and they will not be your likes.» and,

«وَأَلۡهَٰمَني اللَّهُ الرُّكُنَّ وَالْأَرْضَ يَسۡتَغۡفِرُ لَنَتۡنَآ إِن شَاءَ يَدۡهَبُكُم مِّنۡيُبِّلِي جَيۡهُوٰرٍ وَمَا ذَلِكَ عَلَى اللَّهِ رَبۡعٌ»

«Do you not see that Allāh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.»[14:19-20].

Verily this is not difficult or hard on Allāh. Allāh said here,

«ۛيَا الۡوَلِيدُ أَلۡيَآءُ مِنّي أُرَأَيۡتُنَّ يَتَهِبُونَ عَنٍّ دِينِي﴾

«O you who believe! Whoever from among you turns back from his religion…»

and turns back from the truth to falsehood, from now until the commencement of the Last Hour. Allāh said next,

«ۛأَذَّنُ لَنَا عَلَى الْكِفۡرِ أَمَّلَٰئَهُ عَلَى الْكَفۡرِ﴾

«humble towards the believers, stern towards the disbelievers.»

These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another Āyah, Allāh said,

«ۛمُحَمَّدٌ مُّسۡلِمٌ مَّنۡيَ آلِيِّينَ مَعَهُ إِذَا عَلَى الْكَفۡرِ رَمَيۡحُ بِهِمَّ﴾

«Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves.»

The Prophet ﷺ is described as the smiling fighter, smiling to his allies and fighting his enemies. Allāh’s statement,
Nothing prevents them from obeying Allāh, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them.

Imām Ahmad recorded that Abu Dharr said, “My Khalīl (intimate friend, the Messenger) has commanded me to do seven deeds. He commanded me to love the poor and to be close to them. He commanded me to look at those who are less than me and not those who are above me. He commanded me to keep the relations of the womb, even if they cut it. He commanded me not to ask anyone for anything, to say the truth even if it was bitter, and to not fear the blame of anyone for the sake of Allāh. He commanded me to often repeat, ‘Lā hawla wa lā quwwata illa billāh (There is no strength or power except from Allāh),’ for these words are from a treasure under the Throne (of Allāh).”[1] It is confirmed in the Šahih:

"The believer is not required to humiliate himself."

He was asked; “How does one humiliate himself, O Messenger of Allāh?” So he replied:

"He takes on tests that he cannot bear.”[2]

"That is the grace of Allāh which He bestows on whom He wills."

meaning, those who have these qualities, acquired it by Allāh’s bounty and favor and because He granted them these qualities.


And Allah is All-Sufficient for His creatures' needs, All-Knower.

His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty.

Allah's statement,

Verily, your Protector is Allah, His Messenger, and the believers...

means, the Jews are not your friends. Rather, your allegiance is to Allah, His Messenger and the faithful believers.

those who perform the Salah, and give the Zakah...

referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islam, for it includes worshipping Allah alone without partners. They pay Zakah, which is the right of the creation and a type of help extended to the needy and the poor. As for Allah's statement,

and they bow down, some people thought that they give the Zakah while bowing down. If this were the case, then paying the Zakah while bowing would be the best form of giving Zakah. No scholar from whom religious rulings are taken says this, as much as we know. Therefore,

and they bow down, means, they attend the prayer in congregation in Allah's Masjids and spend by way of charity on the various needs of Muslims. Allah said;

And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.
similarly Allah said;

"Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty. You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a Ruḥ (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the party of Allah. Verily, it is the party of Allah that will be the successful.

Therefore, those who accept the allegiance of Allah - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allah's statement here,

"And whosoever takes Allah, His Messenger, and those who
have believed, as protectors, then the party of Allâh will be the victorious.\

57. O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwâ of Allâh if you indeed are true believers.\

58. And when you proclaim the call for the Šalâh, they take it (but) as a mockery and fun; that is because they are a people who understand not.\

The Prohibition of Being Loyal Friends with Disbelievers

This Āyah discourages and forbids taking the enemies of Islâm and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islâm which include all types of good for this life and the Hereafter. They mock such acts and make them the subject of jest and play, because this is what these acts represent in their misguided minds and cold hearts.

Allâh said;

57. O you who received the Scriptures before you and (nor) the disbelievers... [2:30]

This is to clarify the particular category (of disbelievers). As Allâh said,

58. So shun the evil of the idols... [22:30]

So some recited it “Kuffârî”, making it an object of the preposition, and others recited it “Kuffâra”, making it a predicate noun;
Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...

with the meaning of “nor”,

nor the disbelievers as friends

That is, do not take these people nor those people as friends. The meaning here of “Kuffār” [disbelievers] is idolators.

Similarly, Ibn Jarīr recorded that in the recitation of Ibn Mas‘ūd [in place of “Kuffār” he recited it: “and those who commit Shirk.”[1]

Allāh’s statement,

And have Taqwā of Allāh if you indeed are true believers.

means, fear Allāh and do not take the enemies of you and your religion as friends, if you believe in Allāh’s Law and religion that these people mocked and jested about. Allāh said in another Āyah,

Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.

The Disbelievers Mock the Prayer and the Adhān

Allāh said,

And when you proclaim the call for the Salah, they take it (but) as a mockery and fun:

When you proclaim the Adhān for the prayer, which is the best action there is, for those who have sound minds and good

comprehension,

they take it... also,

as a mockery and fun; that is because they are a people who understand not.

the acts of worship and Allâh’s Law. These are the characteristics of the followers of Shaytân who,

إذا سمع الأذان أذن لصلاة تخصص، أي ضررًا، خلق لا يسمع الأذان فإن فسيح التأذين، أتَركَ إذا نُوح للصلاة أذن. فإذًا فسيح التوبة أتَركَ حتى يخطر بين المرء وقلبه، فقلو: أتَركَ إذا أذن كذا، لماذا لم يكون تذكر حتى يظل الرجل لا بذرٍ كم صلى، فإذًا وجد أحدكم ذلك، فلсистем نجذبين فين السلام

When the call for prayer is made, Shaytân takes to his heels passing wind so that he may not hear the Adhấn. When the call is finished he comes back, and when the Iqâmah is pronounced, Shaytân again takes to his heels. When the Iqâmah is finished he comes back again and tries to interfere with the person and his thoughts and to say, ‘Remember this and that,’ which he has not thought of before the prayer, until the praying person forgets how much he has prayed. If anyone of you does not remember, then he should perform two prostrations before pronouncing the Salâm.¹¹

This Hadîth is agreed upon. Az-Zuhri said, “Allâh mentioned the Adhấn in His Book,

And when you proclaim the call for the Salah, they take it (but) as a mockery and fun; that is because they are a people who understand not.”

Ibn Abî Ḥâtim recorded this statement.²²

¹¹ Al-Bukhârî nos. 608, 1222, 1231 and Muslim 1:291, 398.
²² Ibn Abî Ḥâtim 4:1164.
"59. Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious?"

"60. Say: "Shall I inform you of something worse than that, regarding the recompense from Allah: those who incurred the curse of Allah and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Tāghūt; such are worse in rank, and far more astray from the straight path."

"61. When they come to you, they say: "We believe." But in fact they enter with disbelief and they go out with the same. And Allah knows all that they were hiding.

"62. And you see many of them hurrying for sin and transgression, and eating illegal things. Evil indeed is that which they have been doing.

"63. Why do not the Rabbāniyyūn and the Ahbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

The People of the Book are Enraged at the Believers Because of their Faith in Allah

Allah commands: Say, O Muhammad, to those who mock and jest about your religion from among the People of the Scriptures,

"وَأَلْقُوهُمْ فِي النَّارِ "

"Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us)?"
Do you have any criticism or cause of blame for us, other than this? This, by no means, is cause of blame or criticism. Allāh said in other Āyāt,

«And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!»

and,

«And they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.»[9:74]

In an agreed upon Hadīth, the Prophet ﷺ said,

«What caused Ibn Jamiil to Yanqim (refuse to give Zakāh), although he was poor and Allāh made him rich?[1]

Allāh’s statement,

«and that most of you are rebellious...» is connected to

«that we believe in Allāh, and in that which has been sent down to us and in that which has been sent down before (us).»

Therefore, the meaning of this part of the Āyāh is: we also believe that most of you are rebellious and deviated from the straight path.

The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection

Allāh said next,

«Say: “Shall I inform you of something worse than that, regarding the recompense from Allāh?”»

The Āyāh commands the Prophet ﷺ to say: Shall I inform

you about a worse people with Allāh on the Day of Resurrection than what you think of us? They are you, with these characteristics,

\(<\text{those who incurred the curse of Allāh}>\) were expelled from His mercy,

\(<\text{and who incurred His wrath}>\) and anger, after which He will never be pleased with them,

\(<\text{those of whom He transformed into monkeys and swine},\>

as we mentioned in Surat Al-Baqarah (2) and as we will mention in Surat Al-ʾAraf (7). Sufyān Ath-Thawri narrated that Ibn Masʿūd said, “Allāh’s Messenger ﷺ was asked if the current monkeys and swine were those whom Allāh transformed. He said,

\[\text{إِنَّ اللَّهَ لَا يُّخْلِقُ نَفْسًا إِلَّا لِّيَجْعَلُهَا فَيُجْعَلُ لَهُمُ الْنَّارَ وَلَا غَفَارًا، وَإِنَّ الْيَوْمَ الْأَخِرَ كَانَ تُبْتَلُّ ذَلِكَ.} \]

“Allāh never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.”[^1]

This was also recorded by Muslim. [^2]

Allāh said,

\(<\text{Those who worshipped Tāghūt...}>\)

and served them, becoming their servants. The meaning of this Ayah is: you, O People of the Scriptures, who mock our religion, which consists of Allāh’s Tawḥīd, and singing Him out in worship without others, how can you mock us while these are your characteristics? This is why Allāh said,

[^1]: Mushkil Al-ʾAthār 4:275.
[^2]: Muslim 4:2051.
Such are worse in rank... than what you—People of the Scriptures—think of us Muslims,

(and far more astray from the straight path.)

'More' in the Ayah does not mean that the other party is 'less' astray, but it means that the People of the Scriptures are far astray. In another Ayah, Allah said,

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

The Hypocrites Pretend to be Believers but Hide their Kufr

Allah said,

(When they come to you, they say, ‘We believe.’ But in fact they enter with (an intention of) disbelief and they go out with the same.)

This is the description of the hypocrites, for they pretend to be believers while their hearts hide Kufr. So Allah said;

(But in fact they enter) on you, O Muhammad,

(with disbelief) in their hearts and they depart with Kufr, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move them. So,

(and they go out with the same) meaning, they alone,

(and Allah knows all that they were hiding.)

Allah knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus
pretending to be what they are not. Allāh, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly. Allāh’s statement,

«And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.»

They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and Ribā,

«Evil indeed is that which they have been doing.»

Indeed, horrible is that which they used to do and the transgression that they committed.

Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allāh said,

«وَلَا يَبْسُطُوا اسْتِبْتِرَةَ الْأَنْفُسِ وَالْأَجْهَابَ عِنْ فُرْعُونَ الْإِنْدِجَاءِ وَأَلْهُمْ أَشْهَظُّ أَنْ لَمْ يأْتُوا كَذَّابًا»

«Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.»

meaning why don’t the Rabbāniyyūn and the Aḥbār forbid them from this evil? The Rabbāniyyūn are the scholars who are in positions of authority, while the Aḥbār are the regular scholars.

«لَسْتَ مَا كَانَتْ يَسْتَنْفَرُونَ»

«Evil indeed is that which they have been performing.»

referring to the Rabbāniyyun, as ‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās,[1] because they abandoned forbidding evil. Ibn Jarīr recorded that Ibn ‘Abbās said, “There is no Āyah in the Qur’ān that has more severe admonition than this Āyah,

Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.»

Ibn Abī Ḥātim recorded that Yahyā bin Ya‘mar said, “‘Ali bin Abī Ṭālib once gave a speech, which he started by praising Allāh and thanking Him. He then said, ‘O people! Those who were before you were destroyed because they committed sins and the Rabbāniyyūn and Aḥbār did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining righteousness and forbidding evil does not reduce the provision or shorten the term of life.”

Imām Ahmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allāh will send a punishment upon them.»

Ahmad was alone with this wording. Abū Dāwūd recorded it, but in his narration Jarīr said, “I heard the Messenger of Allāh ﷺ saying,

«There is no one who resides among people committing evil among them, and they do not stop him though they are able to do so, but Allāh will punish them [all] before they die.»

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Ibn Majah[1] also recorded this Hadith.

464. The Jews say: “Allâh’s Hand is tied up.” Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the mischief-makers.

465. And if only the People of the Scripture had believed and had Taqwâ, We would indeed have expiated for them their sins

and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Tawrāh, the Injil, and what has (now) been sent down to them from their Lord (the Qurʾān), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.

The Jews Say That Allāh’s Hand is Tied up!

Allāh states that the Jews, may Allāh’s continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allāh is far holier than what they attribute to Him. The Jews also claim that Allāh is poor, while they are rich. ‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās commented on Allāh’s statement,

[Verse]

“The Jews say, “Allāh’s Hand is tied up.”

“They do not mean that Allāh’s Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allāh is far holier than what they attribute to Him.”[1] Similar was reported from Mujāhid, Ṭākrimah, Qatādah, As-Suddi and Aḍ-Ḍaḥhāk.[2] Allāh said in another Āyah,

[Verse]

“And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.”

In this Āyah, Allāh prohibits stinginess and extravagance, which includes unnecessary and improper expenditures. Allāh describes stinginess by saying,

[Verse]

“And let not your hand be tied (like a miser) to your neck.”

Therefore, this is the meaning that the Jews meant, may

Allah’s curses be on them. Ikrimah said that this Ayah was revealed about Finhās, one of the Jews, may Allah curse him. We mentioned before that Finhās said,

"Truly, Allah is poor and we are rich!"

and that Abu Bakr smacked him. Allah has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allah said,

"Be their hands tied up and be they accursed for what they uttered."

What Allah said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allah said in other Ayāt,

"Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr. Or do they envy men for what Allah has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and the Ḥikmāh, and conferred upon them a great kingdom."

Indignity is put over them.

Allah’s Hands are Widely Outstretched

Allah said next,

"Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills."

Allah’s favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His

servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions. Allāh said,

«وَأَنْتَ مِنَ الصُّدُورِ نَزُولٌ مَّا سَأَتَّمَّهُمُ الْخَطِيرُ وَإِنَّ لَنَزُولُوا بَيْنَ الْآمِنِّينَ إِلَّا مَنْ آمَنَ»

«And He gave you of all that you asked for, and if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.»

There are many other Āyāt on this subject. Imām Aḥmad bin Ḥanbal said that ‘Abdur-Razzāq narrated to him that Ma’mar said that Hammām bin Munabbih said, “This is what Abu Hurayrah narrated to us that the Messenger of Allāh ﷺ said,

«إِنِّي بَيِّنَ اللَّهِ مِلَائِي، لَا يَبِيضُ هَا نَفْقَةٌ، سَحَاءُ اللَّيْلِ وَالشَّهَاءُ، أَرْأَيْتُ مَا أَنْفَقْتُ مِنْ خَفْقِ الشَّمَوْسِ وَالأَرْضِ، إِفَّأَنِّي لَمْ يَبِيضَ مَا فِي بَيِّنَيِّي - قَالَ - وَعَزَّ شَرْعُهُ عَلَى النَّاسِ، وَفِي بَعْضِ الْآخَرِيْنَ الْقَبْضُ يَرْفَعُ وَيَتَحِيصُ؟»

“Allāh’s Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allāh has spent since He created the heavens and earth? Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.”

He also said,

«فَوْلِ اللَّهِ نَنَالُنَّ أَتْبِينُ عَلَيْكُمْ»

“Allāh said, ‘Spend and I will spend on you.’”[1]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.[2]

The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allāh said,

Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.

meaning, the bounty that comes to you, O Muḥammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your Ummah, the more they increase in Ṭughyān – which is to exceed the ordained limits for things – and in disbelief – meaning denial of you. Allāh said in other Ayāt,

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. They are those who are called from a place far away." and,

And We send down of the Qur’ān that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss.

Allāh said next,

We have put enmity and hatred among them till the Day of Resurrection.

Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you.

Allāh’s statement,

Every time they kindled the fire of war, Allāh extinguished it;

means, every time they try to plot against you and kindled the
fire of war, Allâh extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

«وَتَّمَتْنَا فِي الْأَرْضِ نَكَايَةً وَأَلَّمَ اِلَّذِينَ كُفَّارٌ.»

«(and they (ever) strive to make mischief on earth. And Allâh does not like the mischief-makers.)»

It is their habit to always strive to cause mischief on the earth, and Allâh does not like those with such behavior.

**Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter**

Allâh said next,

«وَلَوْ أَهَلَّ الْكِتَابِ مَا سَاءَهُمْ، وَأَنْصَثُوا وَأَنْفَعُوا.»

«(And if only the People of the Scripture had believed and had Taqwâ...)»

Consequently, had the People of the Book believed in Allâh and His Messenger ﷺ and avoided the sins and prohibitions that they committed;

«كُشِّفْنَا عَلَيْهِمْ سَيِّئَاتِهِمْ وَأَخْطَأَتِهِمْ جَنُّبَتِ الْبَيْحَةِ.»

«(We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).»

meaning We would have removed the dangers from them and granted them their objectives.

«وَلَوْ أَنْ هَمُّنَّا أَقَامُوا الْقُرْآنَ وَالْمُسْلِمَ، وَمَا أَدَّ إِلَى ذَلِكَ مِنْ رَجُوٍّ.»

«(And if only they had acted according to the Taurâh, the Injil, and what has (now) been sent down to them from their Lord.)»

meaning, the Qur’ân, as Ibn ‘Abbâs and others said.[1]

«لَا أُسْكُلُوْنَ مِنْ فَوَقَهُمْ وَمِنْ تَرْنِيبِ أَنْفُسَهُمْ.»

«(they would surely have gotten provision from above them and from underneath their feet.)»

Had they adhered to the Books that they have with them

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which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allāh sent Muḥammad ﷺ with. These Books testify to the Prophet’s truth and command that he must be followed.

Allāh’s statement,

لا أَحْسَنُوا إِنْ فَوْهُمْ وَيْنَ غَبُّ أَنْبِهِمْ

they would surely have gotten provision from above them and from underneath their feet.

refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allāh said in another Āyah,

وَلَيْسَ أَنْ أُهَلَّ الْفَرْجَةَ مَانِعُوا وَأَنْفَقُوا لِنَفَعَ عَلَيْهِمْ بَكَّارَةً مِّنَ النَّاسِ وَالْأَرْضِ

And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth.

Allāh’s statement,

فِي نَفْعٍ مَّفْتَحَةٍ وَكَبْرَةً وَيْنَ سَتَّا مَيْتُونِ

And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.

is similar to Allāh’s statement,

وَأَنَّ قَوْمَكُمْ مَنْ أَهْلَلَ الْقُرْآنَ أَهْلُ الْكِتَابِ وَأَهْلُ الْمَشْرِقِ وَأَهْلُ الْغَرْبِ

And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith. [7:159]

and His statement about the followers of Īsā, peace be upon him,

فَنَعَّلَ أَنْ لَوْلَا أَلْبَابُهُمْ مَأْتِينَ وَلَوْلَا أَيَّامُهُمْ أَمْرٌ

So We gave those among them who believed, their (due) reward.

Therefore, Allāh gave them the highest grade of Iqtiṣād, which is the middle course, given to this Ummah. Above them there is the grade of Sābiqūn, as Allāh described in His statement;
Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allah’s permission, are Sâbiq (foremost) in good deeds. That itself is indeed a great grace. ‘Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk." [35:32-33]

67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection

Allah addresses His servant and Messenger Muḥammad ﷺ by the title ‘Messenger’ and commands him to convey all that He has sent him, a command that the Prophet ﷺ has fulfilled in the best manner.

Al-Bukhārī recorded that ‘A’ishah said, “Whoever says to you that Muḥammad hid any part of what Allah revealed to him, then he is uttering a lie. Allah said,

"O Messenger! Convey what has been sent down to you from your Lord." \(^{[1]}\)

Al-Bukhārī collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of Ḥiṣn,\(^{[2]}\) At-Tirmidhi, and An-Nasa’ī in

\(^{[1]}\) *Fath Al-Bâri* 8:124.

\(^{[2]}\) *Muslim* 1:159.
the Book of Tafsir of their Sunans\textsuperscript{[1]} also collected this Hadith.

In is recorded in the Two Sahihs that ‘Ā’ishah said, “If Muḥammad hid anything from the Qur’ān, he would have hidden this Ayah,

\begin{align*}
\text{وَعَنِي فِي نَفْسِيَكُمْ مَا أَلَّهُ رَبِّي وَقَتَّلَتُ الْقُلُوبُ وَأَلَّهُ أَحَلَّ أَنْ أَفْتَهُمْ.}
\end{align*}

\text{But you did hide in yourself which Allāh will make manifest, you did fear the people while Allāh had a better right that you should fear Him.}\end{quote}\textsuperscript{[2]}

Al-Bukhārī recorded that Az-Zuhri said, “From Allāh comes the Message, for the Messenger is its deliverance and for us is submission to it.”\textsuperscript{[3]} The Ummah of Muḥammad ﷺ has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell Hajj. At that time, there were over forty thousand of his Companions. Muslim recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said in his speech on that day,

\begin{align*}
\text{أَلَيْتَ النَّاسِ إِنَّكُمْ مُسْؤُولُونَ عَنْيَ، فَمَا أَنْتُمْ قَابِلُونَ؟}
\end{align*}

\text{O people! You shall be asked about me, so what are you going to reply?}^{[3]}

They said, “We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice.” The Prophet ﷺ kept raising his finger towards the sky and then pointing at them, saying,

\begin{align*}
\text{لَتَيْلُ الْلَّهُ مَلَأَ الْلَّهُ مَلَأَ الْلَّهُ مَلَأَ الْلَّهُ مَلَأَ الْلَّهُ .}
\end{align*}

\text{O Allāh! Did I convey? O Allāh! Did I convey?}^{[4]}

Allāh’s statement,

\begin{align*}
\text{فَإِنَّ لَدَيْنَا قَبْلَهُمَا بَلَدَتْ وَسَئَلَتْ }
\end{align*}

\text{And if you do not, then you have not conveyed His Message.}^{[4]}

\textsuperscript{[1]} Tuhfat Al-Ahwadhi 8:441 and An-Nasā’i in Al-Kubrā 6:315.
\textsuperscript{[2]} Fath Al-Bārī 13:415, Muslim 1:160.
\textsuperscript{[3]} Fath Al-Bārī 13:512.
\textsuperscript{[4]} Muslim 2:886.
meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet  knows the consequences of this failure. ‘Ali bin Abī Talhah reported that Ibn ‘Abbās commented on the Āyah, 

\(\text{وَأَن ۤ ذُرُّ أَنْ تُنْتَ بِمَا بَلَغْتُ يَسَاءَتُكُمْ} \)

\(\text{And if you do not, then you have not conveyed His Message.} \)

"It means, if you hide only one Āyah that was revealed to you from your Lord, then you have not conveyed His Message."\(^{[1]}\)  
Allāh’s statement, 

\(\text{وَأَنَّ اللَّهَ يَفْسَدُكُمْ مِنَ الْأَلْبَسَةِ} \)

\(\text{Allāh will protect you from mankind.} \)
means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. Before this Āyah was revealed, the Prophet  was being guarded, as Imām Āḥmad recorded that ‘Ā’ishah said that the Prophet  was vigilant one night when she was next to him; she asked him, “What is the matter, O Allāh’s Messenger?” He said, 

\(\text{فَلَيْتُ رَجُلٌ صَالِحٌ مِّنْ أَصْحَابِي يُحَرَّسِي اللَّيْلَةِ} \)

\(\text{Would that a pious man from my companions guard me tonight!} \)

She said, “Suddenly we heard the clatter of arms. The Prophet  said, 

\(\text{فَمَنْ هَذَا؟} \)

\(\text{Who is that?} \)

He (the new comer) replied, “I am Sa’d bin Mālik (Sa’d bin Abī Waqqāṣ).” The Prophet  asked, 

\(\text{فَمَنْ جَاءَ بِكَ؟} \)

\(\text{What brought you here?} \)

He said, “I have come to guard you, Allāh’s O Messenger.”

\(^{[1]}\) At-Ṭabari 10:468.
'A'īshah said, "So, the Prophet slept (that night) and I heard the noise of sleep coming from him."\(^1\) This Ḥadīth is recorded in Two Sahīhs.\(^2\)

Another narration for this Ḥadīth reads,

"The Messenger of Allāh was vigilant one night, after he came to Al-Madīnah...",\(^3\) meaning, after the Hijrah and after the Prophet consummated his marriage to 'A'īshah in the second year of Hijrah.\(^4\)

Ibn Abī Ḥātim recorded that 'A'īshah said, "The Prophet was being guarded until this Ayah,\(^5\)

\[
\text{"Allāh will protect you from mankind" was revealed.}"\]

She added; "The Prophet raised his head from the room and said;

\[
\text{"O people! Go away, for Allāh will protect me."}"
\]

At-Tirmidhi recorded it and said, "This Ḥadīth is Gharīb."\(^6\) It was also recorded by Ibn Jarir,\(^7\) and Al-Hākim in his Mustadrak, where he said, "Its chain is Sahīh, but they did not record it."

Allāh’s statement,

\[
\text{"Verily, Allāh guides not those who disbelieve."
\]

means, O Muḥammad, you convey, and Allāh guides whom He wills, and misguides whom He wills. In other Āyāt, Allāh said,

\[
\text{"Not upon you is their guidance, but Allāh guides whom He
\]

\[^1\] Ahmad 6:141.
\[^2\] Fath Al-Bāri 13:232, Muslim 4:1875.
\[^3\] Fath Al-Bāri 6:95, Muslim 4:1875.
\[^4\] The correct view is that the Prophet consummated his marriage with 'A'īshah, may Allah be pleased with her, during the first year of the Hijrah.
\[^5\] Tuhfat Al-Āhwadhi 8:410.
\[^6\] Aṭ-Ṭabari 10:469 and Al-Hākim 2:313.
wills, and,

>Your duty is only to convey and on Us is the reckoning.

68. Say: “O People of the Scripture! You have nothing till you act according to the Taurāh, the Injil, and what has (now) been sent down to you from your Lord (the Qur’ān).” Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.

69. Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

There is no Salvation Except through Faith in the Qur’ān

Allāh says: O Muḥammad, say,

>O People of the Scripture! You have nothing...

meaning no real religion until you adhere to and implement the Taurāh and the Injil. That is, until you believe in all the Books that you have that Allāh revealed to the Prophets. These Books command following Muḥammad and believing in his prophecy, all the while adhering to his Law. Before, we explained Allāh’s statement,

>Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.
So do not grieve for the people who disbelieve. Do not be sad or taken aback by their disbelief. Allāh said next,

Surely, those who believe referring to Muslims,

those who are the Jews who were entrusted with the Tawrāh,

and the Sabians... a sect from the Christians and Magians who did not follow any particular religion, as Mujāhid stated. As for the Christians, they are known and were entrusted with the Injil. The meaning here is that if each of these groups believed in Allāh and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muḥammad’s Law, after Muḥammad ﷺ was sent to all mankind and the Jinns. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them. We discussed a similar Āyah before in Sūrat Al-Baqarah [2:62].
70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them called liars, and others among them they killed.

71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do.

Allah reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires. This is why Allah said,

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سَكَبْنَاهُمْ رَسُولًا بِشَرِّهِ لا نَهْوُهُ أَنْفُسِهِمْ ضَحَاهُ وَقَرْطُسًا يُؤْمِنُونَ وَ يَكْسِبُونَ
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لَا تَكُونُنَّ فَتَيّةً فَسَمَّوْا وَ سَنَمَا
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Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no Fitnah (trial or punishment) so they became blind and deaf. thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allah forgave that, then,

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عَسَى وَ سَنَمَا
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يَتَبَأَ بِنَّهَى وَلَا تَبَأَ بِنَّهَى يَا يَسِيَّرُ
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yet they became blind and deaf again,

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كَبَرَتَ مَنْبِهَةُ وَ لَا كَبَرَتَ مَنْبِهَةً يَا يَسِيَّرُ
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many of them, and Allah is the All-Seer of what they do.

He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.
72. Surely, they have disbelieved who say: “Allāh is the Messiah [‘Īsā], son of Maryam.” But the Messiah said: “O Children of Israel! worship Allāh, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.

73. Surely, they have disbelieved who say: “Allāh is the third of three.” And there is no god but One God (Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not repent to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.

75. The Messiah [‘Īsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Siddīqah. They both used to eat food. Look how We make the Āyāt clear to them; yet look how they are deluded away (from the truth).

The Disbelief of the Christians; ‘Īsā Only called to Tawḥīd

Allāh states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that ‘Īsā is Allāh. Allāh is far holier than what they attribute to Him. They made this claim in spite of the fact that ‘Īsā made it known that he was the servant of Allāh and His Messenger. The first words that ‘Īsā uttered when he was still a baby in the cradle were, “I am ‘Abdullāh (the servant of Allāh).” He did not say, “I am Allāh,” or, “I am the son of
Allāh.” Rather, he said,

«Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.»

until he said,

«And verily Allāh is my Lord and your Lord. So worship Him (Alone). That is the straight path.»

He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

«But the Messiah said, “O Children of Israel! worship Allāh, my Lord and your Lord.” Verily, whosoever sets up partners with Allāh...» in worship;

«...then Allāh has forbidden Paradise for him, and the Fire will be his abode.»

as He will send him to the Fire and forbid Paradise for him. Allāh also said;

«Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.» and,

«And the dwellers of the Fire will call to the dwellers of Paradise; “Pour on us some water or anything that Allāh has provide you with.” They will say: “Allāh has forbidden both to the disbelievers.”»
It is recorded in the Ṣahih that the Prophet had someone proclaim to the people,

«إن الجنة لا يدخلها إلا نفس مسلمة»

«Only a Muslim soul shall enter Paradise.»

In another narration,

«مؤمنة»

«Only a believing soul…»

This is why Allah said that ‘Isa said to the Children of Israel,

«إِنِّي مُّفْرِجٌٓ بِكُلِّ شَيْءٍ يَقُولُنَّ اللَّهُ عَزِزُ الْمُلْكَ وَمَلِئُ الْأَزْوَاجَ وَيُقْسِمُ مِنْ أَصْدَرَاءٍ»

«Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers.»

There is no help from Allah, nor anyone who will support or protect them from the state they will be in.

Allah’s statement,

«فَلَبِنَّ أَمْثَالَ الَّذِينَ قَالُوا إِنَّ اللَّهَ يُولِدُ»

«Surely, they have disbelieved who say: “Allah is the third of three.”»

Mujahid and several others said that this Ayah was revealed about the Christians in particular. As-Suddi and others said that this Ayah was revealed about taking Isa and his mother as gods besides Allah, thus making Allah the third in a trinity.[2] As-Suddi said, “This is similar to Allah’s statement towards the end of the Sûrah,

«وَرَأَى قَالَ اِلَّهُ ﴿كَيْبَيِّسُ أَنَّ مَرْيَمَ ثَمَّ قَالَتْ إِنَّمَا أَنْفَقْتِ لِلْيَدَى أَنْفَذْتُهُ وَأَتَى إِلَهِيُّ مِنْ ذُنُوبِيْنَ دُونَ اللَّهِ قَالَ»

«And (remember) when Allah will say: “O ‘Isa, son of Maryam! Did you say unto men: ‘Worship me and my mother as two gods besides Allah?’ He will say, “Glory be to You!”»[5:116]. [3]

Allāh replied,

\[
\text{\textit{\text{\textsection{But there is no god but One God.}}}}
\]

meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allāh said next, while threatening and admonishing them,

\[
\text{\textit{\textsection{And if they cease not from what they say,}}}
\]

their lies and false claims,

\[
\text{\textit{\textsection{verily, a painful torment will befall the disbelievers among them.}}}
\]

in the Hereafter, shackled and tormented. Allāh said next,

\[
\text{\textit{\textsection{Will they not repent to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful.}}}
\]

This demonstrates Allāh’s generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allāh calls them to repent so that He will forgive them, for Allāh forgives those who sincerely repent to Him.

\textit{\textsection{‘Īsā is Allāh’s Servant and His Mother is a Truthful Believer}}

Allāh said,

\[
\text{\textit{\textsection{The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.}}}
\]

\textit{\textsection{‘Īsā is just like the previous Prophets, and he is one of the servants of Allāh and one of His honorable Messengers. Allāh said in another Āyah,}}

\[
\text{\textit{\textsection{He [‘Īsā] was not more than a servant. We granted Our favor}}}
\]
to him, and We made him an example for the Children of Israel."

Allâh said next,

"And His mother was a Sîdîqah for she believed in Allâh with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet.

Allâh said next,

"Allah knows what they conceal and what they declare, and what they conceal and are not aware of it."

"They both used to eat food needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not gods as ignorant Christian sects claim, may Allâh’s continued curses cover them until the Day of Resurrection. Allâh said next,

"Look how We make the Ayat clear to them, making them unequivocal and plain,

"yet look how they are deluded away (from the truth)." look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.
The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion

Allāh admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allāh states that such false deities do not deserve any degree of Divinity. Allāh said,

"Say: 'O Muhammad, to those from among the Children of Ādam, such as the Christians, who worship other than Allāh,

Allāh Who is the All-Hearer, All-Knower.'"

He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear, see or know anything - having no power to bring harm or benefit to themselves let alone others - instead of worshipping Allāh? Allāh then said,

"Say: 'O People of the Scripture! Exceed not the limits in your religion beyond the truth.'"
Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in his case and elevated him from the rank of Prophet to the rank of a god. You did this with 'Isā, who was a Prophet, yet you claimed that he is god besides Allāh. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

(وَأَكْسَلْوَا سَخَّرْبَا وَسَخَّرْوَا عَنْ سُوَارِ السَّكِيْلِ)

(….and who misled many, and strayed (themselves) from the right path,)

deviated from the straight path, to the path of misguidance and deviation.

(لَيْسَ الَّذِينَ صَفَرُوا مِنْ تَبْيِينِ إِسْرَهاَلٍ عَلَى لِسَانِكَانِ كَأَنَّهُمْ يَعْمَلُونَ عَمَّالًا ٍ فَلَسْتَ لَّنَا عَمَلُونَ فَلَسْتَ نَجُوعُ ٍ فَلَسْتَ نَجُوعُ ٍ لَّنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَا عَمَلُونَ فَلَسْتَ نَجُوعُ وَلَنَ 78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawūd and 'Isā, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing (beyond the bounds).

79. They used not to forbid one another from the evil they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their friends. Evil indeed is that which they have sent forward before themselves; for that (reason) Allāh is wrath with them, and in torment they will abide.

81. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.

Allāh Cursed the Disbelievers Among the Children of Israel

Allāh states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His
Prophets Dāwūd and ʿĪsā, son of Maryam. He cursed them because they disobeyed Allāh and transgressed against His creatures. Al-ʿAwwāfī reported that Ibn ʿAbbās said, “They were cursed in the Tawrāh, the Injīl, the Zābūr (Psalms) and the Furqān (Qur’ān).” Allāh then states that during their time, their habit was that,

They used not to forbid one another from the evil they committed.

They did not forbid each other from committing sins and the prohibitions. Allāh chastised them for this behavior, so that their behavior would not be imitated. Allāh said,

Vile indeed was what they used to do.

**Ḥadīths that Order Enjoining Righteousness and Forbidding Evil**

There are many Ḥadīths that order enjoining righteousness and forbidding evil. Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

وَالَّذِي نَفَسَ بِيَدِهِ، لَأَقْيَمُوهُ بِالمَعْرُوفِ، وَلْيَهْيَوْنَ عَنِ السُّنَّةِ، أوْ لِيُبْيِنُوا لَهُمْ نَيْفَتَهُمْ

By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.\[1\]

At-Tirmidhi also recorded it and said, “This Ḥadīth is Ḥasan.”\[2\]

Muslim recorded that Abu Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

فَمَن رَأَى مَنْ كَثَرَ فَلْيُؤْنِفْ بِيَدِهِ، إِنَّمَا يُنْتَظِرُ فِي سَبِيلِهِ، إِنَّمَا يُنْتَظِرُ فِي سَبِيلِهِ، وَذَلِكَ أَشْعَفُ الإِيَمانِ

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\[1\] Aḥmad 5:388  
\[2\] Ṭuḥfāt Al-Ahwādhi 6:391.
"He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith."[1]

Abu Dāwud said that Al-ʿUrs, meaning Ibn ʿAmīrah, said that the Prophet ﷺ said,

«إذا عَصِبَ الخُطَيْنَ في الأرضِ كان من شهدَها فَكَرَىْهَا، وقال مَرَّة فَانْكَرَهَا
كَانَ كَمْ يَغْسَلَ عنَّها، وَمَن يَغْسَلَ عنَّها فَرْضَيْهَا كان كَمْ يَضْحَكَهَا»

«When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.»

Only Abu Dāwud recorded this Ḥadīth.[2] Abu Dāwud recorded that one of the Companions said that the Prophet ﷺ said,

«لا يَهِلكُ الناسُ حَتَّى يَعْقِبُوا أَوْ يَعْقِبُوا بِأَنفُسِهِمْ»

«The people will not perish until they do not leave - or have any excuse for themselves.»[3]

Ibn Mājah recorded that Abu Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ gave a speech once and said,

«أَلَّا لا يَنْتَصِمُ رَجَاءٌ كَبِيرٌ الناسِ أَن يَقُولُوا الْحَقّ إِذا عَلَمُوهُ»

«Behold! Fear from people should not prevent one from saying the truth if he knows it.» Abu Saʿīd then cried and said, “By Allāh! We have seen some errors, but we feared (the people).”[4]

Another Ḥadīth that Abu Saʿīd narrated states that the Messenger of Allāh ﷺ said,

«أَفْضِلُ الْجَهَابُ كِلَمَةٌ حَتَّى عَندَ سُلَطَانٍ جَاثِرٍ»

«The best Jihād is a word of truth proclaimed before an unjust ruler.»

Censuring the Hypocrites

Allāh said,

«You see many of them taking the disbelievers as their friends.»

Mujāhid said that this Āyah refers to the hypocrites. Allāh's statement,

«Evil indeed is that which they have sent forward before themselves;»

by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allāh, that will remain with them until the Day of Return. Allāh said;

«for that (reason) Allāh is wrath with them» because of what they did. Allāh next said that,
And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them as friends. 

meaning, had they sincerely believed in Allah, His Messenger and the Qur'an, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who believe in Allah, the Prophet ﷺ and what was revealed to him,

but many of them are rebellious. disobedient to Allah and His Messenger and defiant of the Ayat of His revelation that He sent down.

in torment they will abide on the Day of Resurrection.

Allah’s statement,
82. Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians." That is because among them are priests and monks, and they are not proud.

83. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses."

84. "And why should we not believe in Allâh and in that which has come to us of the truth? And we wish that our Lord will admit us along with the righteous people."

85. So because of what they said, Allâh awarded them with Gardens under which rivers flow, they will abide therein forever. Such is the reward of good-doers.

86. But those who disbelieved and belied Our Æyât, they shall be the dwellers of Hell.

The Reason Behind Revealing these Æyât

Sa‘îd bin Jubayr, As-Suddi and others said that these Æyât were revealed concerning a delegation that An-Najâshi (King of Ethiopia) sent to the Prophet ﷺ in order to hear his words and observe his qualities. When the delegation met with the Prophet ﷺ and he recited the Qur‘ân to them, they embraced Islâm, cried and were humbled. Then they returned to An-Najâshi and told him what happened.[1] ‘Atâ‘ bin Abi Rabâh commented, "They were Ethiopians who embraced Islâm when the Muslims who migrated to Ethiopia resided among them." Qatâdah said, "They were some followers of the religion of Isâ, son of Maryam, who when they saw Muslims and heard the Qur‘ân, they became Muslims without hesitation."[2] Ibn Jarîr said that these Æyât were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise.

Allâh said,

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Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk.

This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allah's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allah several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet.

Allah's statement,

And you will find the nearest in love to the believers those who say: "We are Christians."

refers to those who call themselves Christians, who follow the religion of the Messiah and the teachings of his Injl. These people are generally more tolerant of Islam and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another Ayah, Allah said;

And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism... [57:27].

In their book is the saying; “He who strikes you on the right cheek, then turn the left cheek for him.” And fighting was prohibited in their creed, and this is why Allah said,

Ibn Kathir only mentioned this much of the Ayah, and what he intended by it should be clear to the reader. However, the remainder of the Ayah, which can be translated as; (that they invented which We did not prescribe for them) (referring to monasticism) obviously contradicts Ibn Kathir's objective here. He himself discusses this issue shortly, as well as at the end of the Tafsir of Sûrat Al-Hadid, as will appear later, if Allah wills.
That is because among them are Qissisin (priests) and Ruhban (monks), and they are not proud.

This means that among them are Qissisin (priests). The word Ruhban refers to one dedicated to worship.

Allah said,

كَذَٰلِكَ يَا أَيُّهَا النَّبِيُّ صَرِيحُوكَ وَزَكَّاهُ وَأَنْهَوْنَ لَا يُفْخِشُونَ

That is because among them are priests and monks, and they are not proud.

This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

وَإِذَا سَمَىَنَّهُمَا نَا أَرَىُّهُمَا إِلَى الْمُسْلِمِينَ يَتَبَارَعُونَ بِالْحَقِّ وَيَتَبَارَعُونَ بِالْقُرْءَانِ

And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.

This refers to the good news that they have about the advent of Muhammad ﷺ,

يَعُولَنَّ رَبَّنَا عَلَيْنَا لَا تُكْتَسِبَنَا عَلَى النِّسَابِيَّةِ

They say: “Our Lord! We believe; so write us down among the witnesses.”

who testify to the truth and believe in it.

وَمَا نَعْلَمُ رَبَّنَا وَمَا جَاءَنَا بِالْحَقِّ وَنَزَّلْنَا أَنْ يَبْدِلَنَا رَبَّنَا رَبَّنَا مَعَ الْقُرْءَانِ

“And why should we not believe in Allah and in that which has come to us of the truth? And We wish that our Lord will admit us (in Paradise) along with the righteous people.”

Such sect of Christians are those mentioned in Allah’s statement,

وَإِنَّ أَمْرَ يَا بُنيِّ الْكِتَابَ لَنَسْتَنْفِهِنَّ إِلَّآ أَوْلَى الْأَوْلِيَاءِ وَأَنْزَلَ إِلَيْكُمْ وَأَنْزَلَ إِلَيْهِمْ خَشَيْبَةً يَكُونُ

And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. [3:199] and,

أَلَمْ يَفْعَلُ الَّذِينَ كَبَّرَهُمْ الْكِتَابَ مِن قَبْلِهِمْ هُمْ هُمْ يَنْفِسُونَ وَلَوْ يَقْتُلُونَ قَاتِلًا مَا نَزَّلَ إِلَيْهِمْ مِنْ عِلْمٍ
Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say, "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims" [28:52-53], until,

"We seek not the ignorant." [28:55]

This is why Allah said here,

So because of what they said, Allah awarded them... rewarding them for embracing the faith and recognizing and believing in the truth,

Gardens under which rivers flow (in Paradise), they will abide therein forever.

and they will never be removed from it, for they will dwell and remain in it forever and ever,

Such is the reward of good-doers who follow the truth and obey it wherever, whenever and with whomever they find it. Allah then describes the condition of the miserable.

But those who disbelieved and belied Our Ayat, defied and opposed them,

they shall be the dwellers of the (Hell) Fire.

For they are the people of the Fire who will enter and reside in it (eternally).
which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

88. And eat of the things which Allāh has provided for you, lawful and good, and have Taqwā of Allāh in Whom you believe.

There is No Monasticism in Islām

‘Ali bin Abī Ṭalḥah said that Ibn ‘Abbās said, “This Āyah [5:87] was revealed about some of the Companions of the Prophet ﷺ who said, ‘We should cut off our male organs, abandon the desires of this life and travel in the land, just as the Ruhbān (monks) do.’ When the Prophet ﷺ heard of this statement, he summoned them and asked them if they made this statement and they answered ‘Yes.’ The Prophet ﷺ said,

لِكِنْ أَصُوْمُ وَأَفْطَرُ، وَأَصْلَى، وَأَنَامُ، وَأَنْتُجُ النُّسَاءَ، فَمَنْ أَخْذَ بَسْتَيْ فَخَزَّ مَيْنٌ، وَمَنْ لَمْ يَأْخُذْ بَسْتَيْ فَلِيَنَّ مَيْنٌ

‘I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.”[1]

Ibn Abī Ḥātim also collected this Ḥadīth. Ibn Marduwyah recorded that Al-‘Awfi said that Ibn ‘Abbās narrated a similar Ḥadīth. It is recorded in the Two Sahīhs that ‘Ā‘ishah said that some of the Companions asked the wives of the Prophet ﷺ about the acts of worship that he performed in private. One of them said, “I will not eat meat,” another said, “I will not marry women,” while the third said, “I will not sleep on the bed.” When the Prophet ﷺ heard this statement, he said,

فَمَا بَالُ أَفْوَامُ يَقُولُ أَخْلَمُمُ كِنْذًا وَكَذَا، لِكِنّْي أَصُوْمُ وَأَفْطَرُ، وَأَنَامُ وَأَفْوُمُ، وَأَكْلُ النُّخْمُ، وَأَنْتَوْجُ النُّسَاءَ، فَمَنْ رَغَّبَ عَنْ سَبْتَيْ فَلِيَنَّ مَيْنٌ

‘What is the matter with some people who said such and such? I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.”[2]

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Allāh’s statement,

﴾and transgress not.﴿

means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allāh said in other Āyāt,

﴿And eat and drink but waste not by extravagance.﴾[7:31], and,

﴿And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).﴾[25:67]

So Allāh legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application. This is why Allāh said here,

﴿Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾

then He said,

﴿And eat of the things which Allāh has provided for you, lawful and good.﴾[5:88],

eat of those items that are pure and lawful for you,

﴿and have Taqwā of Allāh.﴾

in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allāh,
Unintentional Oaths

We mentioned the subject of unintentional oaths in Sūrat Al-Baqarah, all praise and thanks are due to Allāh, and so we do not need to repeat it here. We also mentioned that the Laghw in oaths refers to one’s saying, “No by Allāh,” or, “Yes, by Allāh,” unintentionally.

Expiation for Breaking the Oaths

Allāh said,

«but He will punish you for your deliberate oaths.» in reference to the oaths that you intend in your hearts,

«for its expiation (a deliberate oath) feed ten poor,», who are needy, not able to find necessities of the life.

Allāh’s statement,

«on a scale of the Awsat of that with which you feed your own families;»

means, “On the average scale of what you feed your families.”
according to Ibn 'Abbās, Sa'd bin Jubayr and Ṭikrimah.\[1\] 'Aṭā' Al-Khurāsānī commented on the Āyah, "From the best of what you feed your families".\[2\] Allāh's statement,

\[أو كَفَّرْتُمْ\]

(or clothe them,) refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allāh knows best. Al-'Awfī said that Ibn 'Abbās said that the Āyah means a robe or garment for each poor person (of the ten).\[3\] Mujāhid also said that the least of clothing, referred to in the Āyah, is a garment, and the most is whatever you wish.\[4\] Al-Ḥasan, Abu Ja'far Al-Bāqir, 'Aṭā', Ṭāwus, Ibrāhīm An-Nakha'ī, Ḥammād bin Abi Sulaymān and Abu Mālik said that it means (giving each of the ten poor persons) a garment each.\[5\] Allāh's statement,

\[أو تَحْرِيرُ رَبِّيَّةٍ\]

(or free a slave) refers to freeing a believing slave. In the Muwatta' of Mālik, the Musnad of Ash-Shāfi'ī and the Šaḥīḥ of Muslim, a lengthy Hadīth was recorded that 'Umar bin Al-Ḥakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allāh ﷺ, who asked her;

"アイن الله؟"

Where is Allāh?" She said, "Above the heavens." He said,

"أين أنا؟"

Who am I?" She said, "The Messenger of Allāh." He said,

أَعِيِّنْهَا فَإِنَّهَا مُؤَمِّنةَ

"Free her, for she is a believer."\[6\]

There are three types of expiation for breaking deliberate

\[1\] Aṭ-Ṭabarī 10:541.
\[2\] Aṭ-Ṭabarī 10:531.
\[3\] Aṭ-Ṭabarī 10:547.
\[4\] Aṭ-Ṭabarī 10:545.
\[5\] Aṭ-Ṭabarī 10:545,546.
\[6\] Al-Muwatta' 2:776, Ar-Risālah no.75, Muslim 1:38.
oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allāh mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allāh said,

\[
\text{\textit{\textbf{But whosoever cannot afford (that), then he should fast for three days.}}}\]
\]

Ubayy bin Ka‘b and Ibn Mas‘ūd and his students read this Āyah as follows, “Then he should fast three consecutive days.”\[^{[1]}\] Even if this statement was not narrated to us as a part of the Qur’ān through \textit{Mutawātir} narration, it would still be an explanation of the Qur’ān by the Companions that has the ruling of being related from the Prophet \( \text{ﷺ} \). Allāh’s statement,

\[
\text{\textit{That is the expiation for the oaths when you have sworn.}}}\]
\[
\text{\textit{And fast a similar (number of days)}}\]

means, this is the legal way to atone for deliberate oaths,

\[^{[1]}\] \textit{At-Tabari 5:31.}
And protect your oaths. Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.\[1\]

Thus Allah makes clear to you His Ayât and explains them to you, that you may be grateful.

90. O you who believe! Khamr, Maysir, Anşâb, and Axlâm are a Rijs of Shaytân's handiwork. So avoid that in order that you may be successful.

91. Shaytân wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allah and from the Salâh (the prayer). So, will you not then abstain?

92. And obey Allah and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwâ and believe and do righteous good deeds, and they (again) have Taqwâ and believe, and then (once again) have Taqwâ and perform good. And Allah loves the good-doers.

Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allah forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Ḥātim recorded that

\[1\] At-Ṭabari 10:560,562.
'Ali bin Abī Ṭālib, the Leader of the Faithful, said that chess is a type of gambling.[1] Ibn Abī Ḥātim recorded that 'Aṭā', Mujāhid and Ṭāwus, or, two of them, said that every type of gambling, including children’s playing with (a certain type of) nuts, is Maysir.[2] Ibn 'Umar said that Al-Maysir means gambling,[3] and this is the same statement that Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās,[4] who added, “They used to gamble during the time of Jāhiliyyah, until Islām came. Allāh then forbade them from this evil behavior.”

Meaning of Anṣāb and Azlām

Al-Anṣāb were altar stones, in whose vicinity sacrifices were offered (during the time of Jāhiliyyah), according to Ibn 'Abbās, Mujāhid, 'Aṭā', Saʿīd bin Jubayr and Al-Ḥasan. They also said that Al-Azlām were arrows that they used for lotteries to make decisions, as Ibn Abī Ḥātim narrated.

Allāh said,

«مَنَّ عَلَى ٱللَّهِ ٱلْقُلُوبُ»

(A Rijs of Shayṭān’s handiwork)

meaning, abomination of Shayṭān’s handiwork, according to ‘Ali bin Abī Ṭalḥah who reported it from Ibn ‘Abbās.[5] Saʿīd bin Jubayr said that Rijs means ‘sin’[6] while Zayd bin Aslam said; “An evil handiwork of Shayṭān.”[7]

«وَاٰتِجَبُوهُمْ»

(So avoid that) avoid all of these abominations,

«مَا أَكَلْتُمْ شَيْئًا فَطَبَعْتُ الْغَرْقَةَ»

(in order that you may be successful.) and this is a statement of encouragement. Allāh said next,

[1] Such saying, through all of its routes, is not authentically attributable to him, may Allāh be pleased with him.
This is a threat and a warning.

**Hadiths that Prohibit Khamr (Intoxicants)**

Imam Ahmad recorded that Abu Hurayrah said, “There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed,

They ask you about alcoholic drink and gambling. Say: “In them is a great sin, and (some) benefit for men.” [2:219],

until the end of the Ayah. The people said, ‘They (intoxicants and gambling) were not prohibited for us. Allah only said,

In them is a great sin, and (some) benefit for men.

So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Ayat in his recitation. Thereafter, Allah sent down a tougher statement,

O you who believe! Approach not the Salah (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.” [4:43]

Then, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer Ayah was later revealed,
O you who believe! Khamr, Maysir, Anṣāb, and Aẓlām are an abomination of Shayṭān’s handiwork. So avoid that in order that you may be successful.\[5:90-91\]

So they said, ‘We abstained, O Lord!’ Later, some people said, ‘O Allāh’s Messenger! Some people died in the cause of Allāh, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allāh has made a Rijs of the work of Shayṭān.’ So Allāh sent down,

\[11\]

Those who believe and do righteous good deeds, there is no sin on them for what they ate…\[5:93\], until the end of the Āyah.

The Prophet ﷺ said,

\[12\]

Had they been made impermissible for them, they would have abandoned them as you have abandoned them.\[11\] Aḥmad recorded this Hadīth.[11]

Imām Aḥmad recorded that ‘Umar bin Al-Khaṭṭāb said, “O Allāh! Explain the verdict about Khamr to us clearly.” The Āyah in Sūrat Al-Baqarah was revealed,

\[13\]

They ask you about alcoholic drink and gambling. Say: “In them is a great sin.”\[2:219\]

‘Umar was summoned and this Āyah was recited to him, but he still said, “O Allāh! Make the verdict of Khamr clear to us.” Then the Āyah in Sūrat An-Nisā’ was revealed,

\[14\]

O you who believe! Do not approach the Ṣalāh when you are in a drunken state.\[4:43\]

Thereafter, the Prophet ﷺ had someone herald when it was time to pray, “Those in a drunken state are not to approach the prayer.” ‘Umar was again summoned and the Āyah was recited to him, but he still said, “O Allāh! Make the verdict concerning

Khamr clear to us.” Then, the Āyah in Sūrat Al-Mā’idah [5:91] was revealed, and ‘Umar was summoned and it was recited to him. When he reached the part of the Āyah that reads,

«So, will you not then abstain?»[5:91],


It is recorded in the Two Shahīhs, that ‘Umar bin Al-Khaṭṭāb said in a speech; while standing on the Minbar of the Messenger of Allāh (in the Prophet’s Masjid in Al-Madīnah) “O people! The prohibition of Khamr was revealed; and Khamr was extracted from five things: From grapes, dates, honey, wheat and barley. Khamr is what intoxicates the mind.”[3] Al-Bukhārī recorded that Ibn ‘Umar said, “The prohibition of Khamr was revealed when there were five kinds of intoxicants in Al-Madīnah, besides what was produced from grapes.”[4]

Another Ḥadīth

Imām Aḥmad recorded that Anas said, “I once was giving an alcoholic beverage to Abu ‘Ubaydah bin Al-Jarrāḥ, ‘Ubayy bin Ka’b, Suhayl bin Bayḍā’ and several of their friends meeting at Abu Taḥlāh’s house. When they were almost intoxicated, some Muslims came and said, ‘Did you not know that Khamr has been prohibited?’ They said, ‘We’ll wait and ask.’ They then said, ‘O Anas! Spill the remaining alcohol out of your container.’ By Allāh! They never drank it again, and their Khamr at that time was made from unripe and normal dates.”[5] This is also recorded in the Two Shahīhs. In another narration by Anas, “I was the butler of the people in the house of Abu Taḥlāh when Khamr was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then

heralded, and Abu Ṭalḥah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Ṭalḥah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madīnah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allāh's revelation came,

\[ Those who believe and do righteous good deeds, there is no sin on them for what they ate…\textsuperscript{[5:93].}\]

Ibn Jarīr recorded that Anas bin Mālik said, "I was serving Abu Ṭalḥah, Abu ‘Ubaydah bin Al-Jarrāḥ, Abu Dujānah, Mu‘ādh bin Jabal and Suhayl bin Baydā', until they became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I heard someone herald, 'Khamr has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the Masjid while the Messenger of Allāh was reciting,

\[ O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shaytān's handiwork. So avoid that…\textsuperscript{[5:90]}, until,

\[ So, will you not then abstain?\textsuperscript{[5:91].}\]

A man asked, 'O Allāh's Messenger! What about those who died drinking it?' Allāh sent down the verse,

\[ Those who believe and do righteous good deeds, there is no sin on them for what they ate.\textsuperscript{[5:93].}\]

\textsuperscript{[1]} Fath Al-Bāri 5:133, Muslim 3:1570.

\textsuperscript{[2]} At-Ṭabarī 10:578.
Another Hadith

Imām Āḥmad recorded that Ibn ‘Umar said that the Messenger of Allāh s.a.w. said,

"Libb al-ḥamr` ʿalā ʿurūs Ar-rah: Libb al-ḥamr` ʿanī, wa-sāri, wa-safa, wa-bayth, wa-ṣāfī, wa-gāsr, wa-ṣafira, wa-ḥālib, wa-muḥmorū lā ilāh, wā'áltumī, umīmi yāū." [1]

"Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price." [1] Abu Dāwud and Ibn Majāh [2] recorded this Hadith.

Āḥmad recorded that Ibn ‘Umar said, “Once, the Messenger of Allāh s.a.w. went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet’s right, while I was walking on his left. Then ‘Umar came along and he was walking on the Prophet’s left, since I gave way to him. The Messenger of Allāh then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,


"Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price." [3]

Another Hadith

Al-Ḥāfiz Abu Bakr Al-Bayhaqi recorded that Sa’d said, “There were four Āyāt revealed about Khamr...” He then said, “A man from Al-Anṣār made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Anṣār said that

they were better, while Quraysh (the Muhājirīn) said that they were better. So a man from the Anṣār took a bone and struck Sa'd's nose with it and made a flesh wound on it. Ever since that happened, Sa'd's nose had a scar from that wound. The Āyah,

\[\text{“}إِنَّ اِلْخَرْمَ وَالْبِرَّ} \text{“}

\[\text{Gambling,} \text{“}\]

until,

\[\text{“}فَنَّفَ أَنَّمُ إِلَيْهِ} \text{“}

\[\text{So, will you not then abstain?} \text{“}\]

was later revealed.” Muslim recorded this Ḥadīth.[1]

Another Ḥadīth

Ibn Abī Ḥātim recorded that 'Abdullāh bin 'Amr said, “This Āyah in the Qurān,

\[\text{“}بَلَيْنِ أَلَّذِيْنَ مَعَنَا إِنَّا نَقْرُ وَنَبِرُ وَأَلْصَاهُ وَأَلْقَهُمْ وَيُصْرِفُونَ عَلَيْنَا الْكِفْيَانَ كَيْبِيْعَ} \text{“}

\[\text{لِمُكَذَّبِيْنَ} \text{“}

\[\text{O you who believe!} \text{“}\]

\[\text{Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shaytān's handiwork. So avoid that in order that you may be successful.} \text{“} [5:90],

was also in the Tawrāh; ‘Allāh has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafan (dances) and Kibārat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allāh has vowed by His grace and power, 'Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise).’” Its chain of narration is Šahīḥ.[2]

Another Ḥadīth

Ash-Shāfi‘i narrated that Mālik narrated that Nāfi said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.\[8\]

Al-Bukhārī and Muslim recorded this Ḥadīth.[1] Muslim recorded that Ibn ʿUmar said that the Messenger of Allāh ﷺ said,

«Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.»[2]

ʿAbdur-Rahmān bin Al-Hārith bin Hishām said that he heard ʿUthmān bin ʿAffān saying, “Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allāh secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, ‘By Allāh! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.’ So she gave him some alcohol, and he kept asking for more until he [became intoxicated and] had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart).” This was recorded by Al-Bayhaqi.[3]

This statement has an authentic chain of narration. Abu Bakr bin Abī Ad-Dunyā recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. Relating it from ʿUthmān is more authentic, and Allāh knows best.

Aḥmad bin Ḥanbal recorded that Ibn ʿAbbās said, “When

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Khamr was prohibited, some people said, ‘O Allâh’s Messenger! What about our brethren who died while still drinking Khamr?’ Allâh sent down the Ayah

«Those who believe and do righteous good deeds, there is no sin on them for what they ate,»

until the end of the Ayah. When the Qiblah (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, ‘O Allâh’s Messenger! What about our brethren who died while still praying toward Jerusalem?’ Allâh sent down,

«And Allâh would never make your faith to be lost.» [2:143]

‘Abdullâh bin Mas‘ûd said that the Prophet ﷺ said when the Ayah,

«Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwâ, and believe...»

was revealed,

فِيلَي : أَنْتُ مِنْهُمُ

'I was told, that you are among them.'

This is the narration that Muslim, At-Tirmidhi and An-Nasâ’î[2] collected.

94. O you who believe! Allāh will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allāh may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.

95. O you who believe! Kill not game while you are in a state of Ḥarām, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is Almighty, All-Able of Retribution.

Prohibiting Hunting Game in the Sacred Area and During the State of Ḥarām

[‘Ali bin Abi Ṭalḥah] Al-Walībi said that Ibn ‘Abbās said that Allāh’s statement,

Allāh will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,

refers to, “The weak and young game. Allāh tests His servants with such game during their Ḥarām, that if they wish, they would be able to catch it with their hands. Allāh has commanded them to avoid catching it.”

Mujāhid said that,

well within reach of your hands refers to the young game and chicks, while

and your lances, refers to mature game.

Muqātil bin Hayyān said that this Ḥayāh was revealed during the ‘Umrah of

Al-Ḥudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allāh prohibited them from hunting the game while in the state of Ḥiǧrām,

«وَيُنَادِيُ اللَّهُ مَنْ يُفْتَنُونَ بِالْغَبِيلِ»

«that Allāh may test who fears Him in the unseen.»[1]

Therefore, Allāh tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allāh in public and secret becomes apparent and tested. In another Āyah, Allāh said;

«إِنَّ الَّذِينَ يَفْسَدُونَ بِمَالِهِمْ وَأَمْلِهِمْ لِلَّهِ مَفْرَدًا وَلَعْبًا كَبِيرًا»

«Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise).»

Allāh said next,

«فَقَلْ أَمْضِي بِأَدْبَارِكَ»

«Then whoever transgresses thereafter.»

after this warning and threat, according to As-Suddi, then,

«ثُمَّ عَذَابٌ أَضِرَّ»

«for him there is a painful torment.»

for his defiance of Allāh’s command and what He has decreed. Allāh said next,

«كَيْلَوْباً الْأَلْبَيْنَ مَآَنَّا لَكُنِّيْنَا أَنْعِمُ وَأَنْصَرُ حَرَمٌ»

«O you who believe! Kill not game while you are in a state of Ḥiǧrām.»

This Āyah prohibits killing the game in the state of Ḥiǧrām, except what is exempt from this as mentioned in the Two Šaḥīḥs; ‘A’ishah narrated that the Messenger of Allāh ﷺ said,

خَمْسَ آيَاتٍ فَوْاسِدُ يَقْلُنَّ فِي الْجلَّ وَالْحَرَّمِ: الْعَزَّازِيَّ، وَالْغَدَّةَ، وَالْعَقْبَةَ، وَالْفَازِرَةَ، وَالْكَلْبَ الْعَفُورِ»

“Five are Fawāsq, they may be killed while in Ihram or not; the crow, the kite, the scorpion, the mouse and the rabid dog.”[1]

Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said,

«خمس من الذَّوَابِ يُسَّعُ عَلَى الصُّمِّرِ في قَلِيلٍ جَنَاحُ: النَّرَابِ، والْجَذَّاءُ،
والْعُقْرَبِ، والْفَأْرَةُ، والْكُلُّبُ العَفْوُ"»

“It is not harmful in a state of Ihram to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.”[2]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.[3] Ayyub narrated that Naṣi’ narrated similar wordings for this Ḥadīth from Ibn ‘Umar.[4] Ayyub said, “So I said to Naṣi’, ‘What about the snake?’ He said, ‘There is no doubt that killing the snake is allowed.’”[5] The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term Kalb (dog) covers them. Allāh knows best.

Abu Sa’īd narrated that the Prophet ﷺ was asked about the animals that the Muḥrim is allowed to kill and he said,

«الْحَيَّةُ، والْعُقْرَبِ، والْفَأْرَةُ، وَيَبْطَسُ العَرَابَ وَلَا يَبْطَلُهُ، وَالْكُلُّبُ العَفْوُ،
والْجَذَّاءُ، وَالْكُلُّبُ العَفْوِ»

“The snake, the scorpion, the mouse, and the crow - which is shot at but not killed - the rabid dog, the kite and wild beasts of prey.”

Abu Dāwūd recorded this Ḥadīth, as did At-Tirmidhi, who said, “Hasan”, and Ibn Majāh.[6]

The Penalty of Killing Game in the Sacred Area or in the State of ḲIrām

Allāh said,

(And whosoever of you kills it intentionally, the penalty is [an offering of] livestock equivalent to the one he killed.)

Mujāhid bin Jabr said, “The meaning of ‘intentionally’ here is that one intends to kill the game while forgetting that he is in the state of ḲIrām. Whoever intentionally kills the game while aware that he is in the state of ḲIrām, then this offense is more grave than to make an expiation, and he also loses his ḲIrām.”[1] This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in ḲIrām or not. Az-Zuhri said, “The Book (the Qur’ān) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well.”[2] The meaning of this statement is that the Qur’ān mentioned the expiation and sin of those who intentionally kill game,

(lest he taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him.)

the Sunnah that includes the rulings issued by the Prophet ﷺ and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error.

Allāh’s statement,

(The penalty is [an offering of] livestock equivalent to the one he killed.)

indicates the necessity of offering an equivalent animal to the one the *Muḥrim* killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn ‘Abbās said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allāh’s statement,

\[\text{\textit{As adjudged by two just men among you;}}\]

means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarīr recorded that Abu Jarīr Al-Bajali said, “I killed a deer when I was in the state of *Iḥrām* and mentioned this fact to ‘Umar, who said, ‘Bring two of your brethren and let them judge you.’ So I went to ‘Abdur-Rahmān and Sa’d and they said that I should offer a male sheep.”\[1\] Ibn Jarīr recorded that Tāriq said, “Arbad killed a deer while in the state of *Iḥrām* and he went to ‘Umar to judge him. ‘Umar said to him, ‘Let us both judge,’ and they judged that Arbad should offer a goat that was fed on abundant water and grass. ‘Umar commented,

\[\text{\textit{As adjudged by two just men among you;}}\]\[2\]

Allāh’s statement,

\[\text{…an offering brought to the Ka’bah.}\]

indicates that this equivalent animal should be brought to the *Ka’bah*, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allāh said,

\[\text{or, for expiation, he should feed the poor, or its equivalent in fasting,}\]

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that is, if the Muḥrim does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented on the Ayah,

( ...an offering brought to the Ka’bah, or, for expiation, he should feed the poor, or its equivalent in fasting. )

"If the Muḥrim killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abī Ḥātim and Ibn Jarīr recorded this statement, and in Ibn Jarīr’s narration, the food measurement is a Mudd (4 handfuls of food) each that suffices for the poor.\[1\]

Allāh’s statement,

( ...wālaʾ Amūr bihi )

( that he may taste the heaviness (punishment) of his deed. )

means, We have required him to pay this expiation so that he tastes the punishment of his error,

( umma Allāh maʿṣūma )

( Allāh has forgiven what is past. ) during the time of Jāhiliyyah, provided that one becomes good in Islām and follows Allāh’s Law, all the while avoiding the sin. Allāh then said,

( wa-mā ʿamā qisṭum Allāh bihī )

( but whosoever commits it again, Allāh will take retribution from him. )

meaning, whoever does this after it has been prohibited in Islām and having knowledge that it is prohibited,

Allāh will take retribution from him. And Allāh is Almighty, All-Able of retribution.

Ibn Jurayj said, “I said to ‘Āṭā’, What is the meaning of,

Allāh has forgiven what is past? He said, ‘Meaning, during the time of Jāhiliyyah.’ I asked about,

but whosoever commits it again, Allāh will take retribution from him.

He said, ‘Whoever commits this offense again in Islām, then Allāh will take retribution from him and he also has to pay the expiation.’ I asked, ‘Is there any punishment for repeating this offense that you know of?’ He said, ‘No.’ I said, ‘Do you think that the authorities should punish him?’ He said, ‘No, for it is a sin that he committed between him and Allāh. He should pay the expiation.’” Ibn Jarīr recorded this statement.

It was said that the ‘Allāh will take retribution’ refers to the expiation, according to Sa‘īd bin Jubayr, ‘Āṭā’, and the majority among the earlier and later generations. They stated that when the Muḥrim kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarīr commented on Allāh’s statement;

And Allāh is Almighty, All-Able of retribution.

“Allāh says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

6. Lawful to you is water game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Ihram. And have Taqwā of Allāh to Whom you shall be gathered back.

7. Allāh has made the Ka‘bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.

98. Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.

99. The Messenger’s duty is but to convey. And Allah knows all that you reveal and all that you conceal.

Water Game is Allowed for the Muḥrim

Sa‘īd bin Al-Musayyib, Sa‘īd bin Jubayr and others commented on Allah’s statement;

Lawful to you is (the pursuit of) water game... that it means, what one eats fresh from it, while,

And its use for food what is eaten dry and salted. Ibn ‘Abbās said that ‘water game’ refers to what is taken from water while still alive, while,

and its use for food refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr Aṣ-Ṣiddīq, Zayd bin Thābit, ‘Abdullāh bin ‘Amr, Abu Ayyub Al-Anṣārī, ‘Ikrimah, Abu Salamah bin ‘Abdur-Rahmān, Ibrāhīm An-Nakha‘ī and Al-Ḥasan Al-Baṣrī.

Allah’s statement,

for the benefit of yourselves and those who travel, as food and provision for you,

and those who travel, those who are in the sea and traveling along the sea, according to ‘Ikrimah. Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn ‘Abbās, Mujāhid and

As-Suddi and others.\(^1\) Imam Mālik bin Anas recorded that Jābir bin 'Abdullāh said, “Allāh’s Messenger \(\text{ﷺ}\) sent an army towards the east coast and appointed Abu ‘Ubaydah bin Al-Jarrāḥ as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu ‘Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu ‘Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only.” I (one of the narrators from Jābir) said, “How could one date suffice for you?” Jābir replied, “We came to know its value when even that finished.” Jābir added, “When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu ‘Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them.”\(^2\) This Ḥadīth was also collected in the Two Sahīhs.\(^3\)

Mālik recorded that Abu Hurayrah said, “A man asked Allāh’s Messenger, ‘O Allāh’s Messenger! We go to sea and carry little water with us. If we use it for Wudu’, we get thirsty, so should we use seawater for Wudu?’ The Messenger of Allāh \(\text{ﷺ}\) said,

\[
\text{اهْمُّ الْمَطْهرُ مَأْوَىُ اللَّهِ مَجْلِسَهُ}
\]

‘Its water is pure and its dead are lawful.’\(^4\)

The two Imāms, Ash-Shāfi‘ī and Aḥmad bin Ḥanbal, recorded this Ḥadīth, along with the Four Sunan compilers. Al-Bukhārī, At-Tirmidhi and Ibn Ḥibbān graded it Sahīh. This Ḥadīth was also recorded from the Prophet \(\text{ﷺ}\) by several other Companions.\(^5\)

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\(^1\) At-Ṭabari 11:72,73.

\(^2\) Al-Muwatta’ 2:930.

\(^3\) Fath Al-Bārî 5:152, Muslim 3:1535.

\(^4\) Al-Muwatta’ 1:22.

Hunting Land Game is Prohibited During Iḥrām

Allāh said,

«but forbidden is land game as long as you are in a state of Iḥrām.»

Therefore, hunting land game during Iḥrām is not allowed, and if someone who is in the state of Iḥrām hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a Muḥrim or a non-Muḥrim.

If someone who is not in the state of Iḥrām hunts and gives the food to a Muḥrim, the Muḥrim is not allowed to eat from its meat if it was killed for him in particular. Aṣ-Ṣa‘b bin Jaththāmāh said that he gave a zebra as a gift to the Prophet ﷺ in the area of Waddān or Abwā’, the Prophet ﷺ gave it back. When the Prophet ﷺ saw the effect of his returning the gift on Aṣ-Ṣa‘b’s face, he said,

«إِنَّا لَمْ نُرِدْهُ عَلَيكَ إِلَّا أَنَّا حُرُمُونَ

«We only gave it back to you because we are in a state of Iḥrām.»

This Hadith was collected in the Two Sahīhs.11 The Prophet ﷺ thought that Aṣ-Ṣa‘b hunted the zebra for him, and this is why he refused to take it. Otherwise, the Muḥrim is allowed to eat from the game if one who is not in Iḥrām hunts it. For when Abu Qatādah hunted a zebra when he was not a Muḥrim and offered it to those who were in the state of Iḥrām, they hesitated to eat from it. They asked the Messenger of Allāh ﷺ and he said,

«وَلَكِنْ كَانَ بَيْنَكُمْ أُحْدَ أَخْشَى إِلَيْهَا أَوْ أَعْمَانَ فِي تَفْلِيْهَا؟

«Did any of you point at it or help kill it?» They said, “No.”

He said,

"Then eat," and he also ate from it. This Hadith is also in the Two Sahih with various wordings.\[1\]

Ibn Kathir only mentioned Ayat 96 to 99 here and explained the better part of Ayah number 96, but he did not mention the explanation of the rest of that Ayah or the other Ayat (97 to 99). This is the case in all of the copies of his Tafsir in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the Tafsir of these Ayat from the Imam of Tafsir, Ibn Jarir At-Tabari. We tried to summarize At-Tabari’s eloquent words to the best of our ability, by Allah’s help and leave.

And have Taqwá of Allah to Whom you shall be gathered back.

Allah says, fear Allah, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these Ayat revealed to your Prophet ﷺ. These Ayat forbid Khamr, gambling, Al-Anshab and Al-Azlam, along with hunting land game and killing it while in the state of Ihram. To Allah will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

Allah has made the Ka’bah, the Sacred House, an asylum of security and benefits for mankind.

Allah says, Allah made the Ka’bah, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

And also the Sacred Month and the animals of offerings and

\[1\] Fath Al-Bari 9:528, Muslim 2:362.
the garlanded.

Allāh says that He made these symbols an asylum of safety for the people, just as He made the Ka'bah an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allāh made the Ka'bah, the Sacred Month, the Hady, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the Ka'bah, it includes the entire sacred boundary. Allāh termed it "Harām" because He prohibited hunting its game and cutting its trees or grass. Similarly, the Ka'bah, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of Jāhiliyyah and the people's affairs were guided and protected by them. With Islam they became the symbols of their Hajj, their rituals, and the direction of the prayer. [i.e., the Ka'bah in Makkah.]

َذَلِكَ تَوَهَّمْ أَنَّ اللَّهَ يُعْلَمُ مَا فِي الْجَارِيَّةِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكْنِي مُحْيِي٥١

(that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.

Allāh says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

َأَنْتُمُونَا أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ وَأَنَّ اللَّهَ عَفُو٥٢

(Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.

Allāh says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never
unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

(The Messenger’s duty is but to convey. And Allah knows all that you reveal and all that you conceal.)

This is a warning from Allah for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

100. Say: “Not equal are the bad things and the good things, even though the abundance of the bad may please you.” So have Taqwa of Allah, O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.

102. Before you, a community asked such questions, then on that account they became disbelievers.
Allah says to His Messenger ﷺ,

﴿{ۚ}﴾

﴿Say, O Muhammad ﷺ,﴾

﴿لَا يُسْتَيْنَى الْكَبَّةُ وَالْلَّهُ وَرَزُوُّ أَشْيَكَ﴾

﴿Not equal are the bad things and the good things, even though they may please you﴾ O human,

﴿كُلُّهَا أَثْمَانٌ﴾

﴿the abundance of bad﴾. This Ayah means, the little permissible is better than the abundant evil.

﴿قَلِّلُوا اللَّهُ بِثَلَاثِ الأَلْبَابِ﴾

﴿have Taqwâ of Allah, O men of understanding…﴾ who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

﴿لَا تَلْبَمُّ نَفْحَتٍ﴾

﴿in order that you may be successful﴾ in this life and the Hereafter.

Unnecessary Questioning is Disapproved of

Allah said next,

﴿كِبَّرَتْ أَلْبَابُكُمْ مَاتِيٌّ لا يُنْفَخُ عَنْ آنِبَةٍ إِنْ تُبَدِّلُنِّي مَنْ تَفَكَّرُونَ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble﴾.

This Ayah refers to good conduct that Allah is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al-Bukhari recorded that Anas bin Malik said, “The Messenger of Allah ﷺ gave a speech unlike anything I heard before. In this speech, he said,

﴿أَلَمْ تَنْتَمُونَّ مَا أَعْلَمُ، لَيَسْجُدُنِّي قَلِيلًا، وَلَيْتُكُنِّي كَبِيرًا﴾

﴿If you but know what I know, you will laugh little and cry a lot﴾.
The companions of Allâh’s Messenger ﷺ covered their faces and the sound of crying was coming out of their chests. A man asked, ‘Who is my father?’ The Prophet ﷺ said, ‘So-and-so’. This Āyah was later revealed,

Ask not about things...

Muslim, Aḥmad, At-Tirmidhi and An-Nasāʿī recorded this Ḥadîth. Ibn Jarîr recorded that Qatâdah said about Allâh’s statement,

Ο you who believe! Ask not about things which, if made plain to you, may cause you trouble.

Anas bin Mālik narrated that once, the people were questioning the Messenger of Allâh ﷺ until they made him angry. So he ascended the Minbar and said,

You will not ask me about anything today but I will explain it to you.

So the Companions of the Messenger of Allâh ﷺ feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, “O Allâh’s Messenger! Who is my father? The Prophet ﷺ said, ‘Your father is Ḥudhâfah.’” Umar stood up (when he saw anger on the Prophet’s face) and said, “We accept Allâh as our Lord, Islâm as our religion and Muḥammad ﷺ as our Messenger, I seek refuge with Allâh from the evil of the Fītân (trials in life and religion).” The Messenger of Allâh ﷺ said,

I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.\[^{1}\] This Hadith was recorded in the Two Sahih from Sa`id.\[^{2}\]

Al-Bukhārī recorded that Ibn `Abbās said, “Some people used to question the Messenger of Allāh to mock him. One of them would ask, ‘Who is my father,’ while another would ask, ‘Where is my camel,’ when he lost his camel. Allāh sent down this Ayah about them,

\[
\text{يَكُونُ الْيَوْمُ يَا مَهْدَىُّ نَوْمًا لَا نَتَحَلَّلُونَ مِنْ أَنْسِيَةَ إِنْ بَدَأْتُ لُكُمْ نَسْئُمُمُ.}
\]

\[
\text{O you who believe! Ask not about things which, if made plain to you, may cause you trouble…}.\[^{3}\]
\]

Imām ʿĀthām recorded that `Ali said, “When this Ayah was revealed,

\[
\text{وَأَلْقِ الْهَاجِ بِالْخَمْسَةِ مِنِّ السَّيْلِ إِلَىِّ السَّيْلِ.}
\]

\[
\text{And Hajj to the House is a duty that mankind owes to Allāh, those who can bear the journey.}\[^{3}\]
\]

they asked, ‘O Allāh’s Messenger! Is it required every year?’ He did not answer them, and they asked again, ‘Is it every year?’ He still did not answer them, so they asked, ‘Is it every year?’ He said,

\[
\text{دَلَّهُ وَلَّدَأْ قَلِفَتْ نَمْمَ لُحْيَتَ لَوْلَوْا حَبَتْ لَا نَسْئَعُهُمْ:}
\]

\[
\text{No, and had I said ‘yes’, it would have become obligated, and had it become obligated, you would not be able to bear it.}
\]

Allāh sent down,

\[
\text{يَكُونُ الْيَوْمُ يَا مَهْدَىُّ نَوْمًا لَا نَتَحَلَّلُونَ مِنْ أَنْسِيَةَ إِنْ بَدَأْتُ لُكُمْ نَسْئُمُمُ.}
\]

\[
\text{O you who believe! Ask not about things which, if made plain to you, may cause you trouble.}"\]

At-Tirmidhi and Ibn Majāh also recorded this Hadīth.\[^{4}\] The apparent wording of this Ayah indicates that we are forbidden

\[^{1}\] At-Ṭabarī 11:100.
\[^{2}\] Fath Al-Bārī 13:47, Muslim 4:1834.
\[^{3}\] Fath Al-Bārī 8:130.
\[^{4}\] ʿĀthām 1:113, At-Tirmidhi no. 3055, Ibn Majāh no. 2884.
to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions.

Allāh’s statement,

«وَإِنْ تَسْأَلُوا عَنَّا جَيْنِ يُبَيِّنُ الْقُرْآنَ بَيْنَّا لَكُمْ»

«But if you ask about them while the Qur’ān is being revealed, they will be made plain to you.»

means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger ﷺ, they will be made plain for you,

«وَقَالَ عَلَى ﷺ أَنَّهُ يُبِيرُ»

«Verily! That is easy for Allāh.» Allāh said next,

«عَفَوًا اللَّهُ عَنْهَا»

«Allāh has forgiven that,» what you did before this,

«وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

«and Allāh is Oft-Forgiving, Most Forbearing.»

Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A Ḥadith states,

"أَعْظَمُ الْمُسْلِمِينَ مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَقَلْنُ عِنْ أَجْلَ مَسْأَلَتِهِ"  

"The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it."[1]

It is recorded in the Šaḥīḥ that the Messenger of Allāh ﷺ said,

"ذَرُونِي مَا تَرَفَتْتُمْ، إِنَّمَا أَهْلَكْتُ مَنْ كَانَ قَبْلَ نَحْلُكُمْ كَثِيرًا سَوْا لَّهُمْ وَأَحْيَالُهُمْ عَلَى أَبْنَائِهِمْ;"  

"Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets."[2] An authentic Ḥadith also states,

[1] Al-Bukhārī no. 7289, Muslim no. 2358.
Allāh, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.\(^1\)

Allāh said next,

> ؟فَنَسَأَّبَا قُمْنِينَ

> Before you, a community asked such questions, then on that account they became disbelievers.

meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

\(^1\) Al-Bukhārī 4623 and Muslim 2856.
103. Allāh has not instituted things like Bahīrah or a Sā‘ibah or a Waṣīlah or a Ḥām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.

104. And when it is said to them: “Come to what Allāh has revealed and unto the Messenger.” They say: “Enough for us is that which we found our fathers following,” even though their fathers had no knowledge whatsoever and no guidance.

The Meaning of Bahīrah, Sā‘ibah, Waṣīlah and Ḥām

Al-Bukhārī recorded that Sa‘īd bin Al-Musayyib said, “The Bahīrah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sā‘ibah is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allāh ﷺ said,

وَرَأَيْتُ عُمَّرَ بْنَ غَامِرٍ الْخَزَاعِيُّ يَخْرُجُ فَسَبَّةً فِي النَّارِ، وَكَانَ أُولُو مَن سَبَّبَ

I saw ‘Amr bin ‘Āmīr Al-Khuza‘i pulling his intestines behind him in the Fire, and he was the first to start the practice of Sā‘ibah.”

As for the Waṣīlah, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the Ḥām, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Ḥāmi. Muslim and An-Nasā‘i recorded this Ḥadīth.

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that

the Prophet ﷺ said,

«The first to start the practice of Sā‘ibah and worshipping idols was Abu Khuzā‘ah, ‘Amr bin ‘Amir. I saw him pulling his intestines behind him in the Fire.»[1]

The ‘Amr mentioned in the above Ḥadīth is the son of Luḥay bin Qam‘ah, one of the chiefs of the tribe of Khuzā‘ah who were thecaretakers of the House of Allāh after the tribe of Jurhum, (and before the Prophet’s tribe, Quraysh). He was the first to change the religion of Ibrāhīm (Al-Khalīl in Makkah) bringing idol worshipping to the area of Hijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of Jāhiliyyah. Allāh said in Sūrat Al-An‘ām,

«And they assign to Allāh a share of the tilth and cattle which He has created...»[3:136].

As for the Bahīrah, ‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said, “It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, ‘This is a Bahīrah (no one is allowed to milk it).’”[2] As-Suddi and others mentioned a similar statement.[3] As for the Sā‘ibah, Mujāhid said that it is for sheep, and mentioned a similar meaning as for Bahīrah. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman.[4]

Muḥammad bin Isḥāq said that the Sā‘ibah is the female

camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The Sā'ibah was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a Sā'ibah from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one’s affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the Sā'ibah property were punished in this world."

As for the Waṣīlah, 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister Waṣalat (literally, 'connected him to being forbidden on us')." Ibn Abi Ḥātim recorded this statement.[1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Sa'id bin Al-Musayyib said that,

«Or a Waṣīlah»

"It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a Waṣīlah, proclaiming that she has Waṣalat (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the Waṣīlah and let it roam free to pasture for their idols."[2] A similar explanation was reported from Imām Mālik bin Anas. Muhammad bin Ishāq said, "The Waṣīlah sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called

Wasīlah and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it."

As for the Ḥām, Al-‘Awfī said that Ibn ‘Abbās said, “If a man’s camel performs ten copulations, they would call him a Ḥām, ‘So set him free.’”[1] Similar was reported from Abu Rawq and Qatādah. ‘Alī bin Abī Ṭalḥah said that Ibn ‘Abbās said, “The Ḥām is the male camel whose offspring gave birth to their own offspring; they would then proclaim, ‘This camel has Ḥāma (protected) its back.’ Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner.”[2] Ibn Wahb said, “I heard Mālik saying, ‘As for the Ḥām, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.’” Other opinions were also mentioned to explain this Ayah.

There is a Ḥadīth on this subject that Ibn Abī Ḥātim collected from Abu Ishāq As-Sūbay‘ī from Al-ʿAḥwāṣ Al-Jushami from his father Mālik bin Naḍlah who said, “I came to the Prophet wearing old clothes. So he said to me,

«؟ما لَكَ مِن مَالٍ؟

‘Do you have any property?’ I said, ‘Yes.’ He asked,

؟مِن أَيْ مَالٍ؟

‘What type?’ I said, ‘All types; camels, sheep, horses and slaves.’ He said,

فَإِذَا آتَاَهُ اللَّهُ مَالًا فَلْيَأْتِ عَلَيْكَ

‘If Allāh gives you wealth, then let it show on you.’ He then asked,

فَكَيْفَ أَنْفُسِي؟

‘Do your camels deliver calves that have full ears?’ I said, ‘Yes,

and do camels give birth but to whole calves?' He said,

«فَعَلَّكَ نَجَّهَ الْمُوسَى فَقَطَطَ عَذَّاهَا طَائِفَةٌ مِنْهَا وَقَطَّعَ هَذَى بِحِيْرَةٍ، بِهِذَا بَيْضَةٌ مِنْهَا وَقَطَّعَهُ هَذَى حُرْمٌ?»

"Do you take the knife and cut off the ears of some of them saying, 'This is a Bahriah,' and tear the ears of some of them and proclaim, 'This is Sacred'?

I said, 'Yes.' He said,

«فَقَلَ نَفَعَلُ إِنْ كَانَ نَحْوَهُ مَنْ أَتَاهُ الله لَكَ جِلَّ»

"Then do not do that, for all the wealth that Allah has given you is allowed for you." Then he said;

«فَمَا جَمَعَ الله مِنْ بَضَعُو لَوْلَأْ سَمِعُو لَوْلَأْ وَسَمِعُو لَوْلَأْ»

"Allah has not instituted things like Bahriah or a Saa’ibah or a Wasilah or a Ham.

As for the Bahriah, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the Saa’ibah, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the Wasilah, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, 'It has Wasalat (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool."[1] This Hadith was narrated with the addition of the explanation of these words in it. In another narration for this Hadith from Abu Ishaq from Abu Al-Ahwaq, ‘Afw bin Malik used his own words (i.e., he explained these words not as a part of the Hadith itself) and this is more sound. Imam Ahmad recorded this Hadith from Suuyan bin ‘Uuyaynah, from Abu Az-Za’ra’ ‘Amr bin ‘Amr, from his uncle Abu Al-Ahwaq ‘Afw bin Malik bin Na’ilah from his father, Malik bin Na’ilah.[2] This narration also does not contain the explanation of Bahriah, Ham etc., that is added to the Hadith above, and Allah knows best.

Allāh’s statement,

«But those who disbelieve invent lies against Allāh, and most of them have no understanding.»

means, Allāh did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allāh. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

«And when it is said to them: “Come to what Allāh has revealed and to the Messenger.” They say: “Enough for us is that which we found our fathers following.”»

meaning, if they are called to Allāh’s religion, Law and commandments and to avoiding what He prohibited, they say, ‘The ways and practices that we found our fathers and forefathers following are good enough for us.’ Allāh said,

«أوَلَّا كَانَ أُوْلَٰدُكُمْ لَا يَعْلَمُونَ شَيْئًا»

«even though their fathers had no knowledge whatsoever…»

That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were?

105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that you used to do.

One is Required to Reform Himself First

Allāh commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be
affected by the wickedness of the wicked, whether they were his relatives or otherwise.

Imām Aḥmad recorded that Qays said, “Abu Bakr Aṣ-Ṣiddīq stood up, thanked Allah and praised Him and then said, ‘O people! You read this Ayah,

«Ya ahl al-dīn mana ahuu ‘alaykum rasūlullāhi lā y‘a‘”idūn min is-hāri.’”

“You who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.”

You explain it the wrong way. I heard the Messenger of Allah ﷺ say,

“ِإِنَّ الْآتِيَانَ إِذَا رَأَوْا الْمُكَرَّرَ وَلا يَعْبَرُونَ، يُبَشِّرُ اللهُ عَزَّ وَJAَلَّ أَن يَعْفَهُم بِغَفَرَانِهِ.”

“If the people witness evil and do not change it, then Allah is about to send His punishment to encompass them.”[1]

I (Qays) also heard Abu Bakr say, ‘O people! Beware of lying, for lying contradicts faith.'”[1]

106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Salāh (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying): “We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall

not hide the testimony of Allāh, for then indeed we should be of the sinful.”

107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.”

108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwā of Allāh and listen (with obedience to Him). And Allāh guides not the rebellious people.

Testimony of Two Just Witnesses for the Final Will and Testament

This honorable Āyah contains a glorious ruling from Allāh. Allāh’s statement,

فَتَّابِئُوا الْبُشَرِّينَ مَنْ شَاءَ بَيْنَكُمْ إِذَا حَمَّلَتُمُ الْمَوْتُ حَيْبَسَ الْمُسَيِّبَيْنِ الْكَانَاءِ

O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...

meaning that there should be two witnesses in such cases,

ذِنَا مَدٍّ

just men… thus, describing them as just,

منكم

of your own folk Muslims.

أَوْ مَالِكُينَ مِنْ عَيْنِهِمْ

or two others from outside non-Muslims, meaning the People of the Book, according to Ibn ‘Abbās as Ibn Abi Ḥātim recorded.[11]

Allāh said next,

إِنَّ أَنَّهُ ضَرْعُومُ في الْأَرْضِ

if you are traveling through the land on a journey,

and the calamity of death befalls you.

These are two conditions that permit using non-Muslims from among the Dhimmis for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharīḥ Al-Qāḍī said. Ibn Jarīr recorded that Sharīḥ said, “The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will.” Allāh’s statement,

Detain them both after the Ṣalāh (the prayer),

refers to the ‘Aṣr prayer, according to Al-‘Awfī who reported it from Ibn ‘Abbaṣ. This is the same explanation reported from Saʿīd bin Jubayr, Ibrāhīm An-Nakhaʿi, Qatādah, ʿIkrimah and Muḥammad bin Sīrīn. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation). Therefore, these two witnesses will be detained after a congregational prayer,

let them both swear by Allāh if you are in doubt.

meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allāh,

We wish not in this in our vows, according to Muqāṭil bin Hayyān,

for any worldly gain of this soon to end life,

even though he be our near relative. meaning, if the beneficiary

be our near relative, we will still not compromise on the truth.

\textit{We shall not hide the testimony of Allah}, thus stating that the testimony is Allah’s, as a way of respecting it and valuing its significance,

\textit{If then indeed we should be of the sinful,} if we distort the testimony, change, alter or hide it entirely. Allah said next,

\textit{If it then becomes known that these two, had been guilty of sin...} if the two witnesses were found to have cheated or stolen from the money that the will is being written about,

\textit{let two others stand forth in their places, nearest in kin from among those who claim a lawful right.}

This \textit{Ayah} indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

\textit{Let them swear by Allah (saying): “We affirm that our testimony is truer than that of both of them...”}

Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

\textit{and that we have not trespassed (the truth),} when we accused them of treachery,

\textit{for then indeed we should be of the wrongdoers.} if we had lied about them.

This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his
honor. This is discussed in the studies of the oaths in the books of Ḥaḳām. Allāh’s statement,

That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted).

means, the ruling requiring the two Dhimmī witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allāh’s statement,

And you shall not fear that (other) oaths would be admitted after their oaths.

means, requiring them to swear by Allāh might encourage them to admit to the true testimony because they respect swearing by Allāh and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allāh said,
after their oaths, then,

«And have Taqwā of Allāh» in all of your affairs,

«وَاسْمَعُوا»

«and listen» and obey,

«وَأُنَاثِرُوا»

«And Allāh guides not the rebellious people» who do not obey Him or follow His Law.

109. On the Day when Allāh will gather the Messengers together and say to them: “What was the response you received (from men to your teaching)?” They will say: “We have no knowledge, verily, only You are the Knowers of all that is hidden.”

The Messengers Will be Asked About Their Nations

Allāh states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. Allāh said in other Ayāt,

Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.» [7:6], and,

So, by your Lord, We shall certainly call all of them to account. For all that they used to do.» [15:92-93].

The statement of the Messengers here,

«We have no knowledge» is the result of the horror of that Day, according to Mujāhid, Al-Ḥasan Al-Baṣrī and As-Suddī.\[1\]

\[1\] At-Ṭabari 11:210.
'Abdur-Razzāq narrated that Ath-Thawri said that Al-A'mash said that Mujāhid said about the Āyah,

<<On the Day when Allâh will gather the Messengers together and say to them: ‘What was the response you received?’>>

They will become afraid and reply,

<<We have no knowledge...>>

Ibn Jarīr[2] and Ibn Abī Ḥātim also recorded this explanation. 'Ali bin Abī Ṭālîhah said that Ibn ‘Abbâs commented on the Āyah,

<<On the Day when Allâh will gather the Messengers together and say to them: “What was the response you received (from men to your teaching)?” They will say: “We have no knowledge, verily, only You are the Knower of all that is hidden.”>>

“They will say to the Lord, Most Honored, ‘We have no knowledge beyond what we know, and even that, You have more knowledge of them than us.’[3] This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore, our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

<<only You are the Knower of all that is hidden.>>

110. (Remember) when Allâh will say (on the Day of Resurrection): "O ‘Îsâ, son of Maryam! Remember My favor to you and to your mother when I supported you with Rûh - il-Qudus [Jibrîl] so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Hikmah, the Tawrâh and the Injîl; and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”

111. “And when I Awhaytu [put in the hearts of] Al-Ḥawâriyyin to believe in Me and My Messenger, they said: ‘We believe. And bear witness that we are Muslims.’”

Reminding ‘Îsâ of the Favors that Allâh Granted him

Allâh mentions how He blessed His servant and Messenger, ‘Îsâ, son of Maryam, and the miracles and extraordinary acts He granted him. Allâh said,

(Remember My favor to you) when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things.

(And to your mother) when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,
the angel Jibril, and made you a Prophet, calling to Allah in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

Meaning you called the people to Allah in childhood and in maturity.

And the word Tukallim means invited, because his speaking to people while a child is nothing strange by itself.

Allah's statement,

And when I taught you the Book and the Hikmah, the power of writing and understanding,

And the Tawrah, which was revealed to Musa, son of Imran, who spoke to Allah directly. Allah's statement,

And when you made out of the clay, as it were, the figure of a bird, by My permission,

means: 'you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it'. Then, it became a flying bird with a soul by Allah's permission. Allah said;

And you healed those born blind, and the lepers by My permission.

This was explained before in Sura Al Imran (chapter 3) and we do not need to repeat it here. Allah's statement,
And when you brought forth the dead by My permission,
meaning, you called them and they rose from their graves by
Allâh’s leave, power, intent and will. Allâh said next,

and when I restrained the Children of Israel from you since
you came unto them with clear proofs, and the disbelievers
among them said: “This is nothing but evident magic.”

Meaning: ‘remember My favor, when I stopped the Children
of Israel from harming you, when you brought them the clear
proofs and evidence, testifying to your prophethood and
Message from Me to them. They rejected you and accused you
of being a magician and tried to kill you by crucifixion, but I
saved you, raised you to Me, purified you from their vulgarity
and protected you from their harm.’

The wording of this Âyâh indicates that Ïsâ will be reminded
of these favors on the Day of Resurrection. Allâh used the past
tense in these Âyât indicating that it is a forgone matter that
will certainly occur. This Âyâh also contains some of the
secrets of the Unseen that Allâh revealed to His Messenger
Muhammad ﷺ. Allâh said,

And when I (Allâh) Awwahyu Al-Hawariyyin to believe in Me
and My Messenger.

This is also a reminder of Allâh’s favor on Ïsâ, by making
disciples and companions for him. It is also said that Awwahyu in
the Âyâh means, ‘inspired’, just as in another Âyâh, Allâh said;

(And We inspired the mother of Mûsâ (saying): Suckle
him...) [28:7].

Allah said in other Âyât,
And your Lord Awha (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you)."

[16:68-69]

Al-Hasan Al-Baṣri commented about the Hawāriyyūn, “Allāh inspired them”, while As-Suddi said, “He put in their hearts,” and the Hawāriyyūn said,

"We believe. And bear witness that we are Muslims."

112. (Remember) when Al-Hawāriyyūn said: “O Īsā, son of Maryam! Can your Lord send down to us a Mā’idah from heaven?” Īsā said: “Have Taqwā of Allāh, if you are indeed believers.”

113. They said: “We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and
that we ourselves be its witnesses.’”

114. ‘Īsā, son of Maryam, said: “O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.”

115. Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the ‘Ālamīn.’”

Sending Down the Mā‘īdah

This is the story of the Mā‘īdah, the name of which this Sūrah bears, Sūrat Al-Mā‘īdah. This is also among the favors that Allāh granted His servant and Messenger, ‘Īsā, accepting his request to send the Mā‘īdah down, and doing so as clear proof and unequivocal evidence. Allāh said,

“(Remember) when Al-Hawāryūn said… the disciples of ‘Īsā said,

(O ‘Īsā, son of Maryam! Can your Lord send down to us a Mā‘īdah from heaven?)

The Mā‘īdah is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked ‘Īsā to supplicate to Allāh to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

‘Īsā said: “Have Taqwā of Allāh, if you are indeed believers.”’

‘Īsā answered them by saying, ‘Have Taqwā of Allāh! And do not ask for this, for it may become a trial for you, but trust in Allāh for your provisions, if you are truly believers.’
(They said: “We wish to eat thereof.”) we need to eat from it,

(and to be stronger in faith,) when we witness it descending
from heaven as sustenance for us,

(and to know that you have indeed told us the truth,) of your
Message and our faith in you increases and also our
knowledge,

(and that we ourselves be its witnesses.)

Testifying that it is a sign from Allâh, as proof and evidence
that you are a Prophet, and attesting to the truth of what you
brought us,

(‘Isâ, son of Maryam, said: “O Allâh, our Lord! Send us from
heaven a table spread (with food) that there may be for us – for
the first and the last of us – a festival...”)

As-Suddi commented that the Āyah means, “We will take
that day on which the table was sent down as a day of
celebration, that we and those who come after us would
consider sacred.”[1] Sufyân Ath-Thawri said that it means, “A
day of prayer.”[2]

(and a sign from You.) proving that You are able to do all
things and to accept my supplication, so that they accept what
I convey to them from You,

(and provide us sustenance,) a delicious food from You that
does not require any effort or hardship,

"For You are the Best of sustainers." Allāh said: "I am going to send it down unto you, but if any of you after that disbelieves..."

by denying this sign and defying its implication, O ʿĪsā,

then I will punish him with a torment such as I have not inflicted on anyone among the ʿĀlāmīn.

among the people of your time. Allāh said in similar Ayāt,

And on the Day when the Hour will be established (it will be said to the angels): "Cause Firʿawn's people to enter the severest torment!" [40:46], and,

Verily, the hypocrites will be in the lowest depths of the Fire. [4:145]

Ibn Jarīr said that ʿAbdullāh bin ʿAmr said, "Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of Al-Māʿīdah who disbelieved in it, and the people of Firʿawn."

Ibn Abī Ḥātim recorded that Ibn ʿAbbās said, "They said to ʿĪsā, son of Maryam, 'Supplicate to Allāh to send down to us from heaven, a table spread with food.' He also said, 'So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did.' Ibn Jarīr recorded that Ishāq bin ʿAbdullāh said that the table was sent down to ʿĪsā son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, 'It might not come down tomorrow,' the table ascended.

These statements testify that the table was sent down to the Children of Israel during the time of Ísá, son of Maryam, as a result of Allâh’s accepting his supplication to Him. The apparent wording of this Ýayah also states so,

"Allâh said: “I am going to send it down unto you…”" [5:115].

116. And (remember) when Allâh will say (on the Day of Resurrection): “O Ísá, son of Maryam! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’” He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen.”

117. “Never did I say to them ought except what You (Allâh) did command me to say: ‘Worship Allâh, my Lord and your Lord.’ And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things.”

118. “If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.”

Ísá Rejects Shirk and Affirms Tawhîd

Allâh will also speak to His servant and Messenger, Ísá son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped Ísá and his mother as gods besides Allâh,
"O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh'?"

This is a threat and a warning to Christians, chastising them in public, as Qatādah and others said, and Qatādah mentioned this Āyah as evidence,

"This is a Day on which the truthful will profit from their truth." [5:119]

Allāh’s statement,

"Glory be to You! It was not for me to say what I had no right (to say)…"

contains Allāh’s direction for 'Isā to utter the perfect answer. Ibn Abī Ḥatīm recorded that Abu Hurayrah said, “'Isā will be taught his argument in reply to what Allāh will ask him,

"And (remember) when Allāh will say (on the Day of Resurrection): “O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh'?" [5:116]."

Abu Hurayrah then narrated that the Prophet ﷺ said that Allāh taught 'Isā to say,

"Glory be to You! It was not for me to say what I had no right (to say)…”

Ath-Thawri narrated this Hadith from Ma’mar from Ibn Tāwus from Tāwus.

'Isā’s statement,

"Had I said such a thing, You would surely have known it.”

means, had I said it, You, my Lord, would have known it, for

nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,


«You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allâh) did command me to say...»

and convey,


«Worship Allâh, my Lord and your Lord.»

I only called them to what You sent me with and commanded me to convey to them,


«Worship Allâh, my Lord and your Lord.»

and this is what I conveyed to them,


«And I was a witness over them while I dwelled amongst them,»

I was a witness over what they did when I was amongst them,


«but when You took me [up], You were the Watcher over them, and You are a Witness to all things.»

Abu Dâwud At-Ţayâlîsi recorded that Ibn ‘Abbâs said, “The Messenger of Allâh ﷺ stood up once and gave us a speech in which he said,

«فِي أَيْتَاهَا النَّاسُ إِنَّكُم مَّعْضَورُونَ إِلَىِّ اللَّهِ عَزِّ الْجَلَّ الْحَقَّاءِ غَرْبًا غُرْبَاءِ»

«O people! You will be gathered to Allâh while barefooted, naked and uncircumcised;»

«كَمَا بَدَأْنَا أَوَّلًا حَكَّانِي نُقِيدُوْنَ»
<As We began the first creation, We shall repeat it.>

The first among the creation who will be covered with clothes will be Ibrāhīm. Some men from my Ummah will be brought and taken to the left (to the Fire) and I will yell, ‘They are my followers!’ It will be said, ‘You do not know what they innovated after you (in religion).’ So I will say just as the righteous servant (Isa) said,

<And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.>

It will further be said, ‘These people kept reverting back on their heels after you left them.’

Al-Bukhāri also recorded this Ḥadīth in the explanation of this Āyah.

Allāh said;

<If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.>

All matters refer back to Allāh, for He does what He Wills and none can question Him about what He does, while He will question them. This Āyah also shows the crime of the
Christians who invented a lie against Allāh and His Messenger, thus making a rival, wife and son for Allāh. Allāh is glorified in that He is far above what they attribute to Him. So this ʿĀyāh [5:118] has tremendous value and delivers unique news.

١١٩. Allāh will say: “This is a Day on which the truthful will profit from their truth: Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success.”

١٢٠. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.”

Only Truth will be of Benefit on the Day of Resurrection

Allāh answers His servant and Messenger ʿĪsā, son of Maryam, after he disowns the disbelieving Christians who lied about Allāh and His Messenger, and when ʿĪsā refers their end to the will of his Lord,

٢٨٤. This is a Day on which the truthful will profit from their truth.

Ad-Ḍaḥḥāk said that Ibn ʿAbbās commented, “This is the Day when Tawḥīd will benefit those who believed in it.”

٢٨٥. Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever.

and they will never be removed from it,

٢٨٦. Allāh is pleased with them and they with Him.”
But the greatest bliss is the good pleasure of Allah. [9:72]
We will mention the Hadiths about this Ayah [9:72] later on.
Allah's statement,

"That is the great success." means, this is the great success, other than which there is no greater success. Allah said in another Ayat,

"For the like of this let the workers work." [37:61], and,

"And for this let (all) those strive who want to strive." [83:26]
Allah's statement,

"To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things."

means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Huyay bin 'Abdullah saying that Abu 'Abdur-Rahman Al-Hasli said that 'Abdullah bin 'Amr said, "The last revealed Sura was Suraat Al-Ma'idah."[1]

The Tafsīr of Sūrat Al-An‘ām
(Chapter - 6)
Which was Revealed in Makkah

The Virtue of Sūrat Al-An‘ām and When it Was Revealed

Al-‘Awfi, ‘Ikrimah and ‘Aţā’ said that Ibn ‘Abbās said, “Sūrat Al-An‘ām was revealed in Makkah.”[1] Aţ-Ţabarānī recorded that Ibn ‘Abbās said, “All of Sūrat Al-An‘ām was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allāh.”[2] As-Suddi said that Murrah said that ‘Abdullāh said, “Sūrat Al-An‘ām was revealed in the company of seventy thousand angels.”[3]

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

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All Praise is Due to Allâh for His Glorious Ability and Great Power

Allâh praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. In this Ayah, Allâh describes darkness in the plural, Zulmât [where Zulmah is singular for darkness], while describing the light in the singular, An-Nûr, because An-Nûr is more honored. In other Ayât, Allâh said,

“To the right and to the lefts.” [16:48]

Near the end of this Sûrah (chapter 6), Allâh also said;

“And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way.” [6:153]

Allâh said next,

“Yet those who disbelieve hold others as equal with their Lord.”

meaning, in spite of all this, some of Allâh’s servants disbelieve in Him and hold others as partners and rivals with Him. Some
of Allāh’s servants claimed a wife and a son for Allāh, hallowed be He far above what they attribute to Him. Allāh’s statement,

«وَهُوَ الَّذِي خَلَقَكُمْ مِن طَينٍ»

«He it is Who has created you from clay,»
refers to the father of mankind, Ādam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allāh said,

«فَنَذَّرْنَا أَبِيَا وَابْنِيْنَى عِندَنَا»

«Then has decreed a stated term. And there is with Him another determined term…» His saying;

«فَنَذَّرْنَا أَبِيَا وَابْنِيْنَى عِندَنَا»

«Then has decreed a stated term,» refers to death, while,

«وَابْنِيْنَى عِندَنَا»

«And there is with Him another determined term…» refers to the Hereafter, according to Sa‘īd bin Jubayr who reported this from Ibn ‘Abbās.[1] Similar statements were narrated from Mujāhid, Ḥkrimah, Sa‘īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, ‘Atiyah, As-Suddi, Muqāṭil bin Hayyān and others.[2] Ibn ‘Abbās and Mujāhid said that,

«وَنَذَّرْنَا أَبِيَا»

«And then has decreed a stated term,» is the term of this earthly life, while,

«وَابْنِيْنَى عِندَنَا»

«And there is with Him another determined term» refers to man’s extent of life until he dies as mentioned in Allāh’s statement;[3]

«وَهُوَ الَّذِي يُنْهَى عَنْكُمْ مَا يَجْرِحُكُمْ وَيَبْلَغُكُمْ»

«It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,»

then He raises (wakes) you up again that a term appointed (life) be fulfilled. [6:60]

The meaning of Allah's statement, (↓)

(With Him) is that none but Him knows when it will occur. Allah said in other Ayat,

(↓)

(The knowledge thereof is with my Lord. None can reveal its time but He.) [7:187], and,

(↓)

(They ask you about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof.) [79:42-44]

Allah said,

(↓)

(Yet you doubt.) the coming of the (last) Hour, according to As-Suddi.\(^\text{[1]}\) Allah said next,

(↓)

(And He is Allah in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.)

Meaning, it is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allah, and they supplicate to Him in fear and hope, except those who disbelieve among the Jinns and mankind. In another Ayah, Allah said;

(↓)

(It is He Who is God in the heavens and the earth.)\(^{[43:84]}\) meaning, He is the God of those in heaven and those on earth,

\(^{[1]}\) At-Tabari 11:260.
and He knows all affairs, public and secret.

«And He knows what you earn» all the good and bad deeds that you perform.

«And never an Ayah comes to them from the Ayat of their Lord, but that they have been turning away from it.»

«Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.»

«Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.»

**Threatening the Idolators for their Stubbornness**

Allah states that the rebellious, stubborn polytheists will turn away from every Ayah, meaning, sign, miracle and proof that is evidence of Allah’s Uniqueness and the truth of His honorable Messengers. They will not contemplate about these Ayat or care about them. Allah said,

«Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.»

This Ayah contains a warning and a stern threat for the disbelievers’ rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allah advises and warns the disbelievers, that they should avoid the torments and
afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth. Allāh said,

«Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you?»

meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers. Allāh said next,

«وَأَرَأَيْتَ الْأُمَمَ عَلَيْهِمْ مَدَارِكًا»

«(and We poured out on them rain from the sky in abundance,)» in reference to rain that comes often,

«وَنَجْعَلُ الْأَنْهَارَ تَجْرِيَانِ فِي مَرْحَابِي»

«(And made the rivers flow under them.)» as rain was abundant and the springs were plentiful, so that We deceived them.

«ثُمَّ لَعَلَّكُمْ لَيْسَ لَكُمْ فَوْقَنَا مَكَانًا»

«(Yet We destroyed them for their sins)» meaning the mistakes and errors that they committed,

«وَأَنَا أَنْفَقْنَاهُمْ فَرِينَ مَصْرَعًا»

«(and created after them other generations,)» for, these generations of old perished and became as legends and stories,

«وَأَنَا أَنْفَقْنَاهُمْ فَرِينَ مَصْرَعًا»

«(And created after them other generations.)» so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allāh than these previous nations, but the Messenger whom you defied is dearer to Allāh than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allāh’s mercy and kindness.
would have said: “This is nothing but obvious magic!”

8. And they say: “Why has not an angel been sent down to him?” Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.

10. And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

11. Say: “Travel in the land and see what was the end of those who rejected truth.”
Censuring the Rebellious and their Refusal to Accept Human Messengers

Allâh describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

«وَلَقَدْ نَزَّلْنَا عَلَيْكَ نَذَاكَرَةً مَّثَلًا لِلنَّاسِ أَنَّا مَا نَفَخْنَا فِيهِ مِنْ ذِنَابٍ يَذَاكِرَهُمُ الْيَمِينُ»

«And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,»

meaning, if they saw this Message’s descent and were eyewitnesses to that,

«فَأَنتُمُ الْكَافِرُونَ إِنَّمَا إِنَّا لَأَلْمَشْرِقُ شَيْئٌ»

«(the disbelievers would have said: “This is nothing but obvious magic!”)»

This is similar to Allâh’s description of the disbelievers’ defiance of facts and truth,

«وَلَقَدْ نَزَّلْنَا عَلَيْكَ مَثَلًا مُّرَادًا أَنَّكَ وُلِيٌّ مَّنَافِكَةً فَهَذَا مَثَلُ الْكَفَّارِ يُشْرَكَتُ أَصْحَابُهُ يَعْرَفُونَ»

«And even if We opened to them a gate from the heaven and they were to continue ascending thereto. They would surely say: “Our eyes have been (as if) dazzled. Nay, we are a people bewitched.”» [15:14-15], and,

«وَلَقَدْ نَزَّلْنَا عَلَيْكَ مَثَلًا مُّرَادًا أَنَّكَ وُلِيٌّ مَّنَافِكَةً فَهَذَا مَثَلُ الْكَفَّارِ يُشْرَكَتُ أَصْحَابُهُ يَعْرَفُونَ»

«And if they were to see a piece of the heaven falling down, they would say, “Clouds gathered in heaps!”» [52:44].

«وَقَالُوا أَلَوْ أُخْرِجْنَا عَلَيْهِ»

«(And they say: “Why has not an angel been sent down to him?”)»

to convey the Message with admonition along with him. Allâh replied,

«وَالَّذِينَ يَأْتِينَا مَعَكَ أَنْقِسَمَ الْأَمْرُ لَهُمْ لَكَ بَعْدَنَا»

«(Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.)»

Consequently, even if the angels descend, while the
disbelievers still had the same attitude, then the torment will surely befall them from Allāh as a consequence. Allāh said in other Āyāt,

{We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!} [15:8], and,

{On the Day they will see the angels, no glad tidings will there be for the criminals that day.} [25:22]

Allāh’s statement,

{And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.}

meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers! Allāh said,

{Say: “If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.”} [17:95]

It is a mercy from Allāh to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allāh, and their people able to talk to them, ask them and benefit from them. In another Āyah, Allāh said;
Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them.» [3:164]

Ad-Dāhāk said that Ibn ‘Abbās said about the Āyah [6:9 above], “If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light.”[1]

... and We would have certainly caused them confusion in a matter which they have already covered with confusion.

meaning, We would confuse them over their confusion. And Al-Walībi reported Ibn ‘Abbās saying; “We brought doubts around them.”

Allāh’s statement,

[1:65] ِوَأَلْلَّهُ ٰفَاوْدَعَ بِنَاسٍ مَّتَّى ِالْأَلْيَاءِ ِسَيْلُوا ِبَيْنَهَا ِمَا ِحَالَاهَا ِيَدُكَّ]

And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

comforts the Messenger concerning the denial of him by his people. The Āyah also promises the Messenger, and his believers, of Allāh’s victory and the good end in this life and the Hereafter. Allāh said next,

[1:66] ِوَقَالُوا ِنِبَّةُ بِالْأَرْضِ َلَعَلَّهُمَا ِخَلِيفَةٌ ِالْعَالَمِينَ]

Say: “Travel in the land and see what was the end of those who rejected truth.”

meaning, contemplate about yourselves and think about the afflictions Allāh struck the previous nations with, those who defied His Messengers and denied them. Allāh sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allah." He has prescribed mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe.

13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.

14. Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit." And be not you of the idolators.

15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."

16. Who is averted from (such a torment) on that Day; then He (Allah) has surely been Merciful to him. And that would be the obvious success.

Allah is the Creator and the Sustainer

Allah states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self. It is recorded in the Two Sahih, that Abu Hurayrah said that the Prophet said,

«When Allah created, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger.'»[1]

Allah said:

"Indeed He will gather you together on the Day of Resurrection, about which there is no doubt."

swearing by His Most Honored Self that He will gather His servants,

"For appointed meeting of a known Day."

[56:50],

the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray.

Allah's statement,

"Those who destroy themselves" on the Day of Resurrection,

"will not believe." in the Return and thus do not fear the repercussions of that Day. Allah said next,

"And to Him belongs whatsoever exists in the night and the day."

meaning, all creatures in the heavens and earth are Allah's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

"and He is the All-Hearing, the All-Knowing."

He hears the statements of His servants and knows their actions, secrets and what they conceal. Allah then said to His servant and Messenger Muhammad ﷺ, whom He sent with the pure Tawhid and the straight religion, commanding him to call the people to Allah's straight path;

"Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth?"
Similarly, Allâh said,

"Say: "Do you order me to worship other than Allâh, O you fools?" [39:64].

The meaning here is, I will not take a guardian except Allâh, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

"And it is He Who feeds but is not fed."

For He sustains His creatures without needing them. Allâh also said;

"And I created not the jinn and humans except that they should worship Me (Alone)." [51:56]

Some scholars read it,

"And it is He Who feeds but He does not eat."

meaning, Allâh does not eat. Abu Hurayrah narrated, "A man from Al-Ansâr from the area of Qubâ' invited the Prophet ﷺ to eat some food, and we went along with the Prophet ﷺ. When the Prophet ﷺ ate and washed his hands, he said,

\[\text{الحمد لله الذي يطعيم ولا يطعيم، ومن عليّة فهدانا وأطعمنا، وسنفانا من الشراب، وكتانا من الزي، وكلا بلا خسن أبلانا، الحمد لله غيير موقع ربي ولا مكافأ ولا مكرور، ولا منتظم عنّه، الحمد لله الذي أطعمنا من الطعام، وسنفانا من الشراب، وكتانا من الزي، وهدانا من الطعام، وبحنا من الطعام، وفضلنا على كثير من خلق نفضس، الحمد لله رب العالمين.}\]

"All praise is due to Allâh, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us. All praise is due to Allâh, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him.
All thanks and praises are due to Allah Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creatures. All praise is due to Allah, Lord of all that exists.” [1]

And be not you of the idolaters. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.” [6:14-15],

the Day of Resurrection,

Who is averted from such a torment,

on that Day, He has surely been Merciful to him

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

\[Quran\]

And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. [Quran 3:185],

success here indicates acquiring profit and negates loss.

17. And if Allah touches you with harm, none can remove it but He; and if He touches you with good, then He is able to do all things.

18. And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.

19. Say: "What thing is the most great in witness?" Say: "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other gods?" Say "I bear no (such) witness!" Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."

20. Those to whom We have given the Scripture recognize him, as they recognize their own children. Those who have lost (destroyed) themselves will not believe.

21. And who does more wrong than he who invents a lie against Allah or rejects His Ayat? Verily, the wrongdoers shall never be successful.

Allah is the Irresistible, Able to Bring Benefit and Protect from Harm

Allah states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His
judgment or prevent what He decrees,

َاللهُ يَسْتَكْبِرُ فلا حِسَابُ اللَّهِ إِلاَّ هُوَ وَإِنَّهُ يَسْتَكْبِرُ فَهُوَ الَّذِي تُمَوَّلُ

And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.

Similarly, Allāh said,

إِمَّا يَفْتَحُ اللَّهُ لَكُمْ مِن رَّحْمَتِهِ فَلَا شَيْكَ لَهُ إِنَّا نَبِيُّونَ فَلَا مُرْجَعُ لَنَا إِلَّا مَعَهُ

Whatever mercy, Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter [35:2].

It is recorded in the Sahīh that the Messenger of Allāh ﷺ used to supplicate,

َاللَّهُ لَا مَانِعُ لِمَا أُفْتَتَ وَلَا مُنَفَّعُ لِمَا مَنَتْ وَلَا يَقْبَلُ ذَٰلِكَ الْجَنْدُ يَنْتَكِجُ النَّجْدُ

O Allāh, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You. [1]

This is why Allāh said,

وَهُوَ الْقَابِرُ فِوْةُ يَعْبَوْنُ

And He is the Irresistible, above His servants,

meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allāh and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

َرَفْعُ لِلْكِتَابِ

and He is the All-Wise, in all His actions,

َالْعَلِيمُ

Well-Acquainted with all things. Who places everything in its

rightful place, grants and favors whomever deserves His favor. Allāh said next,

«Say: “What thing is the most great in witness?”»
or what is the greatest witness,

«Say: “Allāh (the Most Great!) is Witness between you and I”» for He knows what I brought you and what you will answer me with,

«this Qur’ān has been revealed to me that I may therewith warn you and whomsoever it may reach.»

Therefore, this Qur’ān is a warner for all those who hear of it. In another Āyāh, Allāh said,

«But those of the sects that reject it, the Fire will be their promised meeting place.» [11:17]

Ar-Rabi’ bin Anas said, “Those who follow the Messenger of Allāh ﷺ ought to call to what the Messenger of Allāh ﷺ called to and warn against what he warned against.” Allāh said next,

«“Can you verify bear witness…”» O idolaters,

«آتِ مَعَ اللَّهِ إِلَيْهِ أَنْبَأَنَّكُمُ فَلَأَتَّبِعِنَّهُ»

«“that besides Allāh, there are other gods?” Say, “I bear no (such) witness!”»

Similarly, in another Āyāh, Allāh said;

«إِنِّي نَذَّبَرُ مَعَهُمْ»

«Then if they testify, testify not you with them.» [6:150]

Allāh said next,

«قُلْ إِنِّي هُوَ الذَّيْ ءَاتَيْنَا الْرَّزَقَانَ لَا يُشَرَّكُ مَعَهُ مَثَالًا»

«Say: “Only He is God, alone, and truly I am innocent of what you join in worship with Him.”»
People of the Book Recognize the Prophet ﷺ Just as They Recognize Their Own Children

Allāh says, the People of the Book know what you brought them, O Muḥammad ﷺ, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muḥammad ﷺ, his attributes, homeland, his migration, and the description of his Ummah. Allāh said next,

(Those who have lost (destroyed) themselves) and thus incurred the ultimate loss,

(will not believe.) in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times. Allāh said next,

(And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt?) meaning, there is no person more unjust than he who lies about Allāh and claims that Allāh has sent him, while Allāh did not send him. There is no person more unjust than he who denies Allāh’s proofs, signs and evidences,

(Verily, the wrongdoers shall never be successful.)

Surely, both of these people will never acquire success, whoever falsely [claims that Allāh sent him] and whoever refuses [Allāh’s Āyāt].
22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)?"

23. There will then be (left) no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah)."

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayât they will not believe therein; to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old."

26. And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.

The Polytheists Shall be Questioned About the Shirk They Committed

About the polytheists, Allah said:

«مَا أَنْبِئْتُكُمْ مِنِّي شَيْئًا فَمَنْ كَانَ أَخْطَأَ فَأَنْتَ لَهُمْ رَاسُ عَذَابٍ كَبِيرٍ»

«And on the Day when We shall gather them all together,»

This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allah will say to them,

«أَيُّنَّا كُلُّهُمْ أَلِينَ كَمَا كَنَّا رَسُولُونَ»

«Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)?»

Allah said in Surat Al-Qasas,

«وَأَبَوَبَنَّكُمْ وَأَمَرْنَاهُمْ قَالُواٰ أَيُّنَّا كُلُّهُمْ أَلِينَ كَمَا كَنَّا رَسُولُونَ»

«And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert?"» [28:62].
Allah’s statement,

“There will then be (left) no Fitanah for them” means, argument. ‘Ata’ Al-Kuraisi said that,

“Then it will be said to them: “Where are (all) those whom you used to join in worship as partners. Besides Allah?” They will say, “They have vanished from us: Nay, we did not invoke (worship) anything before.” Thus Allah leads astray the disbelievers.” [40:73-74]

The Miserable Do Not Benefit from the Qur’an

Allah’s statement,

“And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat they will not believe therein;”

means, they come to you, (O Muḥammad ﷺ), so that they hear you recite the Qurʾān, but its recitation does not benefit them, because Allāh has set veils on their hearts, and so they do not understand the Qurʾān,

«وَحَلَّةٌ عَلَى قلُوبِهِمْ وَزُرْفًا»

«and (set) deafness in their ears,» that prevents them from hearing what benefits them. In another Āyah, Allāh said;

«وَرَكَبُوا الْدِّينَ كَمِّنْ أَدْرَاكُمْ بَيْنَ يَدَيْهِمْ يَا لَا يَسْمَعُ إِلَّآ مَعَهَا وَبَيْنَ دُمَتٍ»

«And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries.» [2:171]

Allāh said next,

«وَقَدْ رَأَيْتُمُ الْجَحْدَ لَا يَلْبِسُهُمْ يَتَّبِعُونَ »

«if they see every one of the Āyāt they will not believe therein,» meaning, they will not believe in any of the Āyāt, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another Āyah, Allāh said,

«وَرَكَبُوا عَلَى دُمَتِ الْكَرَامِ لَا يَلْبِسُهُمْ »

«Had Allāh known of any good in them, He would indeed have made them listen.» [8:23]

Allāh said,

«إِنَّا نَفْرَأٌ بِمَعِيدْنَا »

«to the point that when they come to you to argue with you...» using falsehood against truth,

«فَيَفْلُؤُ الْدِّينَ كَمِّنْ أَدْرَاكُمْ إِنَّهُ إِلَّآ أَسْتَيْضَعُ الْأَزَلَّةُ»

«those who disbelieve say: “These are nothing but tales of the men of old.”»

The disbelievers say, what you (O Muḥammad ﷺ) brought us was taken from the books of those who were before us, meaning plagiarized,

«وَهُمْ بِهِمْ يَتَّخِذُونَ عَهْدًا وَبَعْضُهُ وَعْدًا »
And they prevent others from him and they keep away from him, they discourage people from believing in Muhammad, and they discourage people from coming to him. Similar was reported from Qatada, Mujahid and Ad-Dahhak and several others. 

They discourage people from following the truth, believing in Muhammad, and obeying the Quran, and evil acts. They thus combine both evil acts for themselves, nor let others benefit.
They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"

28. Nay, what they had been concealing before has become manifest to them. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected."

30. If you could but see when they will stand before their Lord! He will say: "Is not this the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

Wishes and Hopes Do Not Help One When He Sees the Torment

Allāh mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say,

"Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"

They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the Āyāt of their Lord and be among the
believers. Allâh said,

«Nay, what they had been concealing before has become manifest to them.»

meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Earlier, Allâh said,

«وَلَمْ يُحَمِّلْنَا شَيْئًا إِلَّا أَنْ قَالَ الَّذِينَ آمَنُوا لَا تَهْزَعُونَ مِنْ دُونِيٍّ»

«There will then be (left) no trial for them but to say: “By Allâh, our Lord, we were not those who joined others in worship with Allâh.” Look! How they lie against themselves! But the (lie) which they invented will disappear from them.»

It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allâh said that Mûsâ said to Fir'awn,

«فَلَمَّا وَجَّهَتْكُمْ مَا أَرْسَلْنَا إِلَّا رَبَّكُمْ وَاللَّهُ مَخْلِصُ الصَّابِرِينَ»

«Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence.”» [17:102]

Allâh said about Fir'awn and his people,

«وَمَا أَنْعَمْتُمْ بَيْنَهُمْ أَنْصَرَتِي وَلَمْ تُؤْتِيتمْ مَا كَانَتِ الْأَبْوَابُ يُخْفِيَنَّ بِهَا»

«And they belied them (those Âyât) wrongfully and arrogantly, though they were themselves convinced thereof.» [27:14]

«بَلِّى بَدَا لَمْ نَكُنَّ نَظَرُونَ مِنْ قَبْلِ»

«Nay, it has become manifest to them what they had been concealing before.» [6:28]

When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them,
as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

«But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.»

meaning, they lie when they say they wish to go back to this life so that they can embrace the faith. Allāh states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

«And indeed they are liars.» in their statement that,

«‘Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!’ Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. And they said: ‘There is no (other life) but our (present) life of this world, and never shall we be resurrected.’»

Therefore, they will revert to their old behavior and say,

«‘There is no life but our life of this world» and there is no Hereafter,

«and never shall we be resurrected.» Allāh said,

«If you could but see when they will stand before their Lord!» in front of Him,

«‘Is not this the truth?’» meaning, is not Resurrection true,
contrary to what you thought,

\(<\text{They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."} >\)

and because you today denied Resurrection. Therefore, taste the torment,

\(<\text{"Is this magic, or do you not see?"} [52:15]\>

31. They indeed are losers who denied their meeting with Allah, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

32. And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwa. Will you not then understand?

Allah describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds. This is why Allah said,

\(<\text{"until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it."} >\>

'It' here refers to either the life of this world, or the affairs of the Hereafter. Allah's statement,

\(<\text{"while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear."} >\>

Ashbâṭ said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark
unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, 'In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.' So he will ride on the unjust person's back and lead him until he enters the Fire. So Allāh said,

\[
\text{while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!} \] [6:31]^{[1]}
\]

Allāh's statement,

\[
\text{وَمَنَّ اللَّهُ السَّيِّدَةَ الَّذِينَ آتَيْنَاهُمُ الْحِيْبَةَ} \]

And the life of this world is nothing but play and amusement,

means, most of it is play and amusement,

But far better is the abode of the Hereafter for those who have Taqwa. Will you not then understand?

We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.

Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information about the Messengers (before you).

If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.

It is only those who listen, that will respond, but as for the dead, Allah will raise them up, then to Him they will be returned.

Comforting the Prophet

Allah comforts the Prophet in his grief over his people's denial and defiance of him,
We know indeed the grief which their words cause you; meaning, We know about their denial of you and your sadness and sorrow for them. Allâh said in other Ayât,

«وَأَمَّلَا أَنْ تَذُبَّنَّكَ عَلَىٰ هَٰذِهِ الْخَسَبَ» 
«So destroy not yourself in sorrow for them.» [35:8], and

«فَلَمَّا نَجَّىٰكَ بِنَجْعٍ قُلْ لَنَبْعِثَكَ إِلَىٰ مَنْ أَنْتُمْ مَخْطَأُوهُمُ وَلَنَأَيْتَنِيطَ إِلَيْهِمْ»
«It may be that you are going to kill yourself with grief, that they do not become believers.» [26:3], and,

«إِنَّهُمْ لَكُنْفُكَ عَلَىٰ ما كَدَّرُوهُمُ إِنَّ أَنْتُمْ بِهِمْ بِهِ أَحْدَاثَ أَسَاطِرٍ»
«Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration.» [18:6]

Allâh’s statement,

«إِنَّهُمْ لَا يَكُونُونَ كَالَّذِينَ آمَنُوا يَبْعَدُونَ اللهَ يَجْعَلُونَ»
«it is not you that they deny, but it is the verses of Allâh that the wrongdoers deny.»

means, they do not accuse you of being a liar,

«وَلَكِنَّ الَّذِينَ ظَلَّلُونَ يَتَبَيَّنُ أنَّهُمْ يَجْعَلُونَ»

«but it is the Verses of Allâh that the wrongdoers deny.»

It is only the truth that they reject and refuse. Muhammad bin Ishâq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyân Şakhr bin Ḥarb and Al-Akhnas bin Shurayq once came to listen to the Prophet reciting the Qur’ân at night, but these three men were not aware of the presence of each other. So they listened to the Prophet’s recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, “What brought you?” So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to
repeat what they did. On the third night, they again went to listen to the Prophet ﷺ and in the morning they again vowed not to repeat this incident. During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyân bin Ḥarb in his house saying, “O Abu Ḥanṣalah! What is your opinion concerning what you heard from Muḥammad.” Abu Sufyân said, “O Abu Tha‘labah! By Allāh, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me.” Al-Akhnas said, “And I the same, by He Whom you swore by!” Al-Akhnas left Abu Sufyân and went to Abu Jahl and asked him, “O Abu Al-Ḥakam! What is your opinion about what you heard from Muḥammad.” Abu Jahl said, “We competed with Bani ‘Abd Manāf (the Prophet’s subtribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, ‘There is a Prophet from among us, to whom revelation from the heaven comes.’ So how can we ever beat them at that? By Allāh we will never believe in him or accept what he says.’ This is when Al-Akhnas left Abu Jahl and went away.”[1]

Allāh’s statement,

«Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them.»

This comforts the Prophet’s concern for those who denied and rejected him. Allāh also commands the Prophet ﷺ to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter. Allāh said,

«and none can alter the Words of Allāh.»

This refers to His decision that victory in this life and the

[1] Ibn Hishām 1:337, from the view of the chain of narrators, this story is not authentic.
Hereafter is for His believing servants. Allâh said in other Ayât,

وَلَقَدْ سَمَّيْنَا سَنَاتًا لِيَبَيِّنَنَا الْرِّسَالَاتِ عِنْدَهُمْ هُمْ قَدْ كَتَبَنا فِيهِمُ الْكِتَابَ ۖ وَقَدْ نَجَّيْنَاهُمُ فِي الْيَوْمِ الْآخِرِ

«And, verily, Our Word has gone forth of old for Our servants, the Messengers. That they verily would be made triumphant. And that Our hosts, they verily would be the victors.» [37:171-173], and,

سَمَّيْنَا اللَّهُ عَلَى إِبَّانِ نَشَأَتِهِ مَا نَزَّلْنَاهُ مِنْ نَزَالٍ ۖ إِنَّ اللَّهَ فَقِيرٌ عَزِيُّ جِلَانِ

«Allâh has decreed: “Verily! It is I and My Messengers who shall be the victorious.” Verily, Allâh is All-Powerful, Almighty.» [58:21]

Allâh said;

وَلَقَدْ جَاءَتَكُمْ بِغَيْبٍ مِنْ بَنِي النَّسَبِ

«Surely, there has reached you the information about the Messengers (before you).»

who were given victory and prevailed over the people who rejected them. And you (O Muḥammad ﷺ), have a good example in them. Allâh said next,

وَإِنَّكَ رَبِّي كَبِيرٌ عَلَى عَزْمِهِمْ

«If their aversion is hard on you,» and you cannot be patient because of their aversion,

فَإِنَّكَ أَسْتَطَلَّتَ أَنْ تَبْنِيَكَ نَصَايَةً أَوْ سَنَّاً فِي الأَرْضِ

«then if you were able to seek a tunnel in the ground or a ladder to the sky...»

‘Ali bin Abî Ṭâlîhah reported that Ibn ‘Abbâs commented, “If you were able to seek a tunnel and bring them an Āyah, or go up a ladder in the sky and bring a better Āyah than the one I (Allâh) gave them, then do that.”[1] Similar was reported from Qatâdah, As-Suddi and others.[2] Allâh’s statement,

وَلَوْ سَأَلَنَّهُمْ عَلَى الْهَدِيَّةِ فَلَا كَانُوا مِنَ الْجَهَّلِينِ

And had Allâh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.

is similar to His statement,

وَلِيَتَرَكُوْنَ ۖ لَا يَنَامُنَّ فِي النَّارِ ۙ وَسَكَّنُوهُمْ ۖ سَيَجِيَّةً

And had your Lord willed, those on earth would have believed, all of them together.

'Ali bin Abî Talhah reported that Ibn 'Abbâs said about Allâh's statement,

وَلِيَتَرَكُوْنَ ۖ لَا يَنَامُنَّ فِي النَّارِ ۙ وَسَكَّنُوهُمْ ۖ سَيَجِيَّةً

And had Allâh willed, He could have gathered them together upon true guidance.

"The Messenger of Allâh ﷺ was eager that all people believe and be guided to follow him. Allâh told him that only those whose happiness Allâh has written in the first Dhikr will believe."[1] Allâh’s statement,

إِنَّا يَسَّرَبُ ۖ أَلَّا يَسَّرَّعُونَ

It is only those who listen, that will respond.

means, only those who hear the speech, comprehend and understand it, will accept your call, O Muḥammad ﷺ! In another Āyah, Allâh said;

لْيُرِيْدُونَ مِن كَانُوا يَزَالُونَ ۛ لَا يُرِيْدُونَ عَلَى الْكَافِرِينَ

That it may give warning to him who is living, and that the Word may be justified against the disbelievers. [36:70].

Allâh’s statement,

وَالْمَوْتُ بَيِّنَّهُمْ ۖ إِلَّا إِلَى يَوْمٍ ۗ يَرِجُونَ

but as for the dead, Allâh will raise them up, then to Him they will be returned.

refers to the disbelievers because their hearts are dead. Therefore, Allâh resembled them to dead corpses as a way of mocking and belittling them, saying,

وَالْمَوْتُ بَيِّنَّهُمْ ۖ إِلَّا إِلَى يَوْمٍ ۗ يَرِجُونَ

37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly able to send down a sign, but most of them know not."

38. There is not a moving creature on earth, nor a bird that flies with its two wings, but are Ùmmam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

39. Those who reject Our Āyāt are deaf and dumb in darkness. Allāh sends astray whom He wills and He guides on the straight path whom He wills.

The Idolators Ask for a Miracle

Allāh states that the idolators used to proclaim, "Why does not (Muḥammad) bring an Āyah from his Lord," meaning, a miracle of their choice! They would sometimes say,

"We shall not believe in you, until you cause a spring to gush forth from the ground for us." [17:90].

Say: "Allāh is certainly able to send down a sign, but most of them know not."

Certainly, Allāh is able to send an Āyah (sign). But, He decided out of His wisdom to delay that, because if He sends an Āyah of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allāh said in other Āyāt,
And nothing stops Us from sending the Ayah but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction). [17:59], and,

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility [26:4].

The Meaning of Ummam

Allāh said,

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are Ummam like you.

Mujāhid commented, “Meaning, various species that have distinct names.”[1] Qatādah said, “Birds are an Ummah, humans are an Ummah and the Jinns are an Ummah.”[2] As-Suddi said that,

but are Ummam like you. means, creations (or species).[3] Allāh’s statement,

We have neglected nothing in the Book. means, the knowledge about all things is with Allāh, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another Ayah, Allāh said;

---

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book. 

[11:6]

there is a record of their names, numbers, movements, and lack of movement. In another Ayah, Allah said;

﴿وَمِنَ النَّافِئِينَ لَا تَخْلِيْلَ رَذِيقُهَا يُرُنُّهَا أَنْبَاءَ وَيَكَامُ وَهُوَ الْبَيِّنَ الْعَلِيمُ﴾

﴿And so many a moving creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.﴾ [29:60]

Ibn Abi Hātim reported that Ibn 'Abbās said about the Ayah,

﴿ذَٰلِكْ إِنِّي لَمَا جَنَّ بِهِ نَفْسِي﴾

﴿then unto their Lord they (all) shall be gathered.﴾

"Death gathers them."[1] It was also said that the Day of Resurrection gathers them, for in another Ayah, Allah said;

﴿وَيَوْمَ الْيَوْمِ الْخَيْبَةِ الْخَيْبَاءِ﴾

﴿And when the wild beasts shall be gathered together.﴾ [81:5]

'Abdur-Razzāq recorded that Abu Hurayrah said about Allah's statement,

﴿إِلاَّ أَمَّمَ أَتَأْتَاهُمَا نَفْسٌ مِّن مَّا فَرَّطْنَا فِي الْكِتَابِ ذَٰلِكَ إِنِّي لَمَا جَنَّ بِهِ نَفْسِي﴾

﴿but are Ummam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾

"All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allah’s justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allah will then command them, 'Be dust!' This is when the disbeliever will say,

﴿يَكُونُ رَيْبَاهُ﴾

﴿Woe to me! Would that I were dust!"﴾ [78:40].[2]

And this was reported from the Prophet ﷺ in the Hadith about the Trumpet.

The Disbelievers will be Deaf and Mute in Darkness

Allāh said,

﴿ Those who reject Our Āyāt are deaf and dumb in darkness. ﴾

due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in? Allāh said in other Āyāt,

﴿ Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allāh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path) ﴾ [2:17-18], and,

﴿ Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light. ﴾ [24:40]

This is why Allāh said here,

﴿ Allāh sends astray whom He wills and He guides on the straight path whom He wills. ﴾

for He does what He wills with His creatures.

﴿ إِنَّ آمَنُواٖ إِذّ أَنْتَ غَاذِئُوْنَ أَنَّ الْخَالِقَةَ أَنْبَأَ أَنْتَ غَاذِئُوْنَ إِنْ كُتِبَ ﻣَسَاءَلُهُمْ بَلْ يَقُولُواٖ ﻛَيْفَ شَاءَ لَعَلَّهُمْ يَعْفَأُونَ وَلَوْ كَانَ إِلَّا أَنْ تَسْأَلُوهُمْ ﻛُلْمًا ﻛَثِيرًا ﻛَذَٰلِكَ إِذْ جَاعَلْنَاهُمْ مَعًا ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ قَدْ قَضَيْنَاهُمْ وَرَزَّنَبُوهُمْ لَمْ يُعَذَّبُواٖ قَدْ قَضَيْنَاهُمْ ﻛُفَّرُواٖ وَلَكِنْ Q Components

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40. Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful!"

41. Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!

42. Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.

43. When Our torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaytān made fair-seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.
45. So the roots of the people who did wrong were cut off. 
And all the praises and thanks be to Allâh, the Lord of the all 
that exists.

The Idolators Call On Allâh Alone During Torment and 
Distress

Allâh states that He does what He wills with His creatures 
and none can resist His decision or avert what He decrees for 
them. He is the One Who has no partners, Who accepts the 
supplication from whomever He wills. Allâh said,

﴿{Say: "Tell me if Allâh's torment comes upon you, or the Hour 
comes upon you, would you then call upon any one other than 
Allâh? (Reply) if you are truthful!"}﴾

This means, you – disbelievers – will not call other than 
Allâh in this case, because you know that none except He is 
able to remove the affliction. Allâh said,

﴿{if you are truthful?} by taking gods besides Him.

﴿{Nay! To Him alone you call, and, if He willed, He would 
remove that (distress) for which you call upon Him, and you 
forget at that time whatever partners you joined with Him (in 
worship)!}﴾

for in times of necessity, you only call on Allâh and forget your 
idols and false deities. In another Ayah, Allâh said;

﴿{And when harm touches you upon the sea, those that you call 
upon besides Him vanish from you except Him (Allâh)}\[17:67].

Allâh said;

﴿{Verily, We sent (Messengers) to many nations before you. 
And We seized them with extreme poverty...}﴾
That is, loss of wealth and diminished provisions,

\(\text{وَالْمَلَأَبَارَكَاتُهُمّ، }\)

\(\text{and loss of health} \) various illnesses, diseases and pain,

\(\text{وَالتَّنَّارِيقُ بِشَرْمُونَ} \)

\(\text{so that they might believe with humility} \)

and call Allāh and supplicate to Him with humbleness and humility. Allāh said;

\(\text{فَلْتَلْهَيْنَا إِذْ جَاءَتْنَا بَاسَئًا فَسَرَعْتُونَا} \)

\(\text{When Our torment reached them, why then did they not believe with humility?} \)

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster?

\(\text{وَكَلَّمْنَّكُمْ قَسُّنَا تَلَفَّوْمَا} \)

\(\text{But their hearts became hardened,} \) for their hearts are not soft or humble,

\(\text{وَلَنَظَرُّنَّكُمْ مَا سَتَنَا بَسَطُوا} \)

\(\text{and Shayṭān made fair-seeming to them that which they used to do.} \)

That is, Shirk, defiance and rebellion.

\(\text{وَلَنَذَكَّرْنَّكُمْ مَا دَسَّنَا بِهِ يَوْمَيْنِ} \)

\(\text{So, when they forgot (the warning) with which they had been reminded,} \)

by ignoring and turning away from it,

\(\text{فَنُفْتَحَنَا عَلَيْهِمْ أَبَوَابَ حَكْمِي} \)

\(\text{We opened to them the gates of everything.} \)

Meaning: 'We opened the gates of provisions for them from wherever they wished, so that We deceive them.' We seek refuge with Allāh from such an end. This is why Allāh said,

\(\text{حَلَّيْنِ إِذَا طَوَفَُ بِهِمْ أَوْزاً} \)

\(\text{until in the midst of their enjoyment in that which they were given,} \) such as wealth, children and provisions,
(all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.)

They have no hope for any type of good thing. Al-Ḥasan Al-Baṣri said, “Whomever Allāh gives provision and he thinks that Allāh is not testing him, has no wisdom. Whomever has little provision and thinks that Allāh will not look at (provide for) him, has no wisdom.” He then recited the Āyāh,

(So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.)

He added, “By the Lord of the Ka‘bah! Allāh deceived these people, when He gave them what they wished, and then they were punished.” Ibn Abī Ḥātim recorded this statement.[1]

46. Say: “Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, is there a god other than Allāh who could restore them to you?” See how variously We explain the Āyāt, yet they turn aside.

47. Say: “Tell me, if the punishment of Allāh comes to you suddenly, or openly, will any be destroyed except the wrongdoing people?”

48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.»

49. But those who reject Our Ayat, the torment will strike them for their rebelling.»

Allah said to His Messenger, say, O Muhammad ﷺ, to those rebellious liars,

«أَرْضَعْتُ إِن كُنتُمْ لَمْ تُبْلِغُوْلَاكُمْ وَالْيَدَيْمَ»

«Tell me, if Allah took away your hearing and your sight,» just as He gave these senses to you. In another Ayah, Allah said;

«هُوَ الْوَيْلُ أَنْتَ أَنتَ تحْيَاهُ لَكَ لَا نَزِعُ الْأَمْرَ»

«It is He Who has created you, and endowed you with hearing, seeing.» [67:23].

The Ayah above might also mean that Allah will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

«وَخَلَّطْنَكُمْ عَلَى ٱلْقُطْرِ»

«and sealed up your hearts,» He also said in other Ayat,

«أَمْنُ بِنَبِيِّكَ الْأَمْرَ»

«Or who owns hearing and sight?» [10:31], and,

«وَاتَّقُنَا أَنَّ اللهَ يَحْوِلُ بَيْنَ الْسِّرِّ وَالْفَتْحِ»

«And know that Allah comes in between a person and his heart.» Allah said;

«تَقُلُّوا إِنَّ ٱللَّهَ وَيَوْمَ يُبْعَثُكُمْ يَوْمَ ٱلْقِيَامَةِ»

«Is there a god other than Allah who could restore them to you?»

Meaning, is there anyone except Allah who is able to give you back these senses if Allah took them from you? Only Allah is able to do so, and this is why He said here,
and make them plain and clear, testifying to Allâh’s Oneness in lordship and that those worshipped besides Him are all false and unworthy.

yet they turn aside. After this explanation, they still turn away from the truth and hinder people from following it. Allâh’s statement,

Say: “Tell me, if the punishment of Allâh comes to you suddenly...”
means, while you are unaware – or during the night – striking you all of a sudden,

or openly during the day, or publicly,

will any be destroyed except the wrongdoing people?

This torment only strikes those who commit injustice against themselves by associating others with Allâh, while those who worship Allâh alone without partners will be saved from it, and they will have no fear or sorrow. In another Ayah, Allâh said;

It is those who believe and confuse not their belief with Zulm, (wrong or Shirk). [6:82]

Allâh’s statement,

And We send not the Messengers but as bearers of glad tidings and as warners.

means, the Messengers bring good news to Allâh’s servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allâh of His anger and of all types of torment. Allâh said,
So whosoever believes and does righteous good deeds.

meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

Qul: {Do not fear, upon such shall come no fear, concerning the future,}

Walliyyun, {nor shall they grieve, about what they missed in the past and left behind them in this world. Certainly, Allâh will be the Walli, and Protector over what they left behind. Allâh said next,

But those who reject Our Ayât, the torment will strike them for their rebelling.

The torment will strike them because of disbelieving in the Message of the Messengers, defying Allâh’s commands, committing what He prohibited and transgressing His set limits.
50. Say: "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then consider?"

51. And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwā.

52. And turn not away those who invoke their Lord, morning and evening seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers.

53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?

54. When those who believe in Our Āyāt come to you, say: "Salāmūn ‘Alaykum" (peace be on you); your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful.

The Messenger Neither has the Key to Allāh’s Treasures, Nor Knows the Unseen

Allāh said to His Messenger ﷺ,

«قل لا أوسع كنكم عنده حزن أتوق»

(Say: "I don't tell you that with me are the treasures of Allāh.")

meaning, I do not own Allāh’s treasures or have any power over them,
nor (that) I know the Unseen, and I do not say that I know
the Unseen, because its knowledge is with Allāh and I only
know what He conveys of it to me.

nor I tell you that I am an angel.

meaning, I do not claim that I am an angel. I am only a
human to whom Allāh sends revelation, and He honored me
with this duty and favored me with it.

I but follow what is revealed to me. and I never disobey
the revelation in the least.

Say: “Are the blind and the one who sees equal?”

meaning, ‘Is the one who is guided, following the truth, equal
to the one misled?’

Will you not then consider? In another Āyah, Allāh said;

 Shall he then who knows that what has been revealed to you
from your Lord is the truth, be like him who is blind? But it is
only the men of understanding that pay heed. [13:19]

Allāh’s statement,

And warn therewith those who fear that they will be gathered
before their Lord, when there will be neither a protector nor an
intercessor for them besides Him,

means, warn with this Qur’ān, O Muḥammad ﷺ,

Those who live in awe for fear of their Lord [23:57], who,
Fear their Lord, and dread the terrible reckoning. [13:21],

those who fear that they will be gathered before their Lord,

on the Day of Resurrection,

when there will be neither a protector nor an intercessor for them besides Him,

for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it,

so that they may have Taqwā. Therefore, warn of the Day when there will be no judge except Allah,

so that they may have Taqwā. and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allah's torment, and so that He will grant them multiple rewards.

Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allah said,

And turn not away those who invoke their Lord, morning and evening seeking His Face.

meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another Ayah, Allah said;
And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost. [18:28]

Allāh’s statement,

invoke their Lord... refers to those who worship Him and supplicate to Him,

morning and evening referring to the obligatory prayers, according to Sa‘īd bin Al-Musayyib, Mujāhid, Al-Ḥasan and Qatādah. In another Āyah, Allāh said;

And your Lord said, “Invoke Me, I will respond (to your invocation).” [40:60],

I will accept your supplication. Allāh said next,

seeking His Face meaning, they seek Allāh’s Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allāh said;

You are accountable for them in nothing, and they are accountable for you in nothing,

This is similar to the answer Nūḥ gave to his people when they said,

Shall we believe in you, when the meekest (of the people) follow you?” [26:111].

Nūḥ answered them,


And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know.\(^{26:112-113}\)

meaning, their reckoning is for Allâh not me, just as my reckoning is not up to them. Allâh said here,

\(\text{فَتَّلَّكُمْ مَنْ تَفْلَّكُمْ بِذَلِكَ أَيْدَىٰٓ} \)

\(\text{يقْرَأُونَ أَيْدَىٰٓ مَنْ أَلَّهُ كََّنَّكُمْ بِذَلِكَ أَيْدَىٰٓ} \)

(\text{that you may turn them away, and thus become of the wrongdoers.})

meaning, you will be unjust if you turn them away.

Allâh’s statement,

\(\text{وَكَذَٰلِكَ سَأَتَأْتُكُمْ بِمَا بَيِّنَ} \)

\(\text{وَقَدْ طَيَّبَتْ لَنَا مَرَآةٌ مِّنَ الْأَزْوَاجِ} \)

\(\text{Thus We have tried some of them with others} \)

means, We tested, tried and checked them with each other,

\(\text{فَتَّلَّكُمْ مَنْ تَفْلَّكُمْ بِذَلِكَ أَيْدَىٰٓ} \)

\(\text{يُرُونُونَ أَيْدَىٰٓ مَنْ أَلَّهُ كََّنَّكُمْ بِذَلِكَ أَيْدَىٰٓ} \)

\(\text{That they might say: “Is it these (poor believers) that Allâh has favored from amongst us?”} \)

This is because at first, most of those who followed the Messenger of Allâh ﷺ were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nûh, was also addressed by his people

\(\text{وَرَأَى نُوحُ أَنَّكَ أَنَبِكَ إِلَّا أَلَّهَ مَنْ أَلَّهُ مَنْ بَعَدَ أَلَّهَ} \)

\(\text{Nor do we see any follow you but the meekest among us and they (too) followed you without thinking.} \) [11:27]

Heraclius, emperor of Rome, asked Abu Sufyân, “Do the noblemen or the weak among people follow him (Muḥammad ﷺ)?” Abu Sufyân replied, “Rather the weak among them.” Heraclius commented, “Such is the case with followers of the Messengers.”

The idolators of Quraysh used to mock the weak among them who believed in the Prophet ﷺ and they even tortured some of them. They used to say, “Are these the ones whom Allâh favored above us?,” meaning, Allâh would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allâh mentioned similar statements in the Qur’ân from the disbelievers,
(Had it been a good thing, they (weak and poor) would not have preceded us to it!) [46:11], and,

وَلَا تُنَسِّى مَا كَانَتْ نَذَاكَةً قَالَ الْمُبْطِنَ كَانَ لِذَٰلِكَ مَثَلًا لِلَّدِينِ مَثَلًا أَنَّ الْمُتَّقِينَ عِينَ مَّقَامًا وَأَنَّ الْمُتَّقِينَ عِينَ مَّقَامًا ۗ وَلَنَسْنَ

(And when Our clear verses are recited to them, those who disbelieve say to those who believe: “Which of the two groups is best in position and station.”) [19:73]

Allāh said in reply,

وَقَدْ أُلْهِكُمْ بِذِلَالِكَ ۗ فَخُذُوهُمْ وَأَسْنِنَ أَنَا وَرَبُّكُمْ

(And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance? [19:74].

Here, Allāh answered the disbelievers when they said,

أَهْيَأْتُوا مَرَّةً مَثَلًا عَلَيْهِمْ مِنْ بَعْضِ أُمَّتِي أَسْمَأْتُهُمُ الْقَرَأَةَ وَالْبَعْضَاءَ

(“Is it these (poor believers) that Allāh has favored from amongst us?” Does not Allāh know best those who are grateful?)

Meaning is not Allāh more knowledgeable of those who thank and appreciate Him in statement, action and heart? Thus Allāh directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path. In another Āyah, Allāh said;

وَالَّذِينَ جَهَّذَوْا فِي نَفْسٍ لَّهُمْ مَثَلًا وَرَبُّكَ لَنَعْلَمُ وَلَا تَنَافَسُوا فَي نَفْسٍ

(As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allāh’s religion). And verily, Allāh is with the doers of good”) [29:69].

An authentic Hadith states,

إِذَا الَّذِينَ لَمْ يَنَظُّرُوا إِلَى صُورَتِكُمْ وَلَا إِلَى أَوْلَادِكُمْ، وَلَكِنْ يَنَظُّرُوا إِلَى قُلُوبِكُمْ وَأَعْمَشَكُمْ

“Allāh does not look at your shapes or colors, but He looks at your heart and actions.”[1]

Allāh’s statement,

{When those who believe in Our Āyāt come to you, say: “Salāmun ‘Alaykum” (peace be on you);}

means, honor them by returning the Salām and give them the good news of Allāh’s exclusive, encompassing mercy for them. So Allāh said;

(Your Lord has written Mercy for Himself.)

meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

(And thereafter repents and does righteous good deeds.)

by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

(Then surely, He is Oft-Forgiving Most Merciful.)

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

اللّـ ۚ فَ قَضَى اللّـ ﻣَلْكٌ ﻓِي ﻣَadamente فُ顼َاءَ ﻓِى ﻓَوْقَ ﻓَوْقَ ﻓَوْقَ al-‘arsh. إِنَّ رَحْمَتي غَلِيظَةً

(When Allāh finished with the creation, He wrote in a Book that He has with Him above the Throne, ‘My mercy prevails over My anger’.)

This Ḥadīth was also recorded in the The Two Sahīhs.\[2]\n
\[1\] Ahmad 2:313.
\[2\] Fath Al-Bāri 13:395, Muslim 4:2107.
55. And thus do We explain the Āyāt in detail, that the way of the criminals, may become manifest.

56. Say: "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

57. Say: 'I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allāh, He declares the truth, and He is the best of judges.'

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."

59. And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

The Prophet ﷺ Understands What He Conveys; Torment is in Allāh’s Hands Not the Prophet’s

Allāh says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

(And thus do We explain the Āyāt in detail,) that is, whatever responsible adults need explained to them, in the affairs of life and religion,
That the way of the criminals may become manifest.

so that the path of the criminals who defy the Prophets is apparent and clear. This Ayah was also said to mean, so that you, O Muḥammad, are aware of the path of the criminals. Allāh’s statement,

Say: “I am on clear proof from my Lord…”

means: I have a clear understanding of the Law of Allāh that He has revealed to me,

but you deny it. meaning, but you disbelieve in the truth that came to me from Allāh.

I do not have what you are hastily seeking meaning, the torment,

The decision is only for Allāh. for the ruling of this is with Allāh. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom. This is why Allāh said,

He declares the truth, and He is the best of judges. and the best in reckoning between His servants. Allāh’s statement,

Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,”

means, if I have what you ask for, I will surely send down what you deserve of it,

but Allāh knows best the wrongdoers
Someone might ask about the meaning of this Āyah compared to the Hadith in the Two Šaḥiḥs, from ‘Ā’ishah, may Allāh be pleased with her, that she said to the Messenger, “O Allāh’s Messenger ﷺ! Have you encountered a day harder than the day (of the battle) of Uḥud?” The Prophet ﷺ replied,

«Your people have troubled me a lot and the worst trouble was on the day of ‘Aqabah when I presented myself to Ibn ‘Abd Yalīl bin ‘Abd Kulāl, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha‘ālib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibrīl in it and he called me saying, ‘Indeed Allāh has heard what you said to the people and what they have responded to you. Therefore, Allāh has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.’ The Angel of the Mountains called and greeted me, and then said, ‘O Muhammad! verily, Allāh has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akhshabayn (two mountains to the north and south of Makkah) fall on them.’ The Prophet ﷺ said, No, but I hope that Allāh will let them generate offspring who will worship Allāh Alone, and will worship none besides Him.»[1]

This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet ﷺ, but he chose patience and asked Allâh for respite for them, so that Allâh might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this Ḥadîth and the honorable Ayâh,

«فَذَلِكَ لَا أَنْتَ بَيْنِي وَأَنتَ بَيْنِي فَأَنْتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْنِي وَأَنتَ بَيْн

«Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allâh knows best the wrongdoers."»

The answer to this question is, Allâh knows the best, that the Ayâh states that if the punishment that they asked for was in the Prophet’s hand at the time, he would have sent it on them as they asked. As for the Ḥadîth, the disbelievers did not ask the Prophet ﷺ to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet ﷺ did not wish that and asked for respite out of compassion for them.

**Only Allâh Knows the Unseen**

Allâh said next,

«وَمَا فَيْتَ أَلْجَابَةَ الْغَيْبِ لَيُنَّشِّهَا إِلَّا هُوَ»

«And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.»

Al-Bukhârî recorded that Sâlim bin ‘Abdullâh said that his father said that the Messenger of Allâh ﷺ said,

«فَهَلَاكَةَ الْغَيْبِ لَيُنَّشِّهَا إِلَّا هُوَ»

«The keys of the Unseen are five and none except Allâh knows them :»

«فَإِنَّ اللَّهَ عِلِيمَ بِالْعُسُورِ وَبِمَا فِي الأَلْتَابِ وَمَا تَنْبَثُ مَنِ النَّاسِ وَمَا تَحْصُبُ مَنْ أَنْفَقَ وَمَا تَنْبُثُ مِنْ أَيْضَّ مَا تَبْتَغُونَ إِلَّا أَنَّ اللَّهَ يَعْلَمُ مَا يَبْتَغُونَ»

«Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower,
All-Aware™
[31:34].

Allâh’s statement,

(“And He knows whatever there is on the land and in the sea;”)

means, Allâh’s honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

Allâh’s statement,

(“not a leaf falls, but He knows it.”)

means, He knows the movements of everything including inanimate things. Therefore, what about His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns? In another Ayah, Allâh said;

(“Allâh knows the fraud of the eyes, and all that the breasts conceal.”) [40:19]

[1] Path Al-Bâri 8:141.
<60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.

<61. He is the Qāhir over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.

<62. Then they are returned to Allah, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.

The Servants are in Allah’s Hands Before and After Death

Allah states that He brings death to His servants in their sleep at night, for sleep is minor death. Allah said in other Ayāt,

﴿إِذَا قَالَ أَلَّهَ یَمِينُ إِنَّ مَزِيدًا إِلَّا مَزِيدًا إِلَّهَ﴾

﴿And (remember) when Allah said: “O Isā! I will take you and raise you to Myself…”﴾ [3:55], and,

﴿خَفَفَ الْقَلْفَ وَلَبِئْسَا الْخَتَامُ إِلَّا مَنَّي ۖ وَإِنِّي لَصِرٌّ عَلَىٰ الْمَرْضَى﴾

﴿It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.﴾ [39:42],

thus mentioning both minor and major death. Allah says,

﴿وَهَوَّمُ لِلَّذِى يَذْرُعُ مَآءَالْيَوْمِ ۖ وَسُلُّطَنُ نَآءٌ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day.﴾
meaning, He knows the deeds and actions that you perform during the day. This Ayah demonstrates Allah's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allah said in other Ayat,

"It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day." [13:10], and

"And (We) have made the night as a covering. And (We) have made the day for livelihood." [78:10-11].

Allah said here,

"It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day." [6:60],

Then said,

"Then he raises (wakes) you up again," by day, according to Mujahid, Qatadah and As-Suddi.

Allah's statement,

"That a term appointed be fulfilled" refers to the life span of every person,

Then (in the end), unto Him will be your return. on the Day of Resurrection,

Then He will inform you of what you used to do.

He will reward you, good for good, and evil for evil. Allah’s statement,

He is the Qahir over His servants.

The Qahir means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

and He sends guardians over you, angels who guard mankind. In another Ayah, Allah said;

For each (person), there are angels in succession, before and behind him. They guard him by the command of Allah.

watching his deeds and recording them. Allah said,

But verily, over you (are appointed angels in charge of mankind) to watch you. [82:10], and,

(Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready. [50:17-18].

Allah’s statement,

until when death approaches one of you… refers to, when one’s life span comes to an end and he is dying,
Our messengers take his soul... meaning, there are angels who are responsible for this job. Ibn 'Abbās and several others said that the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it.\[1\] Allāh said:

\[2\]

\textit{\textbf{and they never neglect their duty.}}

They guard the soul of the dead person and take it to wherever Allāh wills, to 'Īlāyīn if he was among the righteous, and to Sījūn\[2\] if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allāh from this end. Allāh said next,

\begin{quote}
\textit{\textbf{فَإِنِّي رَزَّاهُ إِلَى الَّذِينَ مَوَّلَؤُهُمُ الْحَيَةُ}}
\end{quote}

\begin{quote}
\textit{\textbf{Then they are returned to Allāh, their Master, the Just Lord.}}
\end{quote}

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

\begin{quote}
\textit{\textbf{إِنَّ النَّبِيَّ تَحْصَرَهُ الْمَلَائِكَةُ إِذَا كَانَ الْرَّجُلُ الصَّالِحُ، قَالُوا: الْخَرْجُِي إِنَّهُ الْقَسُّ الْعَلِيمُ كَانَ في الْجَسَدِ الطَّلِيبُ، الْخَرْجُِي خَيْدَة، وَأَبِي إِرْبَاحُ وَرَزْيَانُ، وَرَبُّ غُضْبَانٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجُ، ثُمَّ يَعْرُجُ بِهَا إِلَى الْسَمَاءِ، فَيَسْتَفْتَنُهَا لَهَا قَالُوا: فَلَا، قَالُوا: مَرْحَبًا بِالْقَسَّ، الْعَلِيمُ كَانَ في الْجَسَدِ الطَّلِيبِ، الْخَلِيَّ خَيْدَة، وَأَبِي إِرْبَاحُ وَرَزْيَانُ، وَرَبُّ غُضْبَانٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجُ بِهَا إِلَى الْسَمَاءِ، ثُمَّ يَعْرُجُ بِهَا إِلَى الْجَهَّالَةُ الْأَلِيِّ فِيهَا اللَّهُ عَزَّ وَجَلَّ، وَإِذَا كَانَ الْرَّجُلُ الصَّالِحُ}}
\end{quote}

\[1\] At-Ṭabarî 11:410.

\[2\] Refer to Sūrat Al-Muṭaffifin, 83:7-9 and 18-21.
The angels attend the dying person. If he is a righteous person, the angels will say, 'O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, 'Who is this?' It will be said, '(The soul of) so-and-so.' It will be said, 'Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' This statement will be repeated until the soul reaches the heaven above which there is Allâh. If the dying person is evil, the angels will say, 'Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body. The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, 'Who is this?' It will be said, '(The soul of) so and so.' It will be said, 'No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave. So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before. It is also possible that the meaning of

refers to the return of all creation to Allâh on the Day of Resurrection, when He will subject them to His just decision. Allâh said in other Āyât,

63. Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): 'If He (Allâh) only saves us from these (dangers), we shall truly be grateful.'"

64. Say: "Allâh rescues you from these (dangers) and from all distress, and yet you commit Shirk."

65. Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Ayât, so that they may understand.

Allâh’s Compassion and Generosity, and His Power and Torment

Allâh mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allâh alone, without partners, in supplication. In other Ayât, Allâh said,
And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him. [17:67],

He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their faith pure for Him alone, saying: “If You deliver us from this, we shall truly be of the grateful”. [10:22], and,

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allah? High Exalted be Allah above all that they associate as partners (with Him)! [27:63].

Allah said in this honorable Ayah,

Say: “Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret.” i.e., in public and secret,

(Saying): ‘If He (Allah) only saves us…’ from this distress,

we shall truly be grateful. thereafter. Allah said,
Sūrah 6. Al-An‘ām (63 - 65) (Part-7)

"Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."

meaning, yet you call other gods besides Him in times of comfort. Allāh said;


"Say: "He has the power to send torment on you from above or from under your feet."

He said this after His statement,

"And yet you commit Shirk." Allāh said next,

"Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones? Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?" [17:66-69].

Al-Bukhārī, may Allāh grant him His mercy, commented on Allāh’s statement,
Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Ayat, so that they may understand.

"Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jābir bin ‘Abdullāh said, When this Ayah was revealed,

Say: "He has power to send torment on you from above"

Allāh’s Messenger said,

أغودُ بِرَجْهِكِ

"I seek refuge with Your Face."

أَوْ مِنْ نَحْوِ أَنْبِلِكِمْ

"or from under your feet," he again said,

أغودُ بِرَجْهِكِ

"I seek refuge with Your Face."

أَوْ لَيْسَنِيِّمَا وَلَيْسَ بِحَقِيصِكْ بَاسَ بَقْيَةُ

"or to cover you with confusion in party strife, and make you to taste the violence of one another." he said,

هَذَا أَهْوَنُ - أَوْ أَبَسُرُ؟

"This is less burdensome or easier."'

Al-Bukhārī recorded this Hadith again in the book of Tawḥīd (in his Sahih),[2] and An-Nasāʾī also recorded it in the book of Taḥfīr.[3]

Another Hadith

Imam Ahmad recorded that Sa'd bin Abi Waqqas said, We accompanied the Messenger of Allah ﷺ and passed by the Masjid of Bani Mu'awiyyah. The Prophet ﷺ went in and offered a two Rak'ah prayer, and we prayed behind him. He supplicated to His Lord for a long time and then said,

«I asked my Lord for three: I asked Him not to destroy my Ummah (Muslims) by drowning and He gave that to me. I asked Him not to destroy my Ummah by famine and He gave that to me. And I asked Him not to make them taste the violence of one another, but He did not give that to me.»

Muslim, but not Al-Bukhari, recorded this Hadith in the book on Fitan (trials) (of his Sahih).[1]

Another Hadith

Imam Ahmad recorded that Khabbab bin Al-Aratt, who attended the battle of Badr with the Messenger of Allah ﷺ, said, "I met Allah's Messenger ﷺ during a night in which he prayed throughout it, until dawn. When the Messenger of Allah ﷺ ended his prayer, I said, 'O Allah's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allah's Messenger ﷺ said,

«Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail

[1] Ahmad 1:175, Muslim no. 2890.
above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.  

An-Nasāʾī, Ibn Hibbān in his Ṣaḥīḥ, and At-Tirmidhi also recorded it. In the book on Fītan, in Al-Jāmi', At-Tirmidhi said, “Ḥasan Ṣaḥīḥ”. Allāh’s statement,

这意味着 الأنام على ثلاث وسبعين فرقة، كنها في النار إلا واحد

“And this Ummah (Muslims) will divide into seventy-three groups, all of them in the Fire except one.”  

Allāh said;

وئذن بضحك بأس ببين

“and make you taste the violence of one another.”

meaning, some of you will experience torture and murder from one another, according to Ibn ʿAbbās and others.  

Allāh said next,

أنظر سمعين تعرف الاتين

“See how variously We explain the Āyāt, by making them clear, plain and duly explained,

لكلم بارحه

“So that they may understand” and comprehend Allāh’s Āyāt, proofs and evidences.

The Invitation to the Truth is Guidance Without Coercion

Allāh said,

*(But have denied it)* denied the Qur'ān, guidance and clear
explanation that you (O Muḥammad ﷺ) have brought them,

«your people» meaning, Quraysh,

«though it is the truth.» beyond which there is no other truth.

«I have not been appointed a guardian or watcher over you. Allāh also said;

«And say: “The truth is from your Lord.” Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.» [18:29],

This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter. So Allāh said;

«For every news there is a reality...» meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while, according to Ibn ʿAbbās and others. Allāh said in other Āyāt,

«And you shall certainly know the truth of it after a while.» [38:88] and,

«(For) each and every matter there is a decree (from Allāh).» [13:38].

This, indeed, is a warning and a promise that will surely occur,
The Prohibition of Sitting with Those Who Deny and Mock Allâh’s Ayât

until they talk about a subject other than the denial they were engaged in.

AND IF Shaytân CAUSES YOU TO FORGET...

This command includes every member of this Ummah. No one is to sit with those who deny and distort Allâh’s Ayât and explain them incorrectly. If one forgets and sits with such people,

then after the remembrance sit not you after you remember,

in the company of those people who are the wrongdoers.

A Hadîth states,

"My Ummah was forgiven unintentional errors, forgetfulness and what they are coerced to do."[1]

The Ayât above [6:68] is the Ayât mentioned in Allâh’s statement,

And it has already been revealed to you in the Book that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. [4:140],

for, if you still sit with them, agreeing to what they say, you will be just like them. Allah's statement,

There is no responsibility for them upon those who have Taqwā,

means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin. Allah's statement,

but (their duty) is to remind them, that they may avoid that,

means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

70. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ān) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful
torment because they used to disbelieve.

Allāh said,

And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.

The Ayah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allāh said,

But remind with it meaning, remind the people with this Qur'ān and warn them against Allāh's revenge and painful torment on the Day of Resurrection. Allāh said;

llest a soul Tubsal for that which one has earned.

meaning, so that it is not Tubsal. Aḥ-Daḥḥāk from Ibn 'Abbās, Mujāhid, Ikrimah, Al-Ḥasan and As-Suddi said that Tubsal means, be submissive.[1] Al-Walībi said that Ibn 'Abbās said that Tubsal means, 'be exposed'.[2] Qatādah said that Tubsal means, 'be prevented',[3] Murrah and Ibn Zayd said that it means, 'be recompensed',[4] Al-Kalbi said, 'be reckoned'.[5] All these statements and expressions are similar, for they all mean exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired. Allāh also said;

Every person is restrained by what he has earned. Except those on the Right.[74:38-39], and

---

when he will find for himself no protector or intercessor besides Allah," and,

(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them.) [3:91]

Allah said here,

Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

71. Say: "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us? — Like one whom the Shayātīn (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists."

72. And to perform the Salāh, and have Taqwā of Him, and it
is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day He will say: “Be!” it shall become. His Word is the truth. His will be the dominion on the Day when the Qur’ân will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.

The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said, “Some idolators said to some Muslims, ‘Follow us and abandon the religion of Muḥammad.’ Allāh sent down the revelation,

«أَلَمْ يَقُولُواْ إِنَّ أَطْرَافَ الْأَلَٰهِ يُنْفِصُونَ يَا لَيُفْسِدُواْ وَلَا يَعْفَعدُونَ ۖ عَلَى أَعْمَالِكَ»

(Say: “Shall we invoke others besides Allāh, that can do us neither good nor harm, and shall we turn on our heels...”)

by reverting to disbelief,

«بَعْدَ إِذْ هَذُّنَا أَتْنَا ۖ إِنَّا مُعَارِضُونَ»

“...after Allāh has guided us?.” for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land. Allāh says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, ‘Come back to us, for we are on the path.’ But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muḥammad ﷺ, and Muḥammad ﷺ is the person who is calling the people to the path, and the path is Islām.” Ibn Jarīr recorded this statement.[1] Allāh’s statement,

«كَأَلَّا تَسْتَهْوَنَّ الْجَوَّلُاءُ فِي الأَرْضِ»

(Like one whom the Shayātīn (devils) have made to go astray (wandering) through the land,)

refers to ghouls,

calling him by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The Jinns will then let him wander in a wasteland where he will die of thirst. This is the example of those who follow the false gods that are being worshipped instead of Allah, Most Honored. Ibn Jarir also recorded this.\[^{[1]}\] Allah said,

\[
\text{Say: "Verily, Allah's guidance is the only guidance."}
\]

Allah said in other instances,

\[
\text{And whomsoever Allah guides, for him there will be none to misguide him.} [39:37], and,
\]

\[
\text{If you covet for their guidance, then verily Allah guides not those whom He makes to go astray. And they will have no helpers.} [17:37]
\]

Allah's statement,

\[
\text{and we have been commanded to submit to the Lord of all that exists.}
\]

means, we were commanded to worship Allah in sincerity to Him alone, without partners.

\[
\text{And to perform the Salah, and have Taqwa of Him.}
\]

meaning, we were commanded to perform the prayer and to fear Allah in all circumstances,
"and it is He to Whom you shall be gathered." on the Day of Resurrection.

"It is He Who has created the heavens and the earth in truth." meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. Allāh said,

"And on the Day He will say: "Be!" it shall become." Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allāh says to it, 'Be.'

Aṣ-Ṣūr; The Trumpet

Allāh's statement,

"On the Day when the Śūr will be blown..."
refers to His statement,

"And on the Day He will say: "Be!" it shall become." as we stated above. Or, it means,

"His will be the dominion on the Day when the Śūr will be blown."

Allāh said in other Āyāt,

"Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!" [40:16], and,

"The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allāh), and it will be a hard Day for the disbelievers." [25:26]

The Śūr is the Trumpet into which the angel Īsāfīl, peace be
upon him, will blow. The Messenger of Allah ﷺ said,

إن إسرائيل قد أَنْقَمُ الْجُمَّة، وَهُمْ بِجِبَّةٍ يَتَّبِعُونَ مَنَىٰ يُؤْمِرُ

Israel has held the Sūr in his mouth and lowered his forehead, awaiting the command to blow in it.  

Muslim recorded this Ḥadīth in his Ṣaḥīḥ.  Imām ʿAbdūl-lāh ibn ʿAmr said, “A bedouin man said, ‘O Allah’s Messenger! What is the Sūr?’ He said,

فَذَٰلِكَ فَلْيَفْتُحُوَّهُ

A Trumpet which will be blown.

474. And (remember) when Ibrāhīm said to his father Āzar:

“Do you take idols as gods? Verily, I see you and your people

in manifest error.’


475. Thus did we show Ibrāhīm the kingdom of the heavens and the earth that he be one of those who have faith with certainty.

476. When the night overcame him he saw a Kawkab. He said: “This is my lord.” But when it Asfala, he said: “I like not those that set.”

477. When he saw the moon rising up, he said: “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the misguided people.”

478. When he saw the sun rising up, he said: “This is my lord. This is greater.” But when it Asfalat, he said: “O my people! I am indeed free from all that you join as partners in worship with Allāh.

479. Verily, I have turned my face towards Him Who has created the heavens and the earth, ʿAṣāfīn, and I am not of the idolators.”

Ibrāhīm Advises his Father

Ibrāhīm advised, discouraged and forbade his father from worshipping idols, just as Allāh stated,


479. Verily, I have turned my face towards Him Who has created the heavens and the earth, ʿAṣāfīn, and I am not of the idolators.”

(meaning, do you worship an idol instead of Allāh?


479. Verily, I see you and your people... who follow your path,


(in manifest error) wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason. Allāh also said,

479. Verily, I have turned my face towards Him Who has created the heavens and the earth, ʿAṣāfīn, and I am not of the idolators.”

(meaning, do you worship an idol instead of Allāh?


479. Verily, I see you and your people... who follow your path,


(in manifest error) wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason. Allāh also said,

479. Verily, I have turned my face towards Him Who has created the heavens and the earth, ʿAṣāfīn, and I am not of the idolators.”

(meaning, do you worship an idol instead of Allāh?


479. Verily, I see you and your people... who follow your path,
And mention in the Book (the Qur'ān, the story of) Ibrāhīm. Verily! He was a man of truth, a Prophet. When he said to his father: “O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path. O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtakes you, so that you become a companion of Shayṭān (in the Hellfire).” He (the father) said: “Do you reject my gods, O Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.” Ibrāhīm said: “Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord.” [19:41-48]

Ibrāhīm continued asking for forgiveness for his father for the rest of his father’s life. When his father died an idolator and Ibrāhīm realized this fact, he stopped asking Allāh for forgiveness for him and disassociated himself from him. Allāh said,

«And invoking for his father’s forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he dissociated himself from him. Verily Ibrāhīm was patient in supplication and forbearing.» [9:114].
It was recorded in the Ṣaḥīḥ that Ibrāhīm will meet his father Āzar on the Day of Resurrection and Āzar will say to him, “My son! This Day, I will not disobey you.” Ibrāhīm will say, “O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father?” Then Allāh will say, “O Ibrāhīm! Look behind you!” He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire.”

_Tawḥīd Becomes Apparent to Ibrāhīm_

Allāh’s statement,

«Thus did We show Ibrāhīm the kingdom of the heavens and the earth…» [6:75],

means, when he contemplated about the creation of the heaven and earth, We showed Ibrāhīm the proofs of Allāh’s Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allāh. Allāh said in other Āyāt;

«Say: “Behold all that is in the heavens and the earth.”» [10:101], and,

«See they not what is before them and what is behind them, of the heaven and the earth? If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allāh.» [34:9]

Allāh said next,

[1] Fath Al-Bāri 6:445. There are a number of reasons explained for this incident, among them, that Ibrāhīm will not feel disgraced by seeing a dung-covered hyena thrown in the Fire, and that this is the true worth of his father. See the reference given for more comments.
When the night overcame him, covered him with darkness,

He saw a Kawkab, a star.

He said: "This is my lord." But when it Asfa, meaning, set, he said,

I like not those that set.

Qatada commented, "Ibrahim knew that his Lord is Eternal and never ceases."

When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people." When he saw the sun rising up, he said: "This is my lord."

This radiating, rising star is my lord,

This is greater, bigger than the star and the moon, and more radiant.

But when it Asfa, set,

he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face...";

meaning, I have purified my religion and made my worship sincere,

11 At-Tabari 11:480.
Prophet Ibrāhīm Debates with his People

We should note here that, in these Āyāt, Ibrāhīm, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images. In the first case with his father, Ibrāhīm explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allāh directly, and this is why they turned to the worship of angels as intercessors with Allāh for their provisions, gaining victory and attaining their various needs.

He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus. Ibrāhīm, may Allāh’s peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allāh created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god. Ibrāhīm then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun. When he proved that these three objects were not gods,
although they are the brightest objects the eyes can see,

«he said: “O my people! I am indeed free from all that you join as partners in worship with Allāh.”»

meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

«Verily, I have turned my face towards Him Who has created the heavens and the earth, Ĥanifan, and I am not one of the idolators.»

meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence. In another Ayah, Allāh said;

«Indeed your Lord is Allāh, Who created the heavens and the earth in six Days, and then He Istawā (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of all that exists!» [7:54].

Allāh described Prophet Ibrāhīm,

«And indeed We bestowed aforetime on Ibrāhīm his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: “What are these images, to which you are devoted?”» [21:51-52].
These Ayāt indicate that Ibrāhīm was debating with his people about the Shirk they practiced.

80. His people disputed with him. He said: “Do you dispute with me about Allāh while He has guided me, and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His knowledge all things. Will you not then remember?”

81. And how should I fear those whom you associate in worship with Allāh, while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sultān. (So) which of the two parties has more right to be in security? If you but know.”

82. It is those who believe and confuse not their belief with
Zulm (wrong), for them (only) there is security and they are the guided.

83. And that was Our proof which We gave Ibrāhīm against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.

Allāh states that His Khalīl, Prophet Ibrāhīm, said when his people mentioned various doubts and disputed with him about the Tawḥīd that he called to:

أَعْجِبْتُكُمْ فِي أَنْفُسَكُمْ هَذَا؟

Do you dispute with me about Allāh while He has guided me?

The Āyah means, do you argue with me about Allāh, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it? Therefore, how can I ever consider your misguided statements and false doubts? Ibrāhīm said next,

وَلَا أَحْزَنُ مَا تَشَكِّكُونَ بِهِ وَلَا أَنْفَسُ رَأَيْتُنَا

and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something.

Ibrāhīm said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Ibrāhīm’s statement,

إِلَّا أَنْ يَنَبِّئَ رَبِّي سَيْتَنَا

except when my Lord wills something, means, only Allāh causes benefit or harm.

قَدْ خَلَقْنَا نَفْسَكُمْ عَلَى شَيْءٍ إِلَّا مَا عَلَى حُبِّ هُنَا

My Lord comprehends in His knowledge all things, meaning, Allāh’s knowledge encompasses all things and nothing escapes His complete observation.

أَفَلَا تَنَبَيْنَ عَلَيْهِ

Will you not then remember?
what I explained to you, considering your idols as false gods and refraining from worshipping them? This reasoning from Prophet Ibrāhîm is similar to the argument that Prophet Hūd used against his people, ‘Ād. Allâh mentioned this incident in His Book, when He said,

«They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.” He said: “I call Allâh to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allâh). So plot against me, all of you, and give me no respite. I put my trust in Allâh, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).”» [11:53-56]

Ibrāhîm’s statement,

«And how should I fear those whom you associate…»

means, how should I fear the idols that you worship instead of Allâh,

«while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any Sultan.»

meaning, proof, according to Ibn ‘Abbâs and others among the Salaf.[1] Allâh said in similar Âyât;

«Or have they partners who have instituted for them a religion which Allâh has not allowed?» [42:21], and,

They are but names which you have named, you and your fathers, for which Allah has sent down no authority. [53:21]

His statement,

(―) which of the two parties has more right to be in security? If you but know.

means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them? Who among these two parties has more right to be saved from Allah’s torment on the Day of Resurrection? Allah said,

(―) It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided.

Therefore, those who worship Allah alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

Shirk is the Greatest Zulm (Wrong)

Al-Bukhari recorded that ‘Abdullah said, "When the Ayah,

(―) (and confuse not their belief with Zulm (wrong)),

was revealed, the Companions of the Prophet said, ‘And who among us did not commit Zulm against himself?’ The Ayah,

(―) Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed. [31:13],

was later revealed."[1] Imam Ahmad recorded that ‘Abdullah said, "When this Ayah was revealed,

it was hard on the people. They said, ‘O Allāh’s Messenger! Who among us did not commit Zulm against himself?’ He said,

‘It is not what you understood from it. Did you not hear what the righteous servant (Luqmān) said,

‘O my son! Join not in worship others with Allāh. Verily! Shirk is a great Zulm (wrong) indeed.’ [31:13].

Therefore, it is about Shirk.\(^1\)

Allāh’s statement,

‘And that was Our proof which We gave Ibrāhīm against his people.’

means, We directed him to proclaim Our proof against them. Mujāhid and others said that ‘Our proof’ refers to,

‘And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sultān. (So) which of the two parties has more right to be in security?’\(^2\)

Allāh has testified Ibrāhīm’s statement and affirmed security and guidance, saying:

‘It is those who believe and confuse not their belief with Zulm,

\(^1\) Ahmad 1:444.

\(^2\) Aṭ-Ṭabari 11:505.
for them there is security and they are the guided.

Allah said,

"And that was Our proof which We gave Ibrāhīm against his people. We raise in degrees whom We will."

“And His Lord has shown you [His] might and understood for you that which you do not understand.

"Certainly your Lord is All-Wise, All-Knowing."

He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not. Allah also said,

"True! 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,

"And His Lord has shown you [His] might and understood for you that which you do not understand.

"Certainly your Lord is All-Wise, All-Knowing."

84. And We bestowed upon him Ishāq and Ya‘qūb, each of them We guided, and before him, We guided Nūḥ and among his progeny Dawūd, Sulaymān, Ayyub, Yūsuf, Mūsā, and Hārūn. Thus do We reward the good-doers."
85. And Zakariyya, and Yahya and ‘Isa and Iliyas, each one of them was of the righteous.

86. And Isma’il and Al-Yasa’, and Yunus and Lut, and each one of them We preferred above the ‘Alamin (mankind and Jinns, of their times).

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.

88. This is the guidance of Allah with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, Al-Hukm, and prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.

90. They are those whom Allah had guided. So follow their guidance. Say: “No reward I ask of you for this (the Qur’an). It is only a reminder for the ‘Alamin (mankind and Jinns).”

Ibrahim Receives the News of Ishaq and Ya’qub During His Old Age

Allah states that after Ibrahim became old and he, and his wife, Sarah, lost hope of having children, He gave them Ishaq. The angels came to Ibrahim on their way to the people of Prophet Lut (to destroy them) and they delivered the good news of a child to Ibrahim and his wife. Ibrahim’s wife was amazed at the news,

\[\text{‘She said (in astonishment): ‘Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!’} \]

\[\text{‘Do you wonder at the decree of Allah? The mercy of Allah and His blessings be on you, O the family of Ibrahim. Surely, He (Allah) is All-Praiseworthy, All-Glorious.’} \]

[11:72-73]

The angels also gave them the good news that Ishaq will be a
Prophet and that he will have offspring of his own. In another Āyah, Allāh said;

«And We gave him the good news of Ishāq a Prophet from the righteous.»[37:112],

which perfects this good news and completes the favor. Allāh said,

«Of Ishāq, and after him, of Ya‘qūb...» [11:71],

meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father. Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist. It was also expected that if an elderly couple had children, due to the child’s weakness, he would have no offspring. This is why Allāh delivered the good news of Ishāq and of his son Ya‘qūb, whose name literally means ‘multiplying and having offspring’. This was a reward for Ibrāhīm who left his people and migrated from their land so that he could worship Allāh alone. Allāh compensated Ibrāhīm with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them. In another Āyah, Allāh said;

«So when he turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya‘qūb, and each one of them We made a Prophet.» [19:49]

Allāh said here,

«And We bestowed upon him Ishāq and Ya‘qūb, each of them We guided,» Allāh said;

«and before him, We guided Nūh...»
meaning, We guided Nūḥ before and gave him righteous offspring, just as We guided Ibrāhīm and gave him righteous children.

Qualities of Nūḥ and Ibrāhīm

Each of these two Prophets had special qualities. When Allāh caused the people of the earth to drown, except those who believed in Nūḥ and accompanied him in the ark, Allāh made the offspring of Nūḥ the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nūḥ. As for Ibrāhīm, Allāh did not send a Prophet after him but from his descendants. Allāh said in other Āyāt,

«وَبَعَلَانَا فِي ذَرِيَّتِهِمَاالْقُرْآنَ،»

«And We ordained among his (Ibrāhīm’s) offspring prophethood and the Book.» [29:27],

«وَلَقَدْ أُرِضِيْنا نُوحًا وَإِبْرَاهِيْمَ وَبَعَلَانَا فِي ذَرِيَّتِهِمَاالْقُرْآنَ،»

«And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring Prophethood and the Book.» [57:26], and,

«أَلْتَحَبَّ لِلَّهِ الْأَوَّلَيْنِ أَسْمَاهُمْ عِزَّةُ بَيْنَ الْقَبِيلَيْنِ بِذَلِكَ مَانِعًا وَمَسِيقًا،»

«وَإِنْ كَبَّرَ مَسِيقُهُ وَلْبَسْنَا إِذَا سَأَلَ الْمَالِهِمْ رَضُوا سَمَعُوا وَكَبَّرُواٍ،»

«Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādām, and of those whom We carried (in the ship) with Nūḥ, and of the offspring of Ibrāhīm and Isrā‘īl and from among those whom We guided and chose. When the verses of the Most Beneficent (Allāh) were recited unto them, they fell down prostrating and weeping.» [19:58]

Allāh said in this honorable Āyah here,

«وَمِنْ ذَرِيَّتِهِمَا،»

«and among his progeny...» meaning, We guided from among his offspring,
Dāwūd, Sulaymān... from the offspring of Nūh, according to Ibn Jarir.\[1\] It is also possible that the Ayah refers to Ibrāhīm since it is about him that the blessings were originally mentioned here, although Lūṭ is not from his offspring, for he was Ibrāhīm’s nephew, the son of his brother Mārān, the son of Āzār. It is possible to say that Lūṭ was mentioned in Ibrāhīm’s offspring as a generalization. As Allāh said,

ومن شهد: إذ حضرموت إذ قال: ليس من بعيد ومن بعيد كأبا نبتين
إنهما وإلهان: إبراهيم وإسماعيل وإسحاق إلهينا ونجذبا ونحن من مسلمون

Or were you witnesses when death approached Ya’qūb? When he said unto his sons, “What will you worship after me?” They said, “We shall worship your God, and the God of your fathers, Ibrāhīm, Ismā’īl, Ishāq, One God, and to Him we submit.” \[2:133\].

Here, Ismā’īl was mentioned among the ascendants of Ya’qūb, although he was Ya’qūb’s uncle. Similarly Allāh said,

سموت النجوم إلا لا يؤمن أن لا يكون عمكانا

So the angels prostrated themselves, all of them together. Except Iblis - he refused to be among those to prostrate.\[15:30-31\].

Allāh included Iblis in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was a Jīnn. Iblis was created from fire while the angels were created from light. Mentioning Ḥūsain in the offspring of Ibrāhīm, or Nūḥ as we stated above, is proof that the grandchildren from a man’s daughter’s side are included among his offspring. Ḥūsain is included among Ibrāhīm’s progeny through his mother, although Ḥūsain did not have a father. Ibn Abī Ḥātim recorded that Abu Ḥarb bin Abī Al-Aswad said, “Al-Ḥajjāj sent to Yaḥyā bin Ya’mar, saying, ‘I was told that you claim that Al-Ḥasan and Al-Ḥusayn are from the offspring of the Prophet ﷺ, did you find it in the Book of Allāh? I read the Qurān from beginning to end and did not find it.’ Yaḥyā said, ‘Do you not read in Sūrat Al-An‘ām,\[1\]

\[1\] At-Ṭabari 11:507.
and among his progeny Dāwūd, Sulaymān... until,

and Yahyā and ‘Īsā...

Al-Ḥajjāj said, ‘Yes.’ Yahyā said, ‘Is not ‘Īsā from the offspring of Ibrāhīm, although he did not have a father?’ Al-Ḥajjāj said, ‘You have said the truth.’[1]

For example, when a man leaves behind a legacy, a trust, or gift to his “offspring” then the children of his daughters are included. But if a man gives something to his “sons”, or he leaves a trust behind for them, then that would be particular to his male children and their male children. Allāh’s statement,

And also some of their fathers and their progeny and their brethren., [6:87],

mentions that some of these Prophets’ ascendants and descendants were also guided and chosen. So Allāh said,

We chose them, and We guided them to a straight path.

Shirk Eradicates the Deeds, Even the Deeds of the Messengers

Allāh said next,

This is the guidance of Allāh with which He guides whomsoever He wills of His servants.

meaning, this occurred to them by Allāh’s leave and because He directed them to guidance. Allāh said;

But if they had joined in worship others with Allāh, all that

they used to do would have been of no benefit to them.»

This magnifies the serious danger of Shirk and the gravity of committing it. In another Ayah, Allah said;

«And indeed it has been revealed to you, as it was to those (Allah’s Messengers) before you: “If you join others in worship with Allah, surely your deeds will be in vain.”» [39:65]

If here does not mean that this would ever occur, as is similar in Allah’s statement;

«Say: “If the Most Beneficent had a son, then I am the first of Allah’s worshippers.”» [43:81], and

«If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that)» [21:17], and,

«If Allah willed to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allah, the One, the Compelling.» [39:4]

Allah said,

«They are those whom We gave the Book, Al-Hukm, and prophethood.»

We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

«But if they disbelieve therein...» in the prophethood, or the three things; the Book, the Hukm and the prophethood,

«»
"They..." refers to the people of Makkah, according to Ibn ‘Abbās, Sa‘īd bin Al-Musayyib, Aḍ-Ḍāḥḥāk, Qatādah, As-Suddi, and others.\footnote{At-Ṭabari 11:515,516.}

\textit{then, indeed We have entrusted it to a people who are not disbelievers therein.}

This Āyah means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the Muhājirūn and Anṣār, and those who follow their lead until the Day of Resurrection,

\textit{who are not disbelievers therein.}

They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them. We ask Allāh to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muḥammad ﷺ, Allāh said;

\textit{They are...} the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

\textit{those whom Allāh had guided.} meaning, they alone are the people of guidance,

\textit{So follow their guidance.} Imitate them. This command to the Messenger ﷺ certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Āyah, Al-Bukhārī recorded that Mujāhid asked Ibn ‘Abbās, “Is there an instance where prostration is warranted in [Sūrah] Ṣād?” Ibn ‘Abbās said, “Yes.” He then recited,
means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

"If this is not a reward unto them, do I ask a reward from you for the Qur'an?"

so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

[1] *Fath Al-Bāri* 8:144. The reference is to no. 24 of Ṣād (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these *Āyāt of Al-An'am*, then we should also prostrate at the mention of the Prophets' prostrations, according to Ibn 'Abbās.
They did not estimate Allāh with an estimation due to Him when they said: “Nothing did Allāh send down to any human being (by inspiration).” Say: “Who then sent down the Book which Mūsā brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you were taught that which neither you nor your fathers knew.” Say: “Allāh (sent it down).” Then leave them to play in their vain discussions.

And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it. Those who believe in the Hereafter believe in it, and they are constant in guarding their Ṣalāh.

The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allāh says that those who rejected His Messengers did not give Allāh due consideration. Ibn ‘Abbās, Mujāhid and ‘Abdullāh bin Kathīr said that this Āyāh was revealed about the Quraysh. It was also said that it was revealed about some Jews.

They said: “Nothing did Allāh send down to any human being (by inspiration).”

Allāh also said,

Is it a wonder for mankind that We have inspired to a man from among themselves (saying): “Warn mankind.” [10:2], and,

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger." [17:94-95].

Allâh said here,

They did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by inspiration)."

Allâh answered them,

meaning, say, O Muḥammad, to those who deny the concept that Allâh sent down Books by revelation, answering them specifically,

Who then sent down the Book which Mūsâ brought, a light and a guidance to mankind?

in reference to the Tawrâh that you and all others know that Allâh sent down to Mūsâ, son of Imrân. Allâh sent the Tawrâh as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allâh's statement,

which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).
you wished. You then said, “this is from Allāh,” meaning it is in the revealed Book of Allāh, when in fact, it is not from Allāh. This is why Allāh said here,

\[
\text{which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).} \hspace{1em} \text{Allāh said;}
\]

\[
\text{And you were taught that which neither you nor your fathers knew.} \hspace{1em} \text{Allāh’s statement,}
\]

meaning, Who sent down the Qur’ān in which Allāh taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allāh’s statement,

\[
\text{Then leave them to play in their vain discussions.} \hspace{1em} \text{Allāh said,}
\]

leave them to play in ignorance and misguidance until the true news comes to them from Allāh. Then, they will know whether the good end is theirs or for the fearful servants of Allāh. Allāh said,

\[
\text{And this is a Book, the Qur’ān,}
\]

\[
\text{Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns} \hspace{1em} \text{that is, Makkah,}
\]

\[
\text{and all those around it…} \hspace{1em} \text{refering to the Arabs and the rest of the children of Ādām, Arabs and non-Arabs alike. Allāh said in other Āyāt,}
\]
Say: “O mankind! Verily, I am sent to you all as the Messenger of Allâh.” [7:158], and

"that I may therewith warn you and whomsoever it may reach." [6:19], and

but those of the sects who reject it, the Fire will be their promised meeting place] [11:17] and,

Blessed be He Who sent down the criterion to His servant that he may be a warner to the ‘Álîmîn (mankind and jinn).] [25:1], and,

And say to those who were given the Scripture and to those who are illiterates: “Do you submit yourselves?” If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) servants.] [3:20].

It is recorded in the Two Sahîhs, that the Messenger of Allâh (Saw) said,

I have been given five things which were not given to any one else before me. The Prophet (Saw) mentioned among these five things,

Every Prophet was sent only to his nation, but I have been sent to all people."[1]

This is why Allah said,

Those who believe in the Hereafter believe in it,
meaning, those who believe in Allah and the Last Day, believe in this blessed Book, the Qur'an, which We revealed to you, O Muhammad ﷺ,

(and they are constant in guarding their Salah.)
for they perform what Allah ordered them, offering the prayers perfectly and on time.

493. And who can be more unjust than he who invents a lie against Allah, or says: “I have received inspiration,” whereas he is not inspired in anything; and who says, “I will reveal the like of what Allah has revealed.” And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat with disrespect!”

494. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.
None is Worse Than One who Invents a Lie Against Allâh and Claims that Revelation Came to Him

Allâh said,

"And who can be more unjust than he who invents a lie against Allâh,"

Therefore, none is more unjust than one who lies about Allâh claiming that He has partners or a son, or falsely claiming that Allâh sent him as a Prophet;

(or says: "I have received inspiration," whereas he is not inspired with anything.)

'Ikrimah and Qatâdah said that this Ayah was revealed about Músâylimah Al-Kadhâhâb.  

"And who says, "I will reveal the like of what Allâh has revealed."

This refers to he, who claims that the lies he invents rival the revelation that came from Allâh. In another Ayah, Allâh said,

"And when Our verses (of the Qur'ân) are recited to them, they say: "We have heard this (the Qur'ân); if we wish we can say the like of this."

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allâh, the Most Honored, said,

"And if you could but see when the wrongdoers are in the agonies of death..."

[1] At-Tabari 11:533-535. "Al-Kadhâhâb," meaning the Liar. He claimed to be a prophet during the lifetime of Allâh's Messenger ﷺ, then he repented. Later after the death of Allâh's Messenger ﷺ, it is reported that he made claims that are similar or the same.
suffering from the hardships, agonies and afflictions of death,

keletal, by means of their hands.

While the angels are stretching forth their hands... beating them. Allāh said in other Āyāt:

If you do stretch your hand against me to kill me... [5:28]and,

And stretch forth their hands and their tongues against you with evil. [60:2]

Ad-Ḍāḥhāk and Abu Šālih said that, ‘stretch forth their hands,’ means, ‘with torment’.[1] In another Āyah, Allāh said,

And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs. [8:50]

Allāh said,

keletal, by means of their hands.

While the angels are stretching forth their hands

beating them, until their souls leave their bodies, saying,

“Deliver your souls!” When the disbeliever is near death, the angels will convey the ‘good news’ to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

(After) saying: “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what

you used to say about Allah other than the truth.”

This Ayah means, today, you will be utterly humiliated because you used to invent lies against Allah and arrogantly refused to follow His Ayat and obey His Messengers.

There are many Hadiths, of Mutawatir[1] grade, that explain what occurs when the believers and disbelievers die, and we will mention these Hadiths when explaining Allah’s statement,

"Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter." [14:27]

Allah said next,

"And truly you have come unto Us alone as We created you the first time." [6:94],

and this statement will be said on the Day of Return. In another Ayah, Allah said,

"And they will be set before your Lord in rows, (and Allah will say): ‘Now indeed, you have come to Us as We created you the first time.’" [18:48],

meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allah said,

"You have left behind you all that which We had bestowed on you." [6:94],

The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the Sahih that Allah’s Messenger ﷺ said,

"You say ‘I have given you, and you have spent,’ but it is not so. The Hereafter will be divided into two thirds: a third for the Hereafter, a third for you, and a third for me. So, give me my share first."
The Son of Ḥādīm says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds)? Other than that, you will depart and leave it to the people.aaa

Al-Ḥasan Al-Basri said, "On the Day of Resurrection, the Son of Ḥādīm will be brought, as if he were a golden chariot and Allāh, the Most Honored, will ask, 'Where is what you collected?' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allāh will say to him, 'O Son of Ḥādīm! Where is what you sent forth for yourself (of righteous, good deeds), and he will realize that he did not send forth anything for himself.' Al-Ḥasan then recited the Ayah,

وَلَقَدْ جَهَّزْنَا مَرْجَعًا كَمَا جَعَلْنَا أُوْلَى الْمَرْجَعِ وَرَكَّزْنَا مَا حَوَّلْتُكُمْ وَرَأْيَتُكُمْ

(And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you."

Ibn Abī Ḥātim recorded this statement. Allāh said;

وَلَمْ نَرَى مَعَكَ مَن سَأَلَكُمُ الرَّسُولُ أَمَّمَتُكُمُ النَّارَ وَأَرْضَتُكُمُ الْجَهَرَ

(We see not with you your intercessors whom you claimed to be your partners."

This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allāh will then call them, while the rest of creation is listening,

أَيُّهَا الَّذِيْنَ كُفَّارٌ تَرَشُّدُونَ

(Where are My (so-called) partners whom you used to assert?"

[28:62] And,

«And it will be said to them: 'Where are those that you used to worship. Instead of Allāh? Can they help you or help themselves?'» [26:92-93]

Allāh said here,

«We see not with you your intercessors whom you claimed were partners.»

meaning partners in worship. That is, partners in a share of your worship.

«Now you and they have been cut off»

or, the Āyāh is recited with the meaning: all connections, means, and ties between you and them have been severed.

«and vanished from you» you have lost,

«all that you used to claim» of hope in the benefit of the idols and rivals (you worshipped with Allāh). Allāh said in other Āyāt,

«When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: 'If only we had one more chance to return, we would disown them as they have disowned us.' Thus Allāh will show them their deeds as regret for them. And they will never get out of the Fire.» [2:166-167], and
Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.» [23:101], and

You have taken (for worship) idols instead of Allāh, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.» [29:25], and

And it will be said (to them): “Call upon your partners”, and they will call upon them, but they will give no answer to them.» [28:64], and

And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk…» [10:28] until,

And their invented false deities will vanish from them.» [10:30]
95. Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.

97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayät for people who know.

Recognizing Allah Through Some of His Ayät

Allah states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Ayah,

«Who causes the seed grain and the fruit stone to split and sprout.»

is explained by the next statement,

«Brings forth the living from the dead, and it is He Who brings forth the dead from the living.»

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allah said,

«And a sign for them is the dead land. We gave it life, and We...»
brought forth from it grains, so that they eat thereof. [36:33]
until,

«وَمَا أَنْزَلْنَاهَا وَمَا لَا يَشْمِلُونَ »

«as well as of their own (human) kind (male and female), and
of that which they know not.» [36:36]

Allāh’s statement,

«وَخَلَقْنَا الْخَيْرَاتَ وَالْخَيْرَاتُ الْأَلْبَى »

«and it is He Who brings forth the dead from the living.»

There are similar expressions in meaning such as, He brings
the egg from the chicken, and the opposite. Others said that it
means, He brings the wicked offspring from the righteous
parent and the opposite, and there are other possible
meanings for the Āyah. Allāh said,

«كُلُّمُ اللَّهُ أَحَدًا »

«Such is Allāh,» meaning, He Who does all this, is Allāh, the
One and Only without partners,

«فَأَلَّهُ يُؤْمِنُونَ »

«then how are you deluded away from the truth?»

meaning, look how you are deluded from Truth to the
falsehood of worshipping others besides Allāh. Allāh’s
statement,

«كَانَ الإِسْلَامُ وَمَعَ الْأَوْلَى سَكَانُوْا »

«(He is the) Cleaver of the daybreak. He has appointed the
night for resting.»

means, He is the Creator of light and darkness. Allāh said in
the beginning of the Sūrah,

«وَمَرَّتْ الْيَتَمَّ وَالْبَصَارُ »

«And originated the darkness and the light.»

Indeed, Allāh causes the darkness of the night to disappear
and brings forth the day, thus bringing brightness to the
world and light to the horizon, while dissipating darkness and
ending the night with its depth of darkness and starting the
day with its brightness and light. Allāh said,
**He brings the night as a cover over the day, seeking it rapidly.** [7:54]

In this Ayah, Allah reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allah states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

**He has appointed the night for resting,**

meaning, created darkness, in order for the creation to become halt and rest during it. Allah said in other Ayat,

**By the forenoon. And by the night when it is still.** [93:1-2],

**By the night as it envelops. And by the day as it appears in brightness.** [92:1,2] and,

**And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.** [91:3-4]

Allah's statement,

**...And the sun and the moon for reckoning.**

means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allah said in other Ayat,

**...It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.** [10:5],
It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.» [36:40], And,

«The sun and the moon; and the stars are subjected by His command.» [16:12]

Allah’s statement,

«Such is the measuring of the Almighty, the All-Knowing.»

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allah often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this Ayah above [6:96], and in His statement,

«And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.» [36:37-38]

In the beginning of Surat Hā-Mīm As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allah said:

«And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.» [41:12]

Allah said next,
It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.

Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allāh. Indeed Allāh made them as decorations for the heavens, and to shoot at the Shayātīn, and for directions in the dark recesses of the land and sea.

Then, Allāh said,

We have explained in detail Our Āyāt meaning, We made them clear and plain,

for people who know who have sound minds and are able to recognize the truth and avoid falsehood.

98. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.

99. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different. Look at their fruits when they begin to bear, and Yanīh. Verily! In these things there are signs for people who believe.

Allāh said,

It is He Who has created you from a single person, [6:98]
in reference to Ādam, peace be upon him. In another Āyah, Allāh said;

ٍبِلۡغَتۡنَا لِكُلۡ أَنْمَرَأٍ رَبَّهُ ۖ وُضِعۡنَ مَعَهُ مِنْ عِبَادَتِهِ مُتَّقِينَ ۖ وَلَرَزَعۡنَ مَعَهُ مَنْ مَلِكۡتُواۢ بَيۡنَ يَدۡيَ يَدِهِ وَبَيۡنَ يَدۡيَ يَدِهِ كَمِّيًا

'O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women.' [4:1]

Allāh said,

(Mustaqar and Mustawda')

Ibn Mas‘ūd, Ibn ‘Abbās, Abu ‘Abdur-Rahmān As-Sulāmi, Qays bin Abu Ḥāzim, Mujāhid, ‘Aṭā’, Ibrāhīm An-Nakha‘ī, Aḍ-Ḍāḥák, Qatādah, As-Suddi and ‘Aṭā’ Al-Khurāsānī and others said that,

(Mustaqar), 'in the wombs'. They, or most of them, also said that,

Mustawda', 'in your father's loins'. Ibn Mas‘ūd and several others said that, Mustaqar, means residence in this life, while, Mustawda', means the place of storage after death (the grave).

Allāh's statement,

(And Mustawda',) means, 'in your father's loins'. Ibn Mas‘ūd and several others said that, Mustaqar, means residence in this life, while, Mustawda', means the place of storage after death (the grave).

indeed, We have explained in detail Our revelations for people who understand.

refers to those who comprehend and understand Allāh's Words and its meanings. Allāh said next,

(It is He Who sends down water (rain) from the sky)

in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allâh for His creation. Allâh’s statement,

\textit{And with it We bring forth vegetation of all kinds,} is similar to,

\textit{And We have made from water every living thing.} [21:30]

\textit{And out of it We bring forth green stalks,} green produce and trees, on which We grow seeds and fruits.

\textit{From which We bring forth thick clustered grain.}

lined on top of each other in clusters, like an ear or spike of grain.

\textit{And out of the date-palm and its sprouts come forth clusters} of dates

\textit{hanging low} Within reach and easy to pick. `Ali bin Abi `Asha Al-Walibi said that Ibn `Abbâs said that,

\textit{clusters hanging low} refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarîr.\textsuperscript{[1]}

Allâh’s statement

\textit{And gardens of grapes,} means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-`Hijâz (Western Arabia), and perhaps both are the best fruits in this world. Allâh has reminded His servants of His

\textsuperscript{[1]} At-Tabari 11:576.
favor in making these two fruits for them, when He said,

«And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.» [16:67]
before intoxicating drinks were prohibited, and;

«And We have made therein gardens of date-palms and grapes.» [36:34].

Allâh said,

«Ка́рмун да́ръастан се́неба ва ғабъа менкабо»

«olives and pomegranates, each similar yet different.»
The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatâdah and several others.[1] Allâh’s statement,

«Ашшра аль шкър энна анн маффатта»

«Look at their fruits when they begin to bear, and Yan’ih.»
means, when the fruits become ripe, according to Al-Barâ’ bin ‘Äzib, Ibn ‘Abbâs, Ad-Ḍâḥhâk, ‘Aṭâ’ Al-Khurâsâni, As-Suddi, Qatâdah and others.[2]

This Âyâh means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allâh created. Allâh said,

«Укк алжин фил анлай манжул вин агвам вурху ва жилаб висоан ва ғариз чисанаби исан усул»

«And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.» [13:4]
This is why Allāh said here,

«In these things there are...» O people,

«and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

«for people who believe.» in Allāh and obey His Messengers.

«100. Yet, they join the Jinns as partners in worship with Allāh, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him. Be He Glorified and Exalted above what they attribute to Him.»

Rebuking the Idolators

This Āyah refutes the idolators who worshipped others besides Allāh and associated the Jinns with Him in worship. Glory be to Allāh above this Shirk and Kufr. If someone asks, how did the idolators worship the Jinns, although they only were idol worshippers? The answer is that in fact, they worshipped the idols by obeying the Jinns who commanded them to do so. Allāh said in other Āyāt,

«They invoke nothing but female deities besides Him, and they invoke nothing but Shaytān, a persistent rebel! Allāh cursed him. And he [Shaytān] said: “I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to...»
slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shayṭān as a protector instead of Allāh, has surely suffered a manifest loss. He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān’s promises are nothing but deceptions. [4:117-120] and,

\[\text{أَنْفَجَدُنَّمُ وَرَزْوُنَّهُمُ، أَوْلِيَأْكُةَ بِنَ دُوَيْنِ.}\]

\[\text{Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me?} \] [18:50]

Ibrāhīm said to his father,

\[\text{بَنَأْتُ لَا تَعْبُدُ الْيَهْوَاءَ إِنَّ الْيَهْوَاءَ كَانَ يَهْوَى مَخْيَةً.}\]

\[\text{”O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh).”} \] [19:44]

Allāh said,

\[\text{أَلَمْ أَرْسَلْنَاهُ إِلَيْكُمْ بَيْنَ يَدَيْنَا أَنْ لَمْ نُؤْمِنَ الْيَهْوَاءَ إِنَّهُ لَكَ بَالٌ لَّكَ عَنْدَهُمَا. أَلَّا إِنَّ فَتَيْطَرَةَ خَالِدَةً.}\]

\[\text{Did I not ordain for you, O Children of Ādām, that you should not worship Shayṭān. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.} \] [36:60-61]

On the Day of Resurrection, the angels will proclaim,

\[\text{سُبْحَانَكَ أَنْتَ رَبُّنَا مِنْ دُونِهِمَا. فَإِنَّكَ بَشَرَّ أَقْدَامَ أَصَبْحُوهُمُ بِمَآءَ مُؤْسِفَةَ.}\]

\[\text{Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.} \] [34:41]

This is why Allāh said here,

\[\text{وَلَبَى مَا يَمَّنُونَ، وَلَيْسَ لَهُمْ أَحَدٌ مِّنْهُمْ مَّتَامُ الْحَقَّ.}\]

\[\text{Yet, they join the Jinns as partners in worship with Allāh, though He has created them.} \] [6:100],

Alone without partners. Consequently, how is it that another deity is being worshipped along with Him? As Ibrāhīm said,

\[\text{قَالَ إِنَّكَ مَنْ يَهْوَى. وَلَهُ خُلُقُكَ وَمَا تَسَلَّى.}\]
“Worship you that which you (yourselves) carve? While Allâh has created you and what you make!” [37:95-96]

Allâh alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allâh said next,

“And they Kharaqû (attribute falsely) without knowledge, sons and daughters to Him.”

Allâh mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with ‘Uzayr, the Christians with Isâ and the Arab pagans with the angels whom they claimed were Allâh’s daughters. Allâh is far holier than what the unjust, polytheist people associate with Him. The word, Kharaqû, means ‘falsely attributed, invented, claimed and lied’, according to the scholars of the Salaf. Allâh’s statement next,

“Be He Glorified and Exalted above (all) that they attribute to Him.”

means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

101. He is the Bâdi’ (Originator) of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.

Meaning of Bâdi’

“He is the Bâdi’ of the heavens and the earth”

Meaning He originated, created, invented and brought them into existence without precedence, as Mujâhid and As-Suddi said.[1] This is why the word for innovation - Bid’ah - comes

from it, because it is something that did not have a precedence.

"Has He ever brought forth a son?"

How can He have children when He has no wife?

for the child is the offspring of two compatible spouses. Allāh does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allāh said;

"And they say: 'The Most Beneficent (Allāh) has begotten a son.' Indeed you have brought forth (said) a terrible evil thing."

[19:88-89], until,

"And everyone of them will come to Him alone on the Day of Resurrection."

[19:95].

"He created all things and He is the All-Knower of everything."

He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him? How can He have a
child then? Verily, Allāh is Glorified above having a son.

102. Such is Allāh, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.

103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).

**Allāh is Your Lord**

Allāh said,

*(زَيْكِمُ اللَّهُ رَزَيْكُمُ) *

*(Such is Allāh, your Lord!)* Who created everything and has neither a son nor a wife,

*(لَا إِلَهَ إِلَّا هُوَ كُلُّ سُبْحَانَهُ مَحْفُوظُ) *

*(None has the right to be worshipped but He, the Creator of all things. So worship Him.)*

 Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allāh has neither descendants, nor ascendants, wife, equal or rival,

*(وَهُوَ عَلَى كُلٍّ شَهِيدُ وَحَسَبُ) *

*(And He is the Guardian over all things.)* meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night.

**Seeing Allāh in the Hereafter**

Allāh said,

*(لَا تَدْرِسُهُ الْأَبْصَارُ) *

*(No vision can grasp Him)* in this life. The vision will be able to look at Allāh in the Hereafter, as affirmed and attested to by the numerous Hadiths from the Prophet ﷺ through authentic chains of narration in the collections of the Šahīhs, Musnad
and Sunan collections. As for this life, Masrūq narrated that ‘Ā’ishah said, “Whoever claims that Muḥammad ﷺ has seen his Lord, will have uttered a lie against Allāh, for Allāh the Most Honored, says,

\[
\text{«َلا َنَمْتُ يَدَّرِيكَ َالَّذِينَ يَنْتَهُونَ َنوْسَمًِّا.»[1]}
\]

‘No vision can grasp Him, but His grasp is over all vision.’”

In the Ṣahīh (Muslim) it is recorded that Abu Mūsā Al-Ash’ari narrated from the Prophet ﷺ,

\[
\text{إِنَّ َالَّهَ لَا يَنْتَهُو وَلَا يَنْتَيْخَدُ. لَكُنَّ يَتِبَعُونَ َفَََٰهُمُ َالْيَوْمِ َهُمْ َكَيْبُونَ َفَيْتَلُونَ، يَسْتَيْقِضُونَ َفَيْتَلُونَ، يَفْتَرِفُونَ َفَيْتَلُونَ، يَعْرَفُونَ َفَيْتَلُونَ، يَتَفَكَّرُونَ َفَيْتَلُونَ، يَزْمَحُونَ َفَيْتَلُونَ، يَكْذِبُونَ َفَيْتَلُونَ.}
\]

‘Verily, Allāh does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light – or Fire – and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.’[2]

In the previous [revealed] Books there is this statement, “When Mūsā requested to see Him, Allāh said to Mūsā: ‘O Mūsā! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.’” Allāh said,

\[
\text{«َبُتْ َصُدُقًا وَذَلِكَ َفِي ذَنٍّ وَلَٰكُمْ َمَا أَسْلَمْتُ َفِيهِ.»}
\]

‘So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: “Glory be to You, I turn to You in repentance and I am the first of the believers.”’ [7:143].

These Āyāt, Ḥadīths and statements do not negate the fact

---


that Allāh will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are.

The Mother of the Faithful, ‘Ā’ishah, used to affirm that Allāh will be seen in the Hereafter, but denied that it could occur in this life, mentioning this Āyah as evidence,

\[
\text{لا تَدْرَيْهُ الْأَمْكَرَ وَهُوَ يَدْرَيْهُ الْأَمْكَرَ} \\
\text{No vision can grasp Him, but His grasp is over all vision.}
\]

Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificence as He is, for that is not possible for any human, angel or anything created. Allāh’s statement,

\[
\text{وَهُوَ يَدْرَيْهُ الْأَمْكَرَ} \\
\text{but His grasp is over all vision.}
\]

means, He encompasses all vision and He has full knowledge of them, for He created them all. In another Āyah, Allāh said;

\[
\text{لَا يَدْرَا مِنْ خَلْقٍ وَهُوَ الْلَّطِيفُ الْقَهِيرُ} \\
\text{Should not He Who has created know? And He is the Most Subtle, Well Acquainted (with all things).} \quad [67:14]
\]

It is also possible that ‘all vision’ refers to those who have the vision. As-Suddi said that Allāh’s statement,

\[
\text{لا تَدْرَيْهُ الْأَمْكَرَ وَهُوَ يَدْرَيْهُ الْأَمْكَرَ} \\
\text{No vision can grasp Him, but His grasp is over all vision.}
\]

means, “Nothing sees Him (in this life), but He sees all creation.” Abu Al-‘Āliyah said that Allāh’s statement,

\[
\text{وَهُوَ الْلَّطِيفُ الْقَهِيرُ} \\
\text{He is the Most Subtle, Well-Acquainted (with all things).}
\]

means, “He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place.” Allāh knows best. In another Āyah, Allāh mentions Luqmān’s advice to his son,

\[
\text{يَبْنِي إِنِّي إِنَّ اللَّهَ يَوْمَ يَقُولُنَّ بِمَنْ خَلَقَ مَنْ خَلَقَهُ مَكَانَ في صَغَّرِي أَوْ فِي أَضْخَمِي أَوْ فِي الأَرْضِ} \\
\text{بِيَاتِي بُيُوُنَّ إِنَّ اللَّهُ لَطِيفُ خَبِيرُ} \quad [31:29]
\]

\[
\text{O my son! If it be (anything) equal to the weight of grain of}
\]
mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Most Subtle, Well Acquainted. [31:16]

104. Verily, Basā’ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Hafiz over you.

105. Thus We explain variously the verses so that they (the disbelievers) may say: “You have Darasta (studied)” and that We may make the matter clear for the people who have knowledge.

The Meaning of Basā’ir

Basā’ir are the proofs and evidences in the Qur’ān and the Message of Allah’s Messenger ﷺ. The Ayah,

\(\text{وَمَا آتَيْنَاهُمْ فِدَائِهِمْ} \)

(“so whosoever sees, will do so for (the good of) himself.”) is similar to,

\(\text{وَمَا آتَيْنَاهُمْ فِدَائِهِمْ} \)

(“So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.”) [10:108]

After Allah mentioned the Basā’ir, He said,

\(\text{وَمَا آتَيْنَاهُمْ فِدَائِهِمْ} \)

(“And whosoever blinds himself, will do so against himself.”) meaning, he will only harm himself. Allah said,

\(\text{وَمَا آتَيْنَاهُمْ فِدَائِهِمْ} \)

(“Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.”) [22:46]
neither responsible, nor a watcher over you. Rather, I only convey, Allāh guides whom He wills and misguides whom He wills. Allāh said,

«Thus We explain variously the verses...» [6:105], meaning, just as We explained the Āyāt in this Sūrah, such as explaining Tawḥīd and that there is no deity worthy of worship except Allāh. This is how We explain the Āyāt and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, ‘O Muhammad! You have Dārasta with those who were before you from among the People of the Book and learned with them’. Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr and Aḍ-Ḍaḥḥāk said similarly.¹ At-Ṭabarānī narrated that ‘Amr bin Kaysan said that he heard Ibn ‘Abbās saying, “Dārasta, means, ‘recited, argued and debated.’”² This is similar to Allāh’s statement about the denial and rebellion of the disbelievers,

«Those who disbelieve say, “This (the Qur’ān) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie.” And they say, “Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.”» [25:4–5]

Allāh described the chief liar of the disbelievers [Al-Walid bin Al-Mughirah Al-Makhzūmi],

«Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then

¹ At-Ṭabarī 12:27.
² At-Ṭabarānī 11:137.
he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, “This is nothing but magic from that of old. This is nothing but the word of a human being!” [74:18-25]

Allāh said next,

«وإنّما أنزلت لٍمّا يعلمون»

«And that We may make the matter clear for the people who have knowledge.»

The Āyah means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allāh’s wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allāh said in other Āyāt,

«فَيُعِبِّرُ يَوْمَ يَقُومُ الْيَمِينِ يِبَرُّ يُبِيرُ كَبِيرًا»

«By it He misleads many, and many He guides thereby.» [2:26], and;

«لَيَجْعَلْ مَا بِيْنَ الْيَتِمَّينِ وَيَسَّرُّ الْيَتِيمَاتِ بِالْمَرْضِ وَالْفَالِقَةِ لَيْثَ مَنْ طَعَنَ»

«That He (Allāh) may make what is thrown in by Shaytān a trial for those in whose hearts is a disease and whose hearts are hardened.» [22:53] and,

«وَإِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْمُشْرِكِينَ إِلَى سَبِيلٍ مُسْتَقِيمٍ»

«And verily, Allāh is the Guide of those who believe, to the straight path.» [22:54],

«وَمَا سَخَّرَ اللَّهُ لِقَوْمِهِ اِلَّذِينَ كَفَرُوا وَكَذَبُوا وَرَكَبُوا الْيَتِيمَاتِ وَالْعَفَّةَ وَلَبِسُوا الْكَلْبَاتِ وَزَجَّوا الْأَشْرَى وَذَكَّرُوا اللَّهَ فِي غَيْبَهِ وَكَفَّارًا مَا آذَهُ اللَّهُ إِلَّا أَنَّهَا لَمْ تَفْلِقَ وَلَا يَبْعَثُ رَبُّهُ مُحْتَذِهِ مِنْ فَتَهَّةٍ يَا بُلَيْكَ رَبُّكَ إِنَّا نَسَى»

«And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the
believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, “What does Allah intend by this example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He.» [74:31], and;

«وَنَزَعْنَاهُمْ مِنَ الْخَيْرِينَ مَا هُوَ بِنَيَّةٌ وَرَحْمَةٌ لِلذَّكَرِينَ وَلَا يَبْتَغُونَ الْخَيْرَةَ إِلَّا حَسَابَهُمْ}

«And We send down in the Qur’an that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.» [17:82], and,

«قُلْ هُوَ الْبَيِّنَاتُ مَآ أُوْلِدَ مَدْ عَـزَّ وَجَلَّ وَأَلْبَىَ لَنَبْرِمْهُ فِي مَا يَقْتُلُ وَنَقْبُ عَلَيْهِمْ

وَعَسَىُ أُولِّي الْأَمْرِ بِخَادِمُهُ مِنْ كَفَّارٍ يَبْسُطُونَ

«Say, “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.”» [41:44]

There are similar Ayat that testify that Allah sent down the Qur’an as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur’an.

«أَنْبِئَنَّكُمَا أَيُّهَا الْيَهُودُ وَأَيُّهَا الْمَغْيَرُونَ مِنْ آيَاتِنَا ذُرُّوتُكُمَا وَأَيَّهَا النَّاسُ فَاتَّقُوا

赏析 وأَنْبِئُوا بِحَقٍّ عَلَيْهِمْ خُفُفًا وَأَنْعُمُوا بِهِمْ فَكِيلًا

» 106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.

» 107. Had Allah willed, they would not have taken others besides Him in worship. And We have not made you Haiz over them nor are you set over them to dispose of their affairs.

**The Command to Follow the Revelation**

Allah commands His Messenger ☞ and those who followed his path,

«أَنْبِئَنَّكُمَا أَيُّهَا الْيَهُودُ وَأَيُّهَا الْمَغْيَرُونَ

«Follow what has been inspired to you from your Lord,» meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt,
and there is no deity worthy of worship except Him,

\( \text{and turn aside from the idolators} \) meaning, forgive them, be forbearing and endure their harm until Allāh brings relief to you, supports you and makes you triumphant over them. Know - O Muḥammad ﷺ - that there is a wisdom behind misleading the idolators, and that had Allāh willed, He would have directed all people to guidance,

\( \text{Had Allāh willed, they would not have taken others besides Him in worship.} \)

Allāh's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allāh's statement,

\( \text{And We have not made you Ḥafīz over them.} \) means, a watcher who observes their statements and deeds,

\( \text{Nor are you set over them to dispose of their affairs.} \) or to control their provision. Rather, your only job is to convey, just as Allāh said,

\( \text{So remind them, you are only one who reminds. You are not a dictator over them.} \) [88:21-22] and,

\( \text{Your duty is only to convey and on Us is the reckoning.} \) [13:40]

\( \text{And insult not those whom they worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to} \)
their Lord is their return and He shall inform them of all that they used to do.

The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh

Allāh prohibits His Messenger ﷺ and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allāh, none has the right to be worshipped but He.

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented on this Ayah [6:108]; “They (disbelievers) said, ‘O Muḥammad! You will stop insulting our gods, or we will insult your Lord.’ Thereafter, Allāh prohibited the believers from insulting the disbelievers’ idols,

قَتَّلُوا اَللَّهَ عَدْوًا يُفْسِرُ عِلَمَ ۖ

lest they insult Allāh wrongfully without knowledge.\(^1\)

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah said, “Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allāh wrongfully without knowledge. Allāh revealed,

ۚ وَلاَ تَسَبَّبُوا الْدِّيَابِرَ يُذْهَبُونَ مِن ذَوْنِ الْحَمْدِ

(And insult not those whom they worship besides Allāh.\(^2\))

On this same subject – abandoning what carries benefit to avert a greater evil – it is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

ۚ مَلَعْنُوا مِنْ سَبْبٍ وَالذِّيْهِ

“Cursed is he who insults his own parents!”

They said, “O Allāh’s Messenger! And how would a man insult his own parents?” He said,

ۣۢیَبَّ أَبَا الرَّجُلِ فَیَبَّ أَبَا وَیَبَّ أَمَّةَ ۢیَبَّ أَمَّهُ ۢیَبَّ أَمَّهُ

---

\(^1\) At-Ṭabari 12:34.

«He insults a man’s father, and that man insults his father, and insults his mother and that man insults his mother.»[1]

Allah’s statement,

«Thus We have made fair seeming to each people its own doings;»

means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allah’s is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

«Then to their Lord is their return,» gathering and final destination,

«And He shall then inform them of all that they used to do.»

He will compensate them for their deeds, good for good and evil for evil.

«And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: “Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe?”»

«And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.»

**Asking for Miracles and Swearing to Believe if They Come**

Allah states that the idolators swore their strongest oaths by Allah,

that if there came to them a sign… a miracle or phenomenon,

they would surely believe therein. affirming its truth,

Say: "Signs are but with Allāh." [6:109]

meaning: Say, O Muḥammad ﷺ - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allāh. If He wills, He sends them to you, and if He wills, He ignores your request." Allāh said next,

And what will make you perceive that (even) if it came, they will not believe?

It was said that ‘you’ in ‘make you perceive’ refers to the idolators, according to Mujāhid. In this case, the Āyah would mean, what makes you – you idolators – perceive that you are truthful in the vows that you swore? Therefore, in this recitation, the Āyah means, the idolators will still not believe if the sign that they asked for came. It was also said that ‘you’ in, ‘what will make you perceive’, refers to the believers, meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come. Allāh also said,

“What prevented you (O Iblīs) that you did not prostrate, when I commanded you?” [7:12] and,

And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again). [21:95]

These Āyāt mean: What made you, O Iblīs, refrain from prostrating, although I commanded you to do so, and, in the
second Āyah, that village shall not return to this world again. In the Āyah above [6:109], the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Āyāt came to them they would believe?

Allāh said next,

«وَتَّلِبُواْ أَنْفُسَهُمْ وَأَصِيبُوْمُ كَمَا لَمْ يَجِدُواْ يَوْمَ الْحَوْرَآءَ»

«(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,)»

Al-‘Awfi said that Ibn ‘Abbās said about this Āyah, “When the idolators rejected what Allāh sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit).”¹¹ Mujāhid said that Allāh’s statement,

«وَتَّلِبُواْ أَنْفُسَهُمْ وَأَصِيبُوْمُ»

«(and We shall turn their hearts and their eyes away,)»

means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by ‘Ilkrimah and ‘Abdur-Raḥmān bin Zayd bin Aslam. ‘Ali bin Abī Ṭalḥah said that Ibn ‘Abbās said, “Allāh mentions what the servants will say before they say it and what they will do before they do it. Allāh said;

«وَلاَ يَنْفِسَكُمْ مِنْ غَيْبِهِ»

«(And none can inform you like Him Who is the All-Knower.)» [35:14] and,

«أَنْ تَفَرَّقَتْ بُصُورَتُكُمْ عَلَى مَا فَرَّقْتُ بِنَفْسِكُمْ فِي جِنََّتِ اللَّهِ»

«(Lest a person should say, “Alas, my grief that I was undutiful to Allāh.”)» [39:56] until,

«أَلَوْ أُنْفِسْتُ لِصَدْرِكَ فَأَكُونِينَ مِنَ الْمُتَّقِينِ»

«(“If only I had another chance, then I should indeed be among the doers of good.”)» [39:58].

So Allāh, glory be to Him, states that if they were sent back

¹¹ Aţ-Tabari 12:44.
to life, they would not accept the guidance,

But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.» [6:28]

Allâh said,

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.

meaning: If they were sent back to this life, they would be prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.»[1] Allâh said,

and We shall leave them...» and abandon them,

(in their trespass...) meaning, disbelief, according to Ibn ‘Abbâs and As-Suddi. Abu Al-‘Âliyah, Ar-Rabi' bin Anas and Qatâdah said that ‘their trespass’ means, ‘their misguidance’.

to wander blindly) or playfully, according to Al-A'mash. Ibn 'Abbās, Mujāhid, Abu Al-‘Aliyāh, Ar-Rābī‘, Abu Mālik and others commented, “to wander in their disbelief.”

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allāh willed, but most of them behave ignorantly.

Allāh says: ‘Had We accepted what the disbelievers asked for,’ that is – those who swore their strongest oaths by Allāh that if a miracle came to them they would believe in it – ‘had We sent down angels,’ to convey to them Allāh’s Message, in order to support the truth of the Messengers, as they asked, when they said,

or you bring Allāh and the angels before (us) face to face.
[17:92]

They said: “We shall not believe until we receive the like of that which the Messengers of Allāh had received.” [6:124] and,

And those who expect not a meeting with Us said: ‘Why are not the angels sent down to us, or why do we not see our Lord?’ Indeed they think too highly of themselves, and are scornful with great pride. [25:21]

Allāh said,

and the dead had spoken unto them.

This is, to inform them of the truth of what the Messengers brought them;
(and We had gathered together all things before them,)
before their eyes, as ‘Ali bin Abi Ṭalhah and Al-‘Awfī reported from Ibn ‘Abbās. This is the view of Qatādah and ‘Abdūr-Rahmān bin Zayd bin Aslam. This Āyāh means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

(they would not have believed, unless Allāh willed,)
for guidance is with Allāh not with them. Certainly, Allāh guides whom He wills and misguides whom He wills, and He does what He wills,

(He cannot be questioned about what He does, while they will be questioned.) [21:23],

This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allāh said,

(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]

(112. And so We have appointed for every Prophet enemies – Shayātīn among mankind and Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.)

(113. And Tasghā to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that
they may remain pleased with it, and that they may commit what they are committing.

Every Prophet Has Enemies

Alläh says, just as We made enemies for you, O Muḩammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Alläh said in other Āyāt:

Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt... [6:34], and,

Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. [41:43] and,

Thus have We made for every Prophet an enemy among the criminals. [25:31].

Waraqah bin Nawfal said to Alläh's Messenger ﷺ, "None came with what you came with but he was the subject of enmity."[1]

Alläh's statement,

Shayāṭīn among mankind... refers to,

enemies... meaning, the Prophets have enemies among the devils of mankind and the devils of the Jinns. The word, Shaytān, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the Shayāṭīn, may Alläh humiliate and curse them, from among mankind and the Jinns oppose the Messengers. 'Abdur-Razzāq said that Ma'mar

[1] Al-Bukhārī no: 3
narrated that Qatādah commented on Allāh’s statement,

\[
\text{Shayātīn (devils) among mankind and Jinn...}
\]

“There are devils among the Jinns and devils among mankind who inspire each other.”

Allāh’s statement,

\[
\text{inspiring one another with adorned speech as a delusion.}
\]

means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it,

\[
\text{If your Lord had so willed, they would not have done it.}
\]

for all this occurs by Allāh’s decree, will and decision, that every Prophet had enemies from these devils,

\[
\text{so leave them alone with their fabrications.}
\]

and lies. This Āyah orders patience in the face of the harm of the wicked and to trust in Allāh against their enmity, for, “Allāh shall suffice for you (O Muḥammad) and aid you against them.” Allāh’s statement,

\[
\text{And Taṣghā to it.}
\]

means, according to Ibn ‘Abbās, “incline to it.”[1]

\[
\text{the hearts of those who do not believe in the Hereafter...}
\]

their hearts, mind and hearing. As-Suddī said that this Āyah refers to the hearts of the disbelievers.[2]

\[
\text{And that they may remain pleased with it.}
\]

they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allāh said in other Āyāt,

\[
\text{So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell!} \quad [37:161-163]
\]

\[
\text{Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.} \quad [51:8-9]
\]

Allāh said;

\[
\text{And that they may commit what they are committing.}
\]

meaning, "let them earn whatever they will earn", according to 'Ali bin Abī Taḥāhah who reported this from Ibn 'Abbās.\footnote{At-Ṭabari 12:59} As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."\footnote{At-Ṭabari 12:60}

\[
\text{114. [Say:] "Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book, explained in detail. Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt."}
\]

\[
\text{115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.}
\]

Allāh tells His Prophet ﷺ to say to these polytheists who worship others besides Allāh,
(Shall I seek a judge other than Allāh...) between you and I,

while it is He Who has sent down unto you the Book,

explained... in detail,

and those unto whom We gave the Scripture the Jews and the Christians,

know that it is revealed from your Lord in truth.

because the previous Prophets have conveyed the good news of you coming to them. Allāh’s statement,

So be not you of those who doubt. is similar to His other statement,

So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). [10:94]

The conditional ‘if’ in this Āyah does not mean that ‘doubt’ will ever occur to the Prophet . Allāh said,

And the Word of your Lord has been fulfilled in truth and in justice.

Qatādah commented, “In truth concerning what He stated and in justice concerning what He decided.”[1] Surely, whatever Allāh says is the truth and He is Most Just in what

[1] At-Ṭabari 12:63
He commands. All of Allāh's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allāh said in another Āyah,

inquilam

He commands them with good; and forbids them from evil... [7:157] until the end of the Āyah.

None can change His Words. meaning, none can avert Allāh's judgment whether in this life or the Hereafter,

And He is the All-Hearer, Hearing, His servants' statements,

The All-Knower, of their activities and lack of activity, Who awards each according to their deeds.

116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjecture, and they do nothing but lie.

117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.

Most People are Misguided

Allāh states that most of the people of the earth, are misguided. Allāh said in other Āyāt,

inquilam

And indeed most of the men of old went astray before them. [37:71] and,

inquilam

And most of mankind will not believe even if you eagerly desire it. [12:103]
They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.  

They follow nothing but conjecture, and they do nothing but lie.  

Thus, they fulfill Allāh's decree and decision concerning them,

And He knows best the rightly guided. He facilitates that for them, all of them are facilitated for what He created them.

118. So eat of that on which Allāh's Name has been mentioned, if you are believers in His Āyāt.

119. And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows
Allowing What was Slaughtered in the Name of Allah

This is a statement of permission from Allah, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allah’s Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols.

Allah next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

﴿وَمَنْ كَتَمَ أَنْصَلَّى وَمَنْ دُقَّرَ أَنْبِيَاتُ عِنْدَ اللَّهِ وَحَدَّ فَتَمَّلَّ كَلِمَتُهَا حَكِيمًا﴾

<And why should you not eat of that on which Allah’s Name has been mentioned, while He has explained to you what is forbidden to you…>

meaning, He has explained and made clear to you what He has prohibited for you in detail,

﴿إِلَّا مَا أَضْطُرْتُ نَبِيًّا إِلَيْهِ﴾

<except under compulsion of necessity.>

In which case, you are allowed to eat whatever you can find. Allah next mentions the ignorance of the idolaters in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allah’s Name was mentioned when slaughtering them. Allah said,

﴿وَإِنَّ كَيْبَرْتُ لِيَقْلُوُنَّ يَلِدُوا أَضْعَفَهُمْ يَقْتُلُوا إِنَّ رَبِّي هُوَ أَعْلَمُ بِالْمَكَابِرِينَ﴾

<And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.>

He has complete knowledge of their transgression, lies and inventions.

﴿وَذَلِكَ ذَٰلِكَ حَيَاطَتُ الْإِنْفِرْ وَتَبَاطِعَةْ يَهُوَ الْأَبْيَضُ الْخَيْبَةُ الْأَيْمَ سَجَّزْنَهَا وَمَا كَانَوا يَعْلَمُونَ﴾

<120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.>
Mujāhid said that,


(Leave evil, open and secret...)

refers to all kinds of sins committed in public and secret.[1] Qatādah said that,


(Leave sin, open and secret...)

encompasses sins committed in public and secret, whether few or many.[2] In another statement, Allāh said,


(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (evil sins) whether committed openly or secretly."
[7:33]

This is why Allāh said,


(Verily, those who commit sin will get due recompense for that which they used to commit.)

Whether the sins they committed were public or secret, Allāh will compensate them for these sins. Ibn Abī Hātim recorded that An-Nawwās bin Samān said, "I asked Allāh's Messenger about Al-Ithm. He said,

«The sin is that which you find in your heart and you dislike that people become aware of it.»[3]

121. Eat not of that on which Allāh's Name has not been pronounced, for surely it is disobedience. And certainly, the Shayāṭīn do inspire their friends to dispute with you, and if you

[1] At-Ţabari 12:73
obey them, then you would indeed be polytheists.

The Prohibition of what was Slaughtered in other than Allâh’s Name

This Ayah is used to prove that slaughtered animals are not lawful when Allâh’s Name is not mentioned over them – even if slaughtered by a Muslim. The Ayah about hunting game,

«So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allâh over it.» [5:4] supports this. The Ayah here emphasized this ruling, when Allâh said,

«أَرْسِلْ فَلَبِّ نَعْمَةُ رَبِّكَ وَذُكِّرْ اسْمَ اللَّهِ عَلَيْهِ فَكُلُّ مَا أَنْسَكُ اللَّهَ عَلَيْكَ»

«for surely it is disobedience.»

They say that “it” refers to eating it, and others say that it refers to the sacrifice for other than Allâh. There are various Hadîths that order mentioning Allâh’s Name when slaughtering and hunting. The Hadîth narrated by ‘Adî bin Ḥâtim and Abu Tha’labah (that the Prophet ﷺ said);

«إِذَا أُرِسِلْ فَلَبِّ نَعْمَةُ رَبِّكَ وَذُكِّرْ اسْمَ اللَّهِ عَلَيْهِ فَكُلُّ مَا أَنْسَكُ اللَّهَ عَلَيْكَ»

«When you send your trained hunting dog and mention Allâh’s Name on releasing it, then eat from whatever it catches for you.»

This Hadîth was collected in the Two Sahîhs.[1] The Râfi’ bin Khadij narrated that the Prophet ﷺ said;

«فَإِنَّا أُنْهَرْنَكَ الدَّمَ وَذُكِّرْ اسْمَ اللَّهِ عَلَيْهِ فَكُلُّ مَا أَنْسَكُ اللَّهَ عَلَيْكَ»

«You can use what would make blood flow (i.e., slaughter) and you can eat what is slaughtered and the Name of Allâh is mentioned at the time of slaughtering.»

This Hadîth was also collected in the Two Sahîhs.[2] Ibn Mas‘ûd narrated that Allâh’s Messenger ﷺ said to the Jinns.

اللَّهُمَّ كُلْ عَظْمٌ ذُكِّرْ اسْمٌ اللَّهِ عَلَيْهِ

(For food) you have every bone on which Allāh’s Name was mentioned on slaughtering. Muslim collected this Ḥadīth.\(^1\)

Jundub bin Sufyān Al-Bajali said that the Messenger of Allāh ﷺ said,

\[
\text{من ذبح قبل أن يُضِلّي فِي ذَبْحِكَ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يُذْبِحْ ذَبْحَهُ خَلَّ ضِيَائِكَ فِي ذَبْحِكَ يَاسمِ الله}
\]

Whoever slaughtered before he prayed (the ‘Īd prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allāh’s Name. The Two Šaḥīths recorded this Ḥadīth.\(^2\)

The Devil’s Inspiration

Allāh said,

\[
\text{وَأَنَّ الشَّيْطَانَ لَيْجُوَّدُ إِلَى أَوَّلِ الْيَوْمِ لِيَجْنَوَّمُ}
\]

And certainly, the Shayātīn do inspire their friends to dispute with you.

Ibn Abī Ḥātim recorded that Abu Išāq said that a man said to Ibn ‘Umar that Al-Mukhtār claimed that he received revelation. So Ibn ‘Umar said, “He has said the truth,” and recited this Āyah,

\[
\text{وَأَنَّ الشَّيْطَانَ لَيْجُوَّدُ إِلَى أَوَّلِ الْيَوْمِ}
\]

And certainly, the Shayātīn do inspire their friends...

Abu Zamīl said, “I was sitting next to Ibn ‘Abbās at a time when Al-Mukhtār bin Abī ‘Ubayd was performing Ḥajj. So a man came to Ibn ‘Abbās and said, ‘O Ibn ‘Abbās! Abu Išāq (Al-Mukhtār) claimed that he received revelation this night.’ Ibn ‘Abbās said, He has said the truth.’ I was upset and said, Ibn ‘Abbās says that Al-Mukhtār has said the truth?’ Ibn ‘Abbās replied, There are two types of revelation, one from

\[^{1}\) Muslim 1:332

\[^{2}\) Fath Al-Bāri 9:546 and Muslim 3:1551

\[^{3}\) Ibn Abī Ḥātim 4:1379
Allāh and one from the devil. Allāh’s revelation came to Muhammad ﷺ, while the Shayṭān’s revelation comes to his friends.’ He then recited,

﴿ۧ۝ۧ۝ۧ۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝۝
among scholars of the Salaf.\footnote{At-\textit{Tabari} 12:80}

\textbf{Giving Preference to Anyone’s Saying Over the Legislation of Allāh is \textit{Shirk}}

Allāh’s statement,

\begin{quote}
\begin{quote}
\textit{\textit{Wājīn Allāhū wa Allāhu kālimū}}
\end{quote}
\end{quote}
\begin{quote}
\textit{and if you obey them, then you would indeed be polytheists.}
\end{quote}
\end{quote}

means, when you turn away from Allāh’s command and Legislation to the saying of anyone else, preferring other than what Allāh has said, then this constitutes \textit{Shirk}. Allāh said in another \textit{Āyah},

\begin{quote}
\begin{quote}
\textit{\textit{Amr kālimū wa fikrīna mīrīna na\textit{a}}}
\end{quote}
\end{quote}
\begin{quote}
\textit{They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh.}\footnote{Tuhfat Al-\textit{A\textit{hwa}}dhi 8:492}[9:31]
\end{quote}
\end{quote}

In explanation of this \textit{Āyah}, At-Tirmidhī recorded that ‘Adi bin Ḥātim said, “O Allāh’s Messenger! They did not worship them.” The Prophet ﷺ said,

\begin{quote}
\begin{quote}
\textit{\textit{Abī} \textit{Ibnihām} \textit{Aḥlulāh} \textit{Al\textit{a}rān} \textit{Wājīn} \textit{Aulāmāh} \textit{Anā Aulāmāh} \textit{Al\textit{a}rān} \textit{Abī} \textit{Ibnihām}}
\end{quote}
\end{quote}
\begin{quote}
\textit{Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.}\footnote{At-\textit{Tabari} 12:80}
\end{quote}
\end{quote}

\footnote{122. Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men – like him who is in the darkness from which he can never come out? Thus it is made fair seeming to the disbelievers that which they used to do.}
The Parable of the Disbeliever and the Believer

This is an example that Allāh has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allāh brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers,

وَجَعَلْنا لَمْ نُورًا يَنْشَئَ يَوْمًا في الْقَآئِمِ

And set for him a light whereby he can walk amongst men.

for he became guided to where he should go and how to remain on the correct path. The light mentioned here is the Qur’ān, according to Ibn ‘Abbās, as Al-‘Awfī and Ibn Abī Ṭālīhah reported from him. As-Suddi said that the light mentioned here is Islām. Both meanings are correct.

كَنَّ مَنَّنا فِي الْقَآئِمِ

Like him who is in the darkness of ignorance, desires and various types of deviation,

لَيْسَ خَارِجًا بِنَبَتِهَا

From which he can never come out? for he is unable to find a way out from what he is in. In Musnad Ahmad, it is recorded that the Prophet ﷺ said;

إِنَّ اللَّهَ خَلَقَ خَلْقَهُ في ظَلَمَةٍ ثُمُّ زَمَّ عَلَيْهِمُ مِنْ نُورٍ فَمَنْ أُضَاهَرَ ذلِكَ النُّورُ

المتَّقِينَ وَمَنْ أَخْطَأَ فَغَلِبَهُ

Allāh created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.

Allāh said in other Āyāt,

خُلِقَتْ وَإِنَّ الْأَلْبَتَةَ نَعْمَاءًا بِعَفْرَهُمْ مِنْ الْقَآئِمِ إِلَى الْأُوْلِيَاءِ وَذَلِكَ كَرِيْباً أَرْسَالَهُمْ انْفَضَأَتْ بَيْنَ الْمَيْمَانِ مُثَابَتَ بَيْنَ الْأَلْبَاتِ

Allāh is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are Tāghūt, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. [2:257], and

Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way? [67:22], and

The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed? [11:24], and,

Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun’s heat. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in the graves. You are only a warner. [35:19-23]

There are many other Āyāt on this subject. We explained before why Allāh mentioned the light in the singular sense and the darkness in the plural sense when we explained the Āyah at the beginning of the Sūrah,

And originated the darknesses and the light. [6:1]

Allāh’s statement,

Thus it is made fair seeming to the disbelievers that which they used to do. means, We made their ignorance and misguidance appear fair to them, as Allāh decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.
123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.

124. And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah received." Allah knows best with whom to entrust His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to plot.

Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allah says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allah, and oppose and defy you in your town, O Muhammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.’ Allah said in other Ayat,

123. And thus We have made for every Prophet an enemy among the criminals. [25:31]

Allah said,

124. And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein. [17:16]

meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them. It was also said that, "We send a definite order", in the last Ayah means, “We decree for them,” as Allah stated here
Ibn Abī Ṭalḥah reported that Ibn ‘Abbās explained the Āyah...

"...great ones of its wicked people to plot therein." “We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment.”

Mujāhid and Qatādah said that in the Āyah,

〈great ones〉 refers to leaders.[1] I say that this is also the meaning of Allāh’s statements,

And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them, said: “We believe not in what you have been sent with.” And they say: "We have too much wealth and too many children and we are not going to suffer punishment." > [34:34-35]

And,

And similarly, We sent not a warner before you to any town but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.” > [43:23]

‘Plot’ in the Āyah [6:123] refers to beautified speech and various actions with which the evil ones call to misguidance. Allāh said about the people of Prophet Nuḥ, peace be upon him,

And they have plotted a mighty plot. [71:22]

Allah said,

But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers." And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals for Him!" [34:31-33].

Ibn Abi Haitham reported that Ibn Abi 'Umar said that Sufyan said, "Every 'plot' mentioned in the Qur'an refers to actions." Allah's statement,

But they plot not except against themselves, and they perceive (it) not.

means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them. Allah said in other Ayat,

And verily, they shall bear their own loads, and other loads besides their own. [29:13] and,

During the night, the disbelievers are caught in the most severe of their plottings.
And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! [16:25].

Allāh said;

«And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received."»

When there comes to them a sign they say,

«"We shall not believe until we receive the like of that which the Messengers of Allāh received."»

until the angels bring us the Message from Allāh, just as they brought it to the Messengers. In another Āyah, Allāh said,

«And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?"» [25:21].

Allāh’s statement,

«Allāh knows best with whom to entrust His Message.»

means, He knows best with whom His Message should be given and which of His creatures are suitable for it. Allāh said in other Āyāt,

«And they say: "Why is not this Qur’ān sent down to some great man of the two towns?" Is it they who would portion out the mercy of your Lord?» [43:31-32].

They said, why was not this Qur’ān revealed to a mighty, respectable leader, honored by us,

«...from one of the two towns?»

Of Makkah and Aţ-Ṭa’īf. This is because they, may Allāh curse them, belittled the Messenger out of envy,
transgression, rebellion and defiance. Allāh described them,

«وَإِذَا رَأَيْتُوا الَّذِينَ كَفَرُوا إِنَّهُمْ لَهُمْ مَسَاعٌ أُمَّتهُمْ وَمَسَاعٌ الْمَكْرُ وَمَسَاعٌ اللَّهُ مَسَاعٌ» [25:41] and

«وَإِذَا رَأَيْتُوا الَّذِينَ كَفَرُوا إِنَّهُمْ لَهُمْ مَسَاعٌ أُمَّتهُمْ وَمَسَاعٌ الْمَكْرُ وَمَسَاعٌ اللَّهُ مَسَاعٌ»

«And when they see you, they only mock: “Is this the one whom Allāh has sent as a Messenger?”» [25:41] and

«وَإِذَا رَأَيْتُوا الَّذِينَ كَفَرُوا إِنَّهُمْ لَهُمْ مَسَاعٌ أُمَّتهُمْ وَمَسَاعٌ الْمَكْرُ وَمَسَاعٌ اللَّهُ مَسَاعٌ»

«And when those who disbelieved see you, they only mock at you: “Is this the one who talks about your gods?” While they disbelieve at the mention of the Most Gracious (Allāh).» [21:36], and,

«وَإِذَا رَأَيْتُوا الَّذِينَ كَفَرُوا إِنَّهُمْ لَهُمْ مَسَاعٌ أُمَّتهُمْ وَمَسَاعٌ الْمَكْرُ وَمَسَاعٌ اللَّهُ مَسَاعٌ»

«Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock.» [21:41]

The Disbelievers Admit to the Prophet’s Nobility of Lineage

The disbelievers did all of this although they admitted to the Prophet’s virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allāh, His angels, and the believers send blessings upon him. The disbelievers used to call the Prophet ﷺ, before he received revelation, ‘Al-Amīn’ – the Truthful. The leader of the Quraysh disbelievers, Abu Sufyān, had to admit to this fact when Heraclius, emperor of Rome, asked him, “How honorable is he (the Prophet’s) ancestral lineage among you?” Abu Sufyān answered, “His ancestry is highly regarded among us.” Heraclius asked, “Do you find that he lied, before he started his mission?” Abu Sufyān replied, “No.” The emperor of Rome relied on the honor and purity of the Prophet ﷺ to recognize the truth of his prophethood and what he came with.

Imām Aḥmad recorded that Wāthilah bin Al-Asqa‘ said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ اضْطَفَقَ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ وَإِضْطَفَقَ مِنْ بَنِي إِسْمَاعِيلِ بَنِي كَيْتَانَةَ وَإِضْطَفَقَ مِنْ بَنِي كَيْتَانَةَ فُرُّعَةَ وَإِضْطَفَقَ مِنْ فُرُّعَةِ بَنِي هَاشِمِ وَاضْطَفَقَ مِنْ بَنِي هَاشِمِ وَاضْطَفَقَ مِنْ بَنِي هَاشِمِ وَاضْطَفَقَ مِنْ بَنِي هَاشِمِ»
"Verily, Allāh has chosen Ismā‘īl from the offspring of Ibrāhīm, Bani Kinānah from the offspring of Ismā‘īl, Quraysh from Bani Kinānah, Bani Hāshim from Quraysh and, He has chosen me from Bani Hāshim."[1]

Muslim recorded this Ḥadīth.[2] Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

"I was chosen from a succession of the best generations of the Children of Ādām, until the generation I was sent in."[3]

Allāh’s said,

"سُمِّيْبُ مَلَأَّ وَلَّوْنَ أَهْرَمُوا صَفَّارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ" (96:12)

"Humiliation and disgrace from Allāh and a severe torment will overtake the criminals..."

This is a stern threat and sure promise from Allāh for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allāh, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection. Allāh said in another Āyah,

"إِنَّ آلِيهِ يُسَكِّنَونَ عَنِ الْمُضْطَرِّبِينَ جَهَّامَ دَارَ اللَّهِ" (40:60)

"Verily, those who scorn My worship, they will surely enter Hell in humiliation!" [40:60]

disgrace and dishonor. Allāh said next,

"وَذَٰلِكَ مَثَالٌ مِّمَّا كَانُوا يَسَرُّونَ" (39:70)

"and a severe torment for that which they used to plot."

Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allāh on the Day of Resurrection, as a just reckoning,

And your Lord treats no one with injustice.

[18:49]

Allah said in another Ayah,

The Day when all the secrets will be examined.

[86:9]

Meaning, the secrets, hidden thoughts and intentions will be exposed.

In the Two Sahihs, it is recorded that the Messenger of Allah said,

A banner will be raised for every deceitful person from his anus on the Day of Resurrection, and it will say: 'This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so...'

The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

125. And whomsoever Allah wills to guide, He opens his

[Fath Al-Bari 6:327 and Muslim 4:1361]
breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.

Allāh said,

«And whomsoever Allāh wills to guide, He opens his breast to Islām;»

He makes Islām easy for him and strengthens his resolve to embrace it, and these are good signs. Allāh said in other Āyāt,

«Verily the breast of Allāh of the Āhl al-Sunnah wa-l-Jamā‘ah, on which there is no burden of sin»

«Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)?» [39:22] and,

«Verily Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided.» [49:7]

Ibn ‘Abbās commented on Allāh’s statement,

«And whomsoever Allāh wills to guide, He opens his breast to Islām;»

“Allāh says that He will open his heart to Tawhīd and faith in Him.”[11] This is the same as was reported from Abu Mālik and several others, and it is sound.

Allāh’s statement,

«And whomsoever He wills to send astray, He makes his breast closed and constricted.»

refers to inability to accept guidance, thus being deprived of beneficial faith.

«...as if he is climbing up to the sky.» because of the heaviness of faith on him. Sa‘îd bin Jubayr commented that in this case, "[Islam] finds every path in his heart impassable." [1]

Al-Ḥakam bin Abān said that Ṭkrimah narrated from Ibn ‘Abbās that he commented on:

«...as if he is climbing up to the sky»,

"Just as the Son of Ādām cannot climb up to the sky, Tawḥīd and faith will not be able to enter his heart, until Allāh decides to allow it into his heart." [2]

Imām Abu Ja‘far bin Jarīr commented: “This is a parable that Allāh has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allāh says, the example of the disbeliever’s inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power." [3] He also commented on Allāh’s statement,

«Thus Allāh puts the Riṣ (wrath) on those who believe not.»

“Allāh says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints Shaytān for him and for his likes, those who refused to believe in Allāh and His Messenger. Consequently, Shaytān lures and hinders them from the path of Allāh." [4] ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that, Riṣ, refers to Shaytān, [5] while Mujāhid said that it refers to all that does not contain goodness. [6] Abdur-Rahmān bin Zayd bin Aslām said that,

[1] At-Ṭabarî 12:105
Rıjs, means, ‘torment’.

126. And this is the path of your Lord leading straight. We have detailed Our Āyāt for a people who take heed.

127. For them will be the abode of peace with their Lord. And He will be their Wali because of what they used to do.

After Allāh mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with. Allāh said next,

And this is the path of your Lord leading straight.

that is, Islām, that We have legislated for you, O Muḥammad, by revealing this Qur’ān to you, is Allāh’s straight path.

We have detailed Our Āyāt...

We have explained the Āyāt and made them clear and plain,

for a people who take heed those who have sound comprehension and understand what Allāh and His Messenger convey to them,

For them will be the abode of peace Paradise,

with their Lord. on the Day of Resurrection. Allāh described Paradise as ‘the abode of peace’, because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace [which is free from all wickedness].

And He will be their Wali Protector, Supporter and Helper,
because of what they used to do,> As reward for their good deeds, Allah has favored them and been generous with them, and awarded them Paradise.

128. And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men," and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing."

Allah says, 'Mention, O Muhammad, in what you convey and warn,' that,

> gather the Jinn and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech. Allah will proclaim then,

> So the Ayah;

> refers to their misguiding and leading them astray. Allah also said;

> Did I not command you, O Children of Adam, that you
should not worship Shaytān. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shaytān) did lead astray a great multitude of you. Did you not, then, understand? [36:60-62], and

(and their friends among the people will say: "Our Lord! We benefited one from the other...")

The friends of the Jīnns among humanity will give this answer to Allāh, after Allāh chastises them for being misguided by the Jīnns. Al-Ḥasan commented, "They benefited from each other when the Jīnns merely commanded and mankind obeyed." [1]

Ibn Jurayj said, "During the time of Jāhiliyyah, a man would reach a land and proclaim, 'I seek refuge with the master (Jīn) of this valley,' and this is how they benefited from each other. They used this as an excuse for them on the Day of Resurrection." [2] Therefore, the Jīnns benefit from humans since humans revere the Jīnns by invoking them for help. The Jīnns would then proclaim, "We became the masters of both mankind and the Jīnns."

(but now we have reached our appointed term which You did appoint for us.)

meaning, death, according to As-Suddi.

(He (Allah) will say: "The Fire be your dwelling place..."

where you will reside and live, you and your friends,

(you will dwell therein forever.)

and will never depart except what Allāh may will.

129. And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.

The Wrongdoers Are the Supporters of Each other

Ma'mar said that Qatādah commented on this Āyah, “Allāh makes the wrongdoers supporters for each other in the Fire by following one another into it.” [1] ‘Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh’s statement,

«And thus We do make the wrongdoers supporters of one another.»

“It refers to the wrongdoers of the Jinns and mankind.” [2] He then recited,

«And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shaytān to be a companion to him.»[43:36]

He said next – concerning the meaning of the Āyah; “We appoint the wrongdoer of the Jinns over the wrongdoer of mankind.” A poet once said, “There is no hand, but Allāh’s Hand is above it, and no wrongdoer but will be tested by another wrongdoer.”

The meaning of this honorable Āyah thus becomes: ‘Just as We made this losing group of mankind supporters of the Jinns that misguided them, We also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.’

130. O you assembly of Jinn and humans! “Did not there

come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.»

Chastising the Jinns and Humans after their Admission that Allāh Sent Messengers to Them

Allāh will chastise the disbelieving Jinns and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

«O you assembly of Jinn and humans! Did not there come to you Messengers from among you?»

We should note here that the Messengers are from among mankind only, not vice versa, as Mujāhid, Ibn Jurayj and others from the Imāms of Salaf and later generations have stated.[1] The proof for this is that Allāh said,

«Verily, We have sent the revelation to you as We sent the revelation to Nūh and the Prophets after him.» [4:163],

until,

«Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers.» [4:165]

Allāh said, concerning the Prophet Ibrāhīm,

«And We ordained among his offspring prophethood and the Book» [29:27],

thus sending the prophethood and the Book exclusively through the offspring of the Prophet Ibrāhīm. No one has

claimed that there were Prophets from among the Jinns before the time of Ibrāhīm, but not after that. Allāh said,

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets.) [25:20], and,

(And We sent not before you any but men unto whom We revealed, from among the people of townsfolk.) [12:109]

Therefore, concerning prophethood, the Jinns follow mankind in this regard and this is why Allāh said about them,

(And (remember) when We sent towards you a group of the Jinns, listening to the Qur'ān. When they stood in the presence thereof, they said: “Listen in silence!” And when it was finished, they returned to their people, as warners. They said: “O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allāh’s caller, and believe in him. He (Allāh) will forgive your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh’s caller, he cannot escape on earth, and there will be no helpers for him besides Allāh. Those are in manifest error.) [46:29-32]

A Ḥadīth collected by At-Tirmidhi stated that the Messenger of Allāh ﷺ recited Sūrat Ar-Rahmān, to these Jinns, in which Allāh said,

(We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn
and men) deny?  
[55:31-32]  
Allāh said in this honorable Ayah,


"O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: “We bear witness against ourselves.” The meaning, we affirm that the Messengers have conveyed Your Messages to us and warned us about the meeting with You, and that this Day will certainly occur. Allāh said next,


'It was the life of this world that deceived them' and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.


(And they will bear witness against themselves) on the Day of Resurrection,

that they were disbelievers...} in this worldly life, rejecting what the Messengers, may Allāh’s peace and blessings be on them, brought them.

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.

132. For all there will be degrees according to what they did. And your Lord is not unaware of what they do.

Allāh said,

meaning: ‘We sent the Messengers and revealed the Books to the Jinns and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allāh’s Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.’ Allāh said in other Āyāt,

ۚAnd there never was a nation but a warner had passed among them.ۛ [35:24], and

ۚAnd verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh, and stay away from Al-Ţāghūt (all false deities).” ۛ [16:36], and

ۚAnd We never punish until We have sent a Messenger.ۜ [17:15], and,
(Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him.") [67:8-9]

There are many other Āyāt on this subject. At-Ṭabari said, "Allāh’s statement,

\[\text{For all there will be degrees according to what they did.}\]

means, every person who obeys Allāh or behaves disobediently, has grades and ranks according to their works, which Allāh gives them as recompense, good for good and evil for evil.” I say, it is possible that Allāh’s statement,

\[\text{For all there will be degrees according to what they did.}\]

refers to the disbelievers of the Jīrns and mankind who will earn a place in the Fire according to their evil deeds. Allāh said,

\[\text{He will say: “For each one there is double (torment).”}\]

and,

\[\text{Those who disbelieved and hinder (others) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.}\]

Allāh said next,

\[\text{And your Lord is not unaware of what they do.}\]

Ibn Jarīr commented, “All these deeds that they did, O Muhammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him.”[1]

[1] At-Ṭabari 12:125
133. And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.

134. Surely, that which you are promised, will verily come to pass, and you cannot escape.

135. Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."

If They Disobey, They Will Perish

Allâh said,

\[\text{(And your Lord…)}\]

\[\text{O Muhammad,}\]

\[\text{(is Al-Ghani)}\]

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

\[\text{(full of mercy;)}\]

towards creation. Allâh said in another Ayah,

\[\text{ Truly, Allâh is full of kindness, the Most Merciful towards mankind.} \] [2:143]

\[\text{(if He wills, He can destroy you)}\]

if you defy His commandments,
And in your place make whom He wills as your successors, who behave obediently,

As He raised you from the seed of other people.

and surely, He is able to do this, and it is easy for Him. And just as Allāh has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place. Allāh has also said;

If He wills, He can take you away, O people, and bring others. And Allāh is Ever Capable over that. [4:133],

O mankind! It is you who stand in need of Allāh. But Allāh is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh. [35:15-17],

and,

But Allāh is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you for some other people and they will not be your likes. [47:38].

Muḥammad bin Ishaq said that Ya’qūb bin Utbah said that he heard Abān bin Uthmān saying about this Ayah,

As He raised you from the seed of other people.

“The seed’ means the offspring and the children.”[1] Allāh’s statement,

Surely, that which you are promised, will verily, come to pass and you cannot escape. means, tell them, O Muḥammad, that what they have been promised of Resurrection will surely occur,

(and you cannot escape.) from Allāh. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allāh is able to do all things and nothing ever escapes His power.

Allāh said;

Say: "O my people! Work according to your way, surely, I too am working and you will come to know."

This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine. Allāh said in another Āyah,

(And say to those who do not believe: "Act according to Makānatikum, We are acting (in our way). And you wait! We (too) are waiting." [11:121-122].

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

(according to Makānatikum…) means, your way.[11]

(And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful) [6:135],

You will come to know if the happy end will be mine (Muḥammad’s) or yours (the disbelievers). Allāh has indeed kept His promise and allowed Muḥammad to prevail in the

land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet’s rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were conquered during the time of his successors, may Allah be pleased with them all. Allah also said,

"Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty. [58:21]

Verily, We will indeed make victorious Our Messengers and those who believe in this world’s life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode. [40:51-52]

and,

And indeed We have written in the Zabur after the Dhikr[1] that My righteous servants shall inherit the land. [21:105]

And they assign to Allah a share of the tilth and cattle which He has created, and they say: “This is for Allah,” according to their claim, “and this is for our partners.” But the share of their “partners” reaches not Allah, while the share of Allah reaches their “partners”! Evil is the way they judge!

[1] There are different explanations of this Ayah. See the Tafsir of Sūrat Al-Anbiyā’ no. 105 for its commentary.
Some Acts of Shirk

Allāh chastises and criticizes the idolators who invented innovations, Kufr and Shirk, and called on partners and rivals with Allāh among His creation, although He created everything, all praise is due to Him. This is why Allāh said,

*(And they assign to Allāh from that which He has created,)*

*(of the tilth) meaning, fruits and produce,)*

*(and of the cattle a share) meaning a part and a section.)*

*(and they say: “This is for Allāh,” according to their claim, “and this is for our partners.”)*

Allāh said next,

*(But the share of their “partners” reaches not Allāh, while the share of Allāh reaches their “partners”!)*

‘Ali bin Abi Ṭalḥah and Al-‘Awfī narrated that Ibn ‘Abbās said; “When they, the enemies of Allāh, would cultivate the land or collect produce, they would assign a part of it to Allāh and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allāh and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allāh, they would add whatever this water irrigated to the idol’s share! If the land or produce that they assigned for Allāh was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share
they assigned for Allāh. If the water that they assigned for Allāh irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the Bāhīrah, Sā'ībah, Waṣīlah and Ḥam, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allāh. Allāh said,

\[\text{And they assign to Allāh a share of the tilth and cattle which He has created...}^{[1]}\]

Similar was said by Mujāhid, Qatādah, As-Suddi and others.\(^{[2]}\) ‘Abdūr-Raḥmān bin Zayd bin Aslm commented; “Every type of slaughter that they would assign for Allāh, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allāh’s Name when slaughtering it.” He then recited the Āyah (6:136) until he reached,

\[\text{ Evil is the way they judge!}^{[3]}\]

This Āyah means, evil is that which they determined, for they committed error in the division. Certainly, Allāh is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him.

And even when the polytheists made this evil division, they did not preserve it, but cheated in it. Allāh said in other Āyāt,

\[\text{And they assign daughters unto Allāh – glory be to Him – and unto themselves what they desire.}^{[16:57]}, and\]

\[\text{Yet, they assign to some of His servants a share with Him.}\]

\(^{[1]}\) Aṭ-Ṭabārī 12:131-132
\(^{[2]}\) Aṭ-Ṭabārī 12:133
\(^{[3]}\) Aṭ-Ṭabārī 12:134
Verily, man is indeed a manifest ingrater!\(^{[43:15]}\), and,

\[
\text{أَلْكُمُ الْذَّكَرُ وَلَّهُ الْأُنثَىُ،} \text{ُّقَلُّ إِذَا فَتَنَّتُ ِضَيْرَةُ َ} ^{[52:3]}.
\]

\[\text{Is it for you the males and for Him the females? That indeed is a division most unfair!} \]^{[53:21-22]}.

\[
\text{تُسْأَدُ بِاللَّهِ وَسُؤْدُ بِاللَّهِ وَقَدْ كَانُوا يَكَسَّبُونَ بِاللَّهِ وَمَا يَعْتُرُفُونَ} ^{[137:13]}.
\]

\[137. \text{And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.} \]

**Shayṭān Lured the Idolators to Kill Their Children**

Allāh says, just as the Shayāṭin lured the idolators to assign a share for Allāh from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor.

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he commented;

\[
\text{وَسُوْيَدُ بِاللَّهِ وَسُوْيَدُ بِاللَّهِ وَقَدْ كَانُوا يَكَسَّبُونَ بِاللَّهِ وَمَا يَعْتُرُفُونَ} ^{[137:13]}.
\]

\[\text{And so to many of the idolators, their "partners" have made fair seeming the killing of their children...} \]

"They make killing their children attractive to them.\(^{[1]}\)

Mujāhid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty.\(^{[2]}\) As-Suddi said, "The devils commanded them to kill their daughters so that they,

\[
\text{لَيْدُمُ ذَرْعُهُم} ^{[137:14]}.
\]

\[\text{lead them to their own destruction}, \text{and to,} \]

\[^{[1]} \text{At-Ṭabari 12:136} \]

\[^{[2]} \text{At-Ṭabari 12:136} \]
cause confusion in their religion.\(\textsuperscript{1}\)

Allah said,

And if Allah had willed, they would not have done so.

meaning, all this occurred by Allah's leave, will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

So leave them alone with their fabrications.

meaning, avoid and abandon them and what they do, for Allah will judge between you and them.

\(\textsuperscript{1}\) At-Tabari 12:137
against Him (Allāh). He will recompense them for what they used to fabricate.

The Idolaters Forbade Certain Types of Cattle

‘Ali bin Abi ʿĀlīyah reported that Ibn ʿAbbās said, “Hijr refers to what they forbade, such as the Waṣīlah, and the like.” [1]

Similar was said by Mujāhid, Ad-Ḍāḥak, As-Suddi, Qatādah, ‘Abdūr-Raḥmān bin Zayd bin Aslam and others. [2]

Qatādah commented on,

They say that such and such cattle and crops are Hijr.

“It is a prohibition that the Shayātīn appointed for their wealth, and a type of exaggeration and extremism that did not come from Allāh.” [‘Abdūr-Raḥmān] Ibn Zayd bin Aslam said that,

Hijr refers to what the idolaters designated for their deities. [3] As-Suddi said that the Ayah,

And none should eat of them except those whom we allow, they claimed...

means, “They said, only those whom we choose can eat of them, and the rest are prohibited from eating them.” [4]

Similar to this honorable Ayah, Allāh said,

Say: “Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful.” Say: “Has Allāh permitted you (to do so), or do you invent a lie against Allāh?” [10:59],

[1] Aṭ-Ṭabārī 12:143
and,

\[
\text{ٌلا نَّفَرُنّ ۖ عَلَى الَّذِينَ كَانُوا يَفْسُدُونّ عَلَى الْكُبْرَىَّ وَأَكْثَرُهُمْ لَا يَعْقَوّلُونّ}
\]

\[
\begin{par}
\text{Allāh has not instituted things like Bahīrah or a Sā‘ibah or a Wašīlah or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.} \quad [5:103]
\end{par}
\]

As-Suddi said that cattle forbidden to be used for burden were the Bahīrah, Sā‘ibah, Wašīlah and Hām, as well as cattle for which the idolators did not mention Allāh’s Name when slaughtering them nor when they were born.

Abu Bakr bin ‘Ayyāsh said that ‘Āṣim bin Abi An-Najûd said, “Abu Wā’il said to me, ‘Do you know the meaning of the Āyah,

\[
\text{ٌلا يَجْعَلُوا أَسْأَرَ أَنْفُكَ وَأَنْفُكَ وَأَنْفُكَ لَا يَلْبَسُونَ أَنْفُكَ عَلَى الْكُبْرَىَّ}
\]

\[
\begin{par}
\text{And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allāh is not pronounced.}
\end{par}
\]

I said, ‘No.’ He said, ‘It is the Bahīrah, which they would not use to for Ḥajj (either by riding it or carrying things on it).’"[1]

Mujāhid also said that they were some of the camels belonging to idolators on which Allāh’s Name was not mentioned when riding, milking, carrying things, copulation or any other action.\[2\]

\[
\text{ٌالْبَيْنَةُ عَلَيْهِ}
\]

\[
\begin{par}
\text{lying against Him.} \text{ against Allāh. The idolators indeed lied when they attributed this evil to Allāh’s religion and Law; He did not allow them to do that nor did He approve of it,}
\end{par}
\]

\[
\text{ٌكَبَرْيَهُمْ يَسَأُّهُمْ بِمَا صَنَعَاهُمْ}
\]

\[
\begin{par}
\text{He will recompense them for what they used to fabricate.} \text{ against Him, and falsely attribute to Him.}
\end{par}
\]

[1] At-Ṭabari 12:144
139. And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower.

Abu Isḥāq As-Subayṭ narrated that ‘Abdullāh bin Abi Al-Hudhayl reported that Ibn ‘Abbās said that,

وَنَقَالُواْ مَا فِي بُطُونَهُمْ مِنْ ذَخَرٍ مَجْبُوَرٌ عَلَى الْعَظِيمِ مَعَ سَمَّىٰهُمَا مِنْ ذَخَرٍ

(And they say: "What is in the bellies of such and such cattle is for our males alone..."[1] refers to milk.)

‘Awfī said that Ibn ‘Abbās said about this Āyah,

وَنَقَالُواْ مَا فِي بُطُونَهُمْ مِنْ ذَخَرٍ مَجْبُوَرٌ عَلَى الْعَظِيمِ

(And they say: "What is in the bellies of such and such cattle is for our males alone...")

"It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their males, but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allāh forbade this practice."[2] Similar was said by As-Suddi.[3]

Ash-Sha‘bī said, "The Bāhīrah’s milk was only given to the men. But if any cattle from the Bāhīrah died, both men and women would share in eating it." Similar was said by Ḥkrimah, Qatādah and ‘Abdur-Raḥmān bin Zayd bin Aslam.

Mujāhid commented;

وَنَقَالُواْ مَا فِي بُطُونَهُمْ مِنْ ذَخَرٍ مَجْبُوَرٌ عَلَى الْعَظِيمِ وَحَكَّمَهُ عَلَى أَزْبِجَتِهَا

(And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females..."

"It refers to the Sā‘ibah and the Bāhīrah."[4] Abu Al-‘Āliyah, Mujāhid and Qatādah said that Allāh’s statement,

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[1] Al-Ṭabari 12:146
(He will punish them for their attribution.) means, uttering such falsehood.\footnote{1} This is explained by Allāh’s statement,

وَلَا تَذْرِعُوا إِلَّا تَذْرِعُواٌ أَنَّ الْكَحْلَةَ الْكُبْرَى فَهَذَا صَلَٰتُ وَهَذَا حَرَامٌ إِنْ تُبْلِهَا عَلَى اللَّهِ الْكَبْرَى

And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden." so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.\footnote{16:116}]

Allāh said,

\[\text{Verily, He is All-Wise.}\]

in His actions, statements, Law and decree,

\[\text{All-Knower},\]

in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

\[\text{140. Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.}\]

Allāh says that those who committed these evil acts have earned the loss of this life and the Hereafter. As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst dwellings, because they used to lie about Allāh and invent falsehood about Him. Allāh also said,

\[\text{إِنَّ الْأَلْبَانَ يَقُولُونَ عَلَى اللَّهِ الْكَبْرَى لَا تَبْلِهَا تَبْلِهَا مَنْ يَتَّشَاءُ إِلَّا هُمْ}

\footnote{1} Aṭ-Ṭabari 12:152
Sūrah 6. Al-An‘ām (140 - 142) (Part-8) 487

«Say: "Verily, those who invent a lie against Allāh will never be successful." (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.» [10:69-70]

Al-Ḥāfīẓ Abu Bakr bin Marduwyah recorded that Ibn ‘Abbās commented, "If it pleases you to know how ignorant the Arabs used to be, then recite the Āyāt beyond Āyah one hundred and thirty in Sūrat Al-An‘ām,

«قُدْ خَرَبَ الْأَثْرُ ۖ فَخَلَّتْ أَوْلَدُهُمْ سَقِيمًا ۖ يُقِرُّ عِينُ وَكَصُرُّوا مَا رَبَّنَا آيَةً اِلَّا أَنَّهُ مُهِيَّنَٰءٰۡ أَنَّهُ مُهِيَّةٰ فِي أَنْفُسِهِمْ.

«Indeed lost are they who have killed their children, foolishly, without knowledge, and [they] have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.»

Al-Bukhārī also recorded this in the section of his Ṣaḥīḥ on the virtues of the Quraysh.\[11\]

\[141. And it is He Who produces gardens Ma‘rūshāt and not Ma‘rūshāt, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different. Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not by extravagance. Verily, He likes not the wasteful.\]

\[142. And of the cattle (are some) for burden and (some smaller) for Farsh. Eat of what Allāh has provided for you, and follow not the footsteps of Shayṭān. Surely, he is to you an open enemy.\]

\[11\] Fath Al-Bāri 6:636
Allāh Created the Produce, Seed Grains and Cattle

Allāh states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some. Allāh said,

(And it is He Who produces gardens Ma‘rūshāt and not Ma‘rūshāt.)

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented, “Ma‘rūshāt refers to what the people trellise, while ‘not Ma‘rūshāt’ refers to fruits (and produce) that grow wild inland and on mountains.”[1] ‘Aṭā’ Al-Khurāsānī said that Ibn ‘Abbās said, “Ma‘rūshāt are the grapevines that are trellised, while ‘not Ma‘rūshāt’ refers to grapevines that are not trellised.” As-Suddi said similarly. As for these fruits being similar, yet different, Ibn Jurayj said, “They are similar in shape, but different in taste.”[2] Muhammad bin Ka‘b said that the Āyah,

(Eat of their fruit when they ripen,) means, “(Eat) from the dates and grapes they produce.”[3] Allāh said next,

(but pay the due thereof on the day of their harvest.)

Mujāhid commented, “When the poor people are present (on the day of harvest), give them some of the produce.”[4] ‘Abdur-Razzāq recorded that Mujāhid commented on the Āyah,

(but pay the due thereof on the day of their harvest.)

“When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick

whatever is left on the ground of the harvest.”[1] Ath-Thawri said that Ḥammād narrated that Ibrāhīm An-Nakha’ī said, “One gives away some of the hay.”[2] Ibn Al-Mubārak said that Shurayk said that Sālim said that Sa‘īd bin Jubayr commented;

«وَأَناَّمُواَ حَقَّهُمْ يُؤْمَنُ حَكَامُهُمْ»

«but pay the due thereof on the day of their harvest,»

“This ruling, giving the poor the handfuls (of seed grains) and some of the hay as food for their animals, was before Zakāh became obligatory.”

Allāh has chastised those who harvest, without giving away a part of it as charity. Allāh mentioned the story of the owners of the garden in Sūrat Nūn,

“When they swore to pluck the fruits of the (garden) in the morning. Without saying: “If Allāh wills.” Then there passed by on the (garden) a visitation (fire) from your Lord at night, burning it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: “Go to your tilth in the morning, if you would pluck the fruits.” So they departed, conversing in secret low tones (saying). “No poor person shall enter upon you into it today.” And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: “Verily, we have gone astray.” (Then they

said): “Nay! Indeed we are deprived of (the fruits)!" The best among them said: “Did I not tell you, why say you not: 'If Allâh wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers." Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew.» [68:18-33].

Prohibiting Extravagance

Allâh said,

بَلْ تَسْتَهْلَكُونَ إِكْفَارًا لَا يُبْعِثِ الصُّمْدِينَ

(And waste not by extravagance. Verily, He likes not the wasteful.)

It was said that the extravagance prohibited here refers to excessive charity beyond normal amounts. Ibn Jurayj said, “This Ayah was revealed concerning Thâbit bin Qays bin Shammâs, who plucked the fruits of his date palms. Then he said to himself, ‘This day, every person who comes to me, I will feed him from it.’ So he kept feeding (them) until the evening came and he ended up with no dates. Allâh sent down,

بَلْ تَسْتَهْلَكُونَ إِكْفَارًا لَا يُبْعِثِ الصُّمْدِينَ

(And waste not by extravagance. Verily, He likes not the wasteful.)”

Ibn Jarîr recorded this statement from Ibn Jurayj. However, the apparent meaning of this Ayah, and Allâh knows best, is that;

إِذَا أَنْصَرَوا حَرَّمَتْهُمْ حُكْمُكُمْ وَلَا تَسْتَهْلَكُوا

(Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...)

refers to eating, meaning, do not waste in eating because this spoils the mind and the body. Allâh said in another Ayah,

وَمَا كَانَ لَنَفْسٍ أَنْ تُنْفِقَ مِنْ غَيْرِ شَيْءٍ مَّعْلُومٍ
这句话是[7:31]
在他的 Šaḥīh, Al-Bukhārī 记录了一个 Ḥadīth 没有链
of narration;

Eat, drink and clothe yourselves without extravagance or arrogance.\(^{[1]}\)

因此，这些 Ayāt 具有相同的含义，即这个 Ḥadīth。
And Allāh knows best.

**Benefits of Cattle**

Allāh’s statement,

(And of the cattle (are some) for burden and (some smaller) for Farsh.)

这意

\(^{[2]}\) 本 Zayd bin Aslam

\(^{[3]}\) 这个陈述

\(^{[1]}\) The Book of Clothing, the first chapter, with slightly different wording. It was recorded with a complete chain by Ibn Mājah, An-

\(^{[2]}\) Al-Ḥākim 2:317

\(^{[3]}\) Aṭ-Ṭabārī 12:181
And We have subdued them unto them so that some of them they have for riding and some they eat. [36:71-72], and,

وَزَنَّ لَكُمْ فِي الْأَنْعَامِ أَمْرًا مُّقْبُولًا نَهَانَاكُمُ الْمُعْلُومَاءِ

(And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.) [16:66], until,

وَرُفَعَ أَسْوَافُكُمْ وَأُرْبَائُكُمْ وَأَشْعَارُكُمْ أَنَاَ وَمَنْ مَاتَ مِنْهُمْ إِلَّا جَزَءٌ

(And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while.) [16:80].

Eat the Meat of These Cattle, But Do Not Follow Shaytān’s Law Concerning Them

Allāh said,

خَيْرًا إِلَيْكُمْ وَرَزَقَكُمْ أَنَا

(Eat of what Allāh has provided for you.)

of fruits, produce and cattle. Allāh created all these and provided you with them as provision.

وَلَا تَبْنِئُوا خَطْبًا أَكْبَارًا

(and follow not the footsteps of Shaytān.)

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allāh provided for them, claiming that this falsehood came from Allāh.

إِنَّمَا لَكُمْ

(Surely, he is to you) meaning; Shaytān, O people, is to you,

عَدُوُّٰنَا

(an open enemy) and his enmity to you is clear and apparent. Allāh said in other Āyāt,

إِذَا أَكَامُنَّكُمْ لَكُمْ عَدُوًا فَأَخْلِفُوا عُدُوًا إِذَا بَدَعُوا جَزَاءً لَكُمْ بِمَآ أَصَابُكُمُ السَّيِّبُ

(Surely, Shaytān is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may
Will you then take him (this world) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil bargain you have made.

There are many other Ayat on this subject.

49. Children of Aden! Let not Shaytan deceive you, as he got your parents out of Paradise, stripping them of their private parts, to show them evil, and to set against you against your Rabb. And he will surely become to you an enemy.

50. And to you it is not said: "Create like unto Us"; nor will you be able to create, even if you were to create like unto Allah. No, but you will be told: "Recite"; then you will find recitation easy.

51. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 52. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 53. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 54. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 55. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 56. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 57. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 58. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 59. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 60. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 61. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 62. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 63. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 64. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 65. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 66. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 67. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 68. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 69. Verily, to Allah belong the things in the heavens and the earth. But most men know not. 70. Verily, to Allah belong the things in the heavens and the earth. But most men know not.
two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 

144. And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allah ordered you such a thing? Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are wrongdoers." 

These Ayāt demonstrate the ignorance of the Arabs before Islam. They used to prohibit the usage of some of their cattle and designate them as Bahirah, Sā‘ibah, Waṣilah and Ḥām etc. These were some of the innovations they invented for cattle, fruits and produce. Allah stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as Farsh. Allah next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allah did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Adam as a source for food, transportation, work, milk, and other benefits, which are many. Allah said,

ø And He has sent down for you of cattle eight pairs... ø [39:6]

Allah said;

ø...or (the young) which the wombs of the two females enclose... ø

This refutes the idolators' statement,

ø What is in the bellies of such and such cattle is for our males alone, and forbidden to our females. ø [6:139]

Allah said,

ø
Inform me with knowledge if you are truthful.

meaning, tell me with sure knowledge, how and when did Allah prohibit what you claimed is prohibited, such as the Bahirah, Saaibah, Waasilah and Ham etc.?

Al-Awfi said that Ibn ‘Abbás said, “Allah’s statement,

Eight pairs: of the sheep two, and of the goats two... these are four pairs,

I (Allah) did not prohibit any of these.

Say: “Has He forbidden the two males or the two females...”

and does the womb produce but males and females? So why do you prohibit some and allow some others?

Inform me with knowledge if you are truthful.

Allah is saying that all of this is allowed.”

Or, were you present when Allah ordered you such a thing?

mocking the idolators’ innovations, and their lies that Allah made sacred what they have prohibited.

Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge.

Therefore, no one is more unjust than the people described here and

Certainly, Allah guides not the people who are wrongdoers.

The person most worthy of this condemnation is ‘Amr bin

Luḥay bin Qum'ah. He was the first person to change the religion of the Prophets and designate the Sā'ībah, Waṣīlah and Ḥam, as mentioned in the Sahih.\[^{[1]}\]

\[1\] (Ağır) "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (Risj), or immorally slaughtered in the name of other than Allâh. But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

Forbidden Things

Allâh commands His servant and Messenger, Muḥammad ﷺ,

\[2\] (Say) O Muḥammad ﷺ to those who prohibited what Allâh has provided them, claiming this falsehood to be from Allâh,

\[3\] (I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,)

This Ayah means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in Sūrat Al-Mā'idah and the Hadîths on this subject amend the meaning of this Ayah.

\[4\] (or blood poured.) Qatâdah commented, "Poured blood was prohibited, but the meat that still has some blood in it is

\[^{[1]}\] Fath Al-Bâri 8:132
allowed.” [1]

Al-Ḥumaydi said that Sufyān narrated to us that ‘Amr bin Dīnār narrated to us, “I said to Jābir bin ‘Abdullāh, ‘They claim that the Messenger of Allāh ﷺ prohibited the meat of donkeys during (the day of) Khaybar.’ He said, ‘Al-Ḥakam bin ‘Amr narrated that from the Messenger of Allāh ﷺ. That scholar - referring to Ibn ‘Abbās - denied it, reciting the Āyah;

﴿33:175﴾

«Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...”»[2] Al-Bukhārī and Abu Dāwud collected it.[3]

Abu Bakr bin Marduwyah and Al-Ḥākim, in his Mustadrak, recorded that Ibn ‘Abbās said, “During the time of Jāhiliyyah, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allāh sent His Prophet ﷺ, revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allāh allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it.” He then recited the Āyah,

﴿33:175﴾

«Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...”»

This is the wording with Ibn Marduwyah. Abu Dāwud also recorded this statement, and Al-Ḥākim said, “Its chain is Šahīḥ and they did not record it.”[4]

Imām Aḥmad recorded that Ibn ‘Abbās said, “A sheep belonging to Sawdah bint Zam‘ah died and she said, ‘O Allāh’s Messenger! So-and-so (sheep) has died.’ He said,

﴿225﴾

«Why did you not use its skin?»

She said, 'Should we use the skin of a sheep that has died?' Allah's Messenger ﷺ said,

فِنَّهَا قَالَ اللَّهُ ﻟَمْ يَجِدَ ﻓِي مَا ﺎُوْيَيْنَى إِلَّا عَرْضَهُ عَلَيْهِ سَيِّئَةً ﻓَإِذَا ﻓَعَلَى

‘Allah only said, ‘Say: 'I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine.... You will not be eating it if you tan its skin and benefit from it.'

So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out.’[1] Al-Bukhārī and an-Nasā'ī collected a similar Ḥadīth.[2]

Allah said,

فَمَنْ أَضْطَرَّ إِلَى كَفَاحٍ لَا عَذَابٌ ﻟَهُ

But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;

Therefore, whoever is forced by necessity to eat anything that Allah has forbidden in this honorable Āyah, without transgressing his limits, then for him,

لَيْسَ رَبُّكَ غَفُورٌ رَّحِيمٌ

(certainly, your Lord is Oft-Forgiving, Most Merciful.)

We mentioned the explanation of this Āyah in Sūrat Al-Baqarah. This honorable Āyah contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the Bahūrah, Sā'ibah, Waṣīlah and Ḥām. Allah commanded His Messenger ﷺ to inform them that he does not find that such types of animals are prohibited in what Allah revealed to him. In this Āyah, Allah only prohibited dead animals, poured blood, the flesh of swine and what has been slaughtered for something other than Allah. Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you – idolators – claim that such items are

[1] Ahmad 1:327
prohibited, and why did you prohibit them when Allāh did not prohibit them?

١٤٦. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Ḥawāyā, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.

Foods that were Prohibited for the Jews Because of their Transgression

Allāh says, We forbade for the Jews every bird and animal with undivided hoof,¹ such as the camel, ostrich, duck and goose. Allāh said here,

وَرَبَّ أَلْبَقْرَ وَالْفَضْرَ زَوَّاهَا عَلَى هُمْ

(and We forbade them the fat of the ox and the sheep...)

The Jews used to forbid these types of foods saying that Isrā‘īl, or Ya‘qūb, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi.

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

إِلَّا مَا حَنْتَتْ عَلَيْهِمْ

(except what adheres to their backs)

refers to the fat that clings to their backs.² Allāh said next,

أَوِ الْحَوَّتَانَ

(or their Ḥawāyā)

that is, the entrails, according to Abu Ja‘far bin Jarīr. He also said, “The meaning here is, ‘And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry.’” ‘Ali bin Abī Ṭalḥah said that, Ibn

¹ See the comments on Sūrah Āl ‘Imrān, 3:93
² At-Ṭabari 12:202
‘Abbās said that the, Ḥawāyā, are the entrails.\(^{[1]}\) Similar was reported from Mujāhid,\(^{[2]}\) Saʿīd bin Jubayr and Aḍ-Ḍaḥḥāk.\(^{[3]}\) Allāh’s statement,

\[\text{أَرَأَيْتَ مَا أَخْتَنَطَ بِهِ ؟}\]

\(\ldots\) or is mixed up with a bone.\(\) means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented, “The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones.”\(^{[4]}\) As-Suddi said similarly.\(^{[5]}\) Allāh said,

\[\text{ذَلِكَ جُزُؤُهُمْ نَيَّتُهُمْ،} \]

\(\) Thus We recompensed them for their rebellion.\(\) meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allāh said in another Āyah,

\[\text{فَهَدَى مَن أَلَّهُ بَصَارَةً عَلَى هَذَا عَلَمًا وَأَلَّهَ أَجْلَالًا فَمَّا وَعَهَّلَهُمْ} \]

\[\text{كِيَامًا} \]

\(\) For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh’s way\(\) [4:160].

Allāh’s statement,

\[\text{وَإِنَّا نَصِيبُونَ} \]

\(\) And verily, We are Truthful.\(\) means, We were justified in the penalty We gave them. Ibn Jarir commented, “We are Truthful in what We informed you of, O Muḥammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed).”\(^{[6]}\)

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\(^{[1]}\) At-Ṭabari 12:203
\(^{[2]}\) At-Ṭabari 12:204
\(^{[3]}\) At-Ṭabari 12:204
\(^{[4]}\) At-Ṭabari 12:205
\(^{[5]}\) At-Ṭabari 12:205
\(^{[6]}\) At-Ṭabari 12:206
The Tricks of the Jews, and Allāh’s Curse

‘Abdullāh bin ‘Abbās narrated, “When ‘Umar bin Al-Khaṭṭāb was told that Samurah sold liquor, he commented, ‘May Allāh fight Samurah! Did he not know that the Messenger of Allāh said,

"Allāh and His Messenger have forbidden selling alcoholic drinks (intoxicants), dead animals, swine and idols." He was asked, ‘What about the fat of dead animals? They are used to dye skins, paint ships and are used as light by the people.’ He said,

"No, it is still unlawful."

This Hadith is recorded in the Two Sahihs. Jābir bin ‘Abdullāh said, “In the year of the victory of Makkah, I heard Allāh’s Messenger saying;
He then said,

٠ۚلاِيُؤْهُدُ إِنَّ اللَّهَ أَنتُمْ خَرَّمُوْنَ عَلَيْهِمْ مَنْ طَعَامَهُةِ جَنَّةً مَّثَّمَ بِمَأْوَهُ وَأَكُلُوهُ مَنتَنَهُ

"May Allâh fight the Jews! When Allâh forbade them the fats of animals, they melted the fat, sold it and ate its price."{[1]}

The Group recorded this Hadîth.[{2}]

ۚۗلَنْ يَحْكُمُمُ الْمَلُوكُ وَلَنْ يُتَّقَ صَمْتُهُ وَلَنْ يُلْتَقَ عَنْ النَّارِ

147. If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."

Allâh says, if your opponents among the idolators, Jews and their likes reject you, O Muḥammad,

ۚۗقُلْ رَبِّي هُمْ يَكْسُبُونَ

(Say: "Your Lord is the Owner of vast mercy..." encouraging them to seek Allâh’s vast mercy and follow His Messenger),

ۗۗوَلَوْ بَلَى بَاتِرُوْنَ عَنْ النَّارِ الْمُقَرِّبِ

(and never will His wrath be turned back from the people who are criminals).

discouraging them from defying the Messenger, the Final Prophet, Muḥammad ﷺ.

Allâh often joins encouragement with threats in the Qur’ân. Allâh said at the end of this Sûrah:

ۗۗإِنَّ رَبُّكَ سُرِيعُ الْقِضْيَةِ وَأَنَّ هُدِيَّتَهُ حَقٌّ

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

Allâh also said,

ۗۗوَرَبِّنَا رَبِّ نَفْسِنَا الْمُتَّقِينَ عَلَى طَفِخَتِهِ وَرَبِّ نَفْسِنَا الْمُتَّقِينَ

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.) [13:6], and

(Surah 6. Al-An‘am (147 - 150) (Part-8) 503)

"Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment." [15:49-50], and

"The Forgiver of sin, the Acceptor of repentance, the Severe in punishment." [40:3] and,

"Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love." [85:12-14].

There are many other Ayāt on this subject.

148. Those who committed Shirk say: "If Allāh had willed, we would not have committed Shirk, nor would our fathers, and we would not have forbidden anything (against His will)." Likewise belied those who were before them, till they tasted Our wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow the Zann and you do nothing but lie."

149. Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that Allāh has forbidden this." Then if they testify, do not testify with them. And do not follow the vain desires of those who believe Our Ayāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord."
A False Notion and its Rebuttal

Here Allāh mentioned a debate with the idolators, refuting a false notion they have over their Shirk and the things that they prohibited. They said, surely, Allāh has full knowledge of the Shirk we indulge in, and that we forbid some kinds of wealth. Allāh is able to change this Shirk by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allāh indicated that He willed, decided and agreed that we do all this. They said,

“If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything.”

Allāh said in another Āyah,

“And they said: “If it had been the will of the Most Gracious (Allāh), we should not have worshipped them (false deities)” [43:20].

Similar is mentioned in Sūrat An-Nahl. Allāh said next,

“Likewise belied those who were before them,”

for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allāh would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

Say: “Have you any knowledge...” that Allāh is pleased with you and with your ways,

that you can produce before us.” and make it plain, apparent and clear for us. However,
Verily, you only follow the Zann doubts and wishful thinking, and you do nothing but lie about Allah in the false claims that you utter. Allah said next,

\[\text{Verily, with Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.}\]

Allah said to His Prophet ﷺ:

\[\text{Say: O Muhammad, to them,}\]

\[\text{Verily, with Allah is the perfect proof and argument...} \]

the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

\[\text{Verily, had He so willed, He would indeed have guided you all.}\]

All of this happens according to His decree, His will, and His choice. So in this way, He is pleased with the believers, and angry with the disbelievers. Allah said in other Ayat,

\[\text{And had Allah willed, He could have gathered them together (all) on true guidance.}\]

\[\text{And had your Lord willed, those on earth would have believed, all of them together.}\]

\[\text{And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.}\]
Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with Jinns and men all together." [11:118-119]

Ad-Ḍaḥḥāk said, "No one has an excuse if he disobeys Allāh. Surely, Allāh has the perfect proof established against His servants." Allāh said,

«Bring forward your witnesses, produce your witnesses,

«who can testify that Allāh has forbidden this.»

which you have forbidden and lied and invented about Allāh in this regard,

«Then if they testify, do not testify with them.»

because in this case, their testimony is false and untrue,

«And do not follow the vain desires of those who belie Our Ayāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.»

by associating others with Allāh in worship and treating them as equals to Him.

4151. Say: “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be kind and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them. Come not near to Al-Fawāḥish (immoral sins) whether committed
openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause. This He has commanded you that you may understand."

Ten Commandments

Dāwud Al-Awdy narrated that, Ash-Shaʿbi said that, 'Alqamah said that Ibn Masʿūd said, “Whoever wishes to read the will and testament of the Messenger of Allah on which he placed his seal, let him read these Ayāt,

Say: “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him…”

until,

...so that you may have Taqwā [6:153].”

In his Mustadrak, Al-Ḥākim recorded that Ibn ‘Abbās said, “In Sūrah Al-Anʿām [6], there are clear Ayāt, and they are the Mother of the Book (the Qurʾān).” He then recited,

Say: “Come, I will recite what your Lord has prohibited you from…”

Al-Ḥākim said, “Its chain is Ṣaḥīḥ, and they did not record it.”

In his Mustadrak Al-Ḥākim also recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, “The Messenger of Allah said,

Who among you will give me his pledge to do three things?

He then recited the Ayah,

Say: “Come, I will recite what your Lord has prohibited you from…”

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[1] Tuhfat Al-Aḥwadhi 8:446
until the end of the Āyāt. He then said,

«Whomever fulfills (this pledge), then his reward will be with Allāh, but whoever fell into shortcomings and Allāh punishes him for it in this life, then that will be his recompense. Whoever Allāh delays (his reckoning) until the Hereafter, then his matter is with Allāh. If He wills, He will punish him, and if He wills, He will forgive him.»

Al-Ḥākim said, “Its chain is Ṣaḥīḥ and they did not record it.”

As for the explanation of this Āyāh, Allāh said to His Prophet and Messenger Muḥammad ﷺ: Say, O Muḥammad, to those idolators who worshipped other than Allāh, forbade what Allāh provided them with and killed their children, following their opinions and the lures of the devils,

«Say to them»

«Come here, come close»

«I will recite what your Lord has prohibited you from.»

meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

Shirk is Forbidden

«Join not anything in worship with Him»

this Allah has ordained, for He said at the end of the Āyāh,
This He has commanded you that you may understand.

In the the Two Şahih̲s, it is recorded that Abu Dharr said that the Messenger of Allâh ﷺ said,

"Jibrîl came to me and conveyed the good news that, 'Whoever among your followers dies, worshipping none along with Allâh, will enter Paradise.' I said, "Even if he stole or committed illegal sexual intercourse?' He said, "Even if he stole or committed illegal sexual intercourse.' I said, "Even if he stole or committed illegal sexual intercourse?' He said, "Even if he stole or committed illegal sexual intercourse." I said, "Even if he stole or committed illegal sexual intercourse or even if drank alcohol."[1] Some of the Musnad and Sunan compilers recorded that Abu Dharr said that the Messenger of Allâh ﷺ said,

"Allâh said, 'O Son of Ādam! As long as you supplicate to Me and hope of Me, I will forgive whatever you committed, and it will be easy for Me to do that. And even if you brought the earth’s fill of sins to Me, I will bring forth its fill of forgiveness, as long as you do not associate anything or anyone in worship with Me. And even if you err and your errors accumulate until they reach the boundaries of the sky and you then ask Me for forgiveness, I will forgive you.'[2]

This subject is also mentioned in the Qur’ān, for Allâh said,

[1] Al-Bukhârî no. 1237 and Muslim: 94
Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.\[4:116\]

Muslim recorded a Hadīth in the Sahīh that reads,

اَمِنَّ نَاتِ لاَ يَشْرَكُ بِاللَّهِ شَيْئًا دَخْلُ الْجَنَّةَ

Whoever dies associating none with Allāh will enter Paradise.[1]

There are many Ayāt and Hadīths on this subject.

The Order for Kindness to Parents

Allāh said next,

وَأَوْلَىَ الْيَدَيْنِ إِلَيْهِا

be kind and dutiful to your parents;

meaning, Allāh has commanded and ordered you to be kind to your parents. Allāh said in another Ayāh,

وَقَضَّيْنَى رَبِّكَ أَنَّ لَيْسَ عَلَى الْجِنِّ وَالْإِنسِ إِلَّا أَنْ تُشْهِدُوا مَنْ كُنتُمْ تُشْهِدُونَ

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.\[17:23\]

Allāh often mentions obeying Him and being dutiful to parents together. Allāh said,

أَنَّ الْكَفَّارَةَ لِي وَزُرِئُيَةَ إِلَى الْمَيْمَةِ قَالَ جَنَّةُ الْأَحْيَآتِ عَلَى أَنْ تُشْهِدُوا إِنْ لَيْسَ بِي مَا لَيْسَ بِيْلَلَهِ يَدْ،

Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.\[31:14-15\]

Therefore, Allah ordered children to be dutiful and kind to their parents, even if they were idolators. Allah also said,

\[\text{وَرَأَىَ أَنْفُذُنَا مِنْهُمْ نَعْمَةً تَنْهَوْنَ إِلَّاٰ أَنْ تُصْبِحُنَّ إِلَّآَّ إِلَّاَّ عَلَىٰ لَا إِلَهَ إِلَّاَّ إِلَهَكُمْ.} \]

"And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah and be dutiful and kind to parents." [2:83]

There are several Ayat on this subject. It is recorded in the Two Sahih that Ibn Mas'ud said, "I asked Allah's Messenger \(\text{صلى الله عليه وسلم} \) about which deed is the best. He said,

\[\text{اَلْصَّلَاةُ عَلَيْهِ وَنَفْحَهَا} \]

"The prayer, when it is performed on time."

I said, 'Then?' He said,

\[\text{أَنْفُذُنَا مِنْهُمْ نَعْمَةً} \]

"Being dutiful to parents."

I asked, 'Then?' He said,

\[\text{الْجِهَادُ فِي سَبِيلِ اللَّهِ} \]

"Jihad in Allah's cause."

Ibn Mas'ud said, "The Messenger of Allah \(\text{صلى الله عليه وسلم} \) said these words to me, and had I asked him for more, he would have said more."[1]

**Killing Children is Forbidden**

Allah said,

\[\text{وَلَا تَقْتِلُوا أَوْلَادَكُمْ بِإِنْطُمْهَا.} \]

"Kill not your children because of poverty, We shall provide sustenance for you and for them."

After Allah commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allah said,

\[\text{وَلَا تَقْتِلُوا أَوْلَادَكُمْ بِإِنْطُمْهَا.} \]

"Kill not your children because of poverty."

[1] Fath Al-Bari 2:12 and Muslim 1:89
because the idolators used to kill their children, obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and sometimes kill their sons for fear of poverty. It is recorded in the Two Sahih that 'Abdullāh bin Mas‘ūd said, “I asked the Messenger of Allāh ﷺ, ‘Which sin is the biggest?’ He said,

أَن نُجَلِّلُ اللَّهُ بِكَ وَلَا تُحْلِقُ

“To call a rival for Allāh, while He Alone created you.” I said, ‘Then what?’ He said,

أَن تَقْتِلَ وَلَدَّكَ خَفْيَةً أَنْ يَعْمَمَ مَعْكَ

“To kill your son for fear that he might share your food.” I said, ‘Then what?’ He said,

أَنْ تَزَاوَعَنِي خَلِيلَكَ جَارِكَ

“To commit adultery with your neighbor’s wife.” Then the Messenger of Allāh ﷺ recited the Āyah,

وَالَّذِينَ لَا يَتَّقُونَ مَعَ اللَّهِ إِلَّا مَعَهُ وَلَا يَنفَعُونَ النَّاسِ أَنْ أَلْهَوْا حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا بُتْنَا

“And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse…” [25:68].”

Allāh’s statement,

صَلِّ إِلَيْهِ الصَّلَاةَ

“Because of Imlaq” refers to poverty, according to Ibn ‘Abbās, Qatādah, As-Suddi and others. The Āyah means, do not kill your children because you are poor. Allāh said in Sūrat Al-Isrā’,

وَلَا تَقْتِلُوا أَوَلَادَكُمْ خَشْيَةَ إنْفُقُوتُوا

“And do not kill your children for fear from Imlaq.” [17:31], that is, do not kill your children for fear that you might become poor in the future. This is why Allāh said, 

[1] Ṣaḥīḥ Al-Bāri 8:350 and Muslim 1:98
We shall provide sustenance for them and for you [17:31], thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allah. Allah said,

(We provide sustenance for you and for them, thus starting with parents, because this is the appropriate subject here and Allah knows. Allah said next,

(No-one shall harm you, the Children of Israel, for all the kindness that you have shown to the Children of Thamud, and we have come to you to fill your houses with provisions and to complete the恩典 for Allah who is All-Knowing, All-Perfect).

(Come not near Al-Fawâihish (immoral sins) whether committed openly or secretly)
Allah said in a similar Ayah,

(If it is a sin on your part that you should cut off your brothers' hands—what harm is in that?—but Allah does not cut off hands nor does He cut off the feet except for those who transgress against it.)

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawâihish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge." [7:33]

We also explained this meaning in the explanation of the Ayah,

(Leave sin, open and secret) [6:120].

The Two Sahâhs recorded that Ibn Mas'ûd said that the Messenger of Allah ﷺ said,

(No-one is more jealous than Allah. This is why He has forbidden the immoral sins committed openly or secretly. )\(^{[1]}\)

\[^{[1]}\] Fath Al-Bâri 8:146 and Muslim 4:2114
‘Abdul-Malik bin Umayr said that Warrād narrated that Al-Mughirah said that Sa’d bin Ubādah said, “If I see a man with my wife (committing adultery), I will kill him with the sword.” When the matter came to the Messenger of Allāh ﷺ, he said,

أَنْجِبُونَ مِنْ غَيْرَةِ سَمِيلٍ؟ فَوَأَلَّا أَعْيُرُ مِنْ سَمِيدٍ، وَاٰلَهَةٌ أَعْيُرُ مِنْ، مِنَ أَحْلَيْ ذَلِكَ

حَرِّمَ الْفَوَاجِدَ مَا طَهَّرَ مِنْهَا وَمَا بُطِّنَ

“Do you wonder at Sa’d’s jealousy? By Allāh, I am more jealous than Sa’d, and Allāh is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.”

This Ḥadīth is in the Two Ṣaḥīḥs.[1]

The Prohibition of Unjustified Killing

Allāh said,

وَلَا تَعْثَرْوا إِنَّ الصَّدَقَاتِ أَلَّا يُحْرِمَ اللَّهُ إِلَّا لَجْنًا

“And kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law).”

This part of the Āyāt emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret. In the Two Ṣaḥīḥs, it is recorded that Ibn Masʿūd said that the Messenger of Allāh ﷺ said,

لا يَجَلُّ ذَمَّ الْإِمْرَاءِ مَسْلِمٌ يَشِهَّدَ أَنَّ لا إِلَهَ إِلَّا اللَّهُ وَأَنْتَ رَسُولُ اللَّهِ إِلاَّ إِلَّا إِلَّا هُدَايَاءٌ

لا إِلَّا الْبَيْتُ الْزَّاهِيِّ، وَالْبَيْتُ الْبَنِس، وَالْمَارِكُ، وَالْمُحْيَى، وَالْمَتَّبَعُ لِلْمَجْمَاَعَةِ

“The blood of a Muslim person who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the Ḥamā’ah (the community of faithful believers).”[2]

There is a prohibition, a warning and a threat against killing the Muʿāhid, i.e., non-Muslims who have a treaty of peace with Muslims. Al-Bukhārī recorded that ‘Abdullāh bin ‘Amr said that the Prophet ﷺ said,

Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years.\textsuperscript{1}

Abu Hurayrah narrated that the Prophet said,

> "Whoever killed a person having a treaty of protection with the Muslims, and who enjoys the guarantee of Allah and His Messenger, he will have spoiled the guarantee of Allah [for him]. He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years."

Ibn Majah and At-Tirmidhi recorded this Ḥadīth, and At-Tirmidhi said, "Ḥasan Ṣahīh." \textsuperscript{2} Allah's statement,

\begin{center}
\textit{Qayraka wa qayraka} wa anna akhbari Allah wa hamdhi Allah wa blushin}.
\end{center}

\textit{This He has commanded you that you may understand.}

means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

\textsuperscript{1} \textit{Fath Al-Bāri} 12:370
\textsuperscript{2} \textit{Tuhfat Al-Ahwadhi} 4:658 and Ibn Mājah 2:896
The Prohibition of Consuming the Orphan’s Property

‘Aṭā’ bin As-Ṣā’īb said that Sa‘īd bin Jubayr said that Ibn ‘Abbās said, “When Allāh revealed,

«And come not near to the orphan’s property, except to improve it.» and,

«Verily, those who unjustly eat up the property of orphans.»

those who were guardians of orphans separated their food from the orphans’ food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allāh ﷺ, and Allāh sent down the Āyah,

«And they ask you about orphans. Say: “The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.”» [2:220]

Thereafter, they mixed their food and drink with food and drink of the orphans.” Abu Dāwūd collected this statement.¹

¹ Abu Dāwūd 3:291
until he (or she) attains the age of full strength;», refers to reaching the age of adolescence, according to Ash-Sha’bi, Mālik and several others among the Salaf.\(^1\)

**The Command to Give Full Measure and Full Weight with Justice**

Allāh’s statement,

«وَأَرْوَى الْمَسْكِنَةَ وَالْبِرَّةَ إِلَى الْيَزِيدَةَ»

«and give full measure and full weight with justice.»

is a command to establish justice while giving and taking. Allāh has also warned against abandoning this commandment, when He said,

«وَلَى الْمَسْكِينَةِ أَنْ يَأْكُلَ الْمَسْكِينُ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنُ أَنْ يُؤْمَنُ»

«وَلَى الْبِرَّةِ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِلَّا بَيْنَ أَوْلِيَاءِ الْأَمْوَاتِ وَالْمُتَّخِدِينَ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ أَنْ يُؤْمَنَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ»

«إِذَا كَانُوا عَلَى أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ أَنْ يُؤْمَانَّ»

<<Woe to Al-Muṭṭaffifin. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the Lord of all that exists?\(^[83:1-6]\).

Allāh destroyed an entire nation that was accustomed to giving less in weights and measures.\(^2\)

Allāh said next,

<<We burden not any person, but that which he can bear.>>

that is, whoever strives while pursuing his rights and giving other peoples’ full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

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\(^1\) At-Tabari 12:223

\(^2\) That is, the nation of Prophet Shu‘ayb, see Sūrat Al-A‘rāf 7:85-92.
The Order for Just Testimony

Allāh said;

«وَإِذَا قَلْتُمْ فَأَعْفُوُواْ رَوْنَ حَسَانًا ذَا قَرْنٍ»

(And whenever you give your word, say the truth even if a near relative is concerned.)

This is similar to His statement,

«كَأِبَاسِي أَلْبَرَتْ إِنَّمَا كُمْرُوا تَعَلَّمَتْ يَدَّ تَنَسَدَتْ بِالْذِّلْلِيَّةِ»

(O you who believe! Stand out firmly for Allāh as just witnesses.) [5:8]

And there is a similar Āyah in Sūrat An-Nisā’. So Allāh commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allāh orders justice for everyone at all times and in all situations.

Fulfilling the Covenant of Allāh is an Obligation

Allāh said next,

«وَرِيَّمْهُمَا إِنَّ اللَّهَ أَوَّلَ الدِّينَ»

(and fulfill the Covenant of Allāh.)

Ibn Jarīr commented, “Allāh commands: Fulfill Allāh’s commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the Sunnah of His Messenger ﷺ. This constitutes fulfilling the covenant of Allāh,

«ثَابَةٌ وَسَكَّبَ بِهِ أَمَّامَكُمْ نَذْكَرَتُ»

(…This He commands you, that you may remember.)

Allāh says here, that this is what He has ordered and commanded, and He stressed its importance for you,

«أَمَّامَكُمْ نَذْكَرَتُ»

(…that you may remember.), that you may be advised and thus refrain from what you used to do before this.”[1]

The Command to Follow Allâh’s Straight Path and to Avoid All Other Paths

‘Ali bin Abi Talhah reported that Ibn ‘Abbâs commented on Allâh’s statements,

‘(And follow not (other) paths, for they will separate you away from His path.’, and,

‘(Saying) that you should establish religion and make no divisions in it.’ [42:13],

and similar Âyât in the Qur’ân, “Allâh commanded the believers to adhere to the Jama‘ah and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allâh.”[1] Similar was said by Mujâhid and several others.[2]

Imâm Ahmad bin Ḥanbal recorded that ‘Abdullâh bin Mas‘ûd said, “The Messenger of Allâh صلی‌الله‌علیه‌وآله‌وسلّم drew a line with his hand (in the sand) and said,

‘This is Allâh’s path, leading straight.’

He then drew lines to the right and left of that line and said,

‘These are the other paths, on each path there is a devil who
calls to it.\footnote{Ahmad 1:465}

He then recited,

\textit{Yállá hadda šarí'á המסئيطة فانعمرة ولا ننيموا الديوان فتفرق يكم عن سيئلية.}\footnote{Ahmad 1:465}

\textit{And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.\footnote{Ahmad 3:397 and ‘Abd bin Ḥumayd no. 345} [6:153]}[1]

Al-Ḥākim also recorded this Ḥadīth and said; “Its chain is Ṣahīḥ, but they did not record it.”\footnote{Al-Ḥākim 2:318}

Imām Aḥmad and ‘Abd bin Ḥumayd recorded (and this is the wording of Aḥmad) that Jābir said; “We were sitting with the Prophet ﷺ when he drew a line in front of him and said,

\textit{هذَا سبيل الله.}\footnote{Ahmad 1:465}

\textit{This is Allāh’s path.}‘

He also drew two lines to its right and two lines to its left and said,

\textit{هذَا سبيل الشيطن.}\footnote{Ahmad 1:465}

\textit{These are the paths of Shayṭān.}‘

He then placed his hand on the middle path and recited this Āyah;

\textit{Yállá hadda šarí'á המסئيطة فانعمرة ولا ننيموا الديوان فتفرق يكم عن سيئلية.}\footnote{Ahmad 1:465}

\textit{And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā.\footnote{Ibn Majah: 11} [3]}

Imām Aḥmad, Ibn Majāḥ, in the Book of the Sunnah in his Sunan, and Al-Bazzār collected this Ḥadīth.\footnote{Ibn Jarīr recorded that a man asked Ibn Mas‘ūd, “What is Aṣ-Ṣirāṭ Al-Mustaqīm (the straight path)?” Ibn Mas‘ūd replied,} Ibn Jarīr recorded that a man asked Ibn Mas‘ūd, “What is Aṣ-Ṣirāṭ Al-Mustaqīm (the straight path)?” Ibn Mas‘ūd replied,
“Muhammad ﷺ left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise.” Ibn Mas‘ūd then recited the Āyah;

«And verily, this is My straight path, so follow it, and follow (not other) paths, for they will separate you away from His path.»[1]

Imām Ahmad recorded that, An-Nawwās bin Sam‘ān said that the Messenger of Allāh ﷺ said,

«ضرَّب الله مثلاً صرائطاً مستقيماً، وعَن جَنَبيّ الصَّرَائِطِ سوَارُ فِيهِمَا أَبْوَابَ مُفْتَحَةٍ، وَعَلَى الأَبْوَابِ سُوَّرُ مَرْحَبَةٌ وَعَلَى بَابِ الصَّرَائِطِ ذَاعٌ يَبْدَعُ: بَل أَنَّهُ الْحَامِلُ هُمُّوا أَخْلَصُوا الصَّرَائِطَ المُسْتَقِيمَةِ جَمِيعًا وَلَا تَفْرَقُوا وَذَا ذَاعٌ يَبْدَعُ مِنْ قُوَّةِ الصَّرَائِطِ إِذَا أَزَاقُوا الإنسَانُ أَن يَفْتَحَ مِثْلًا مِنْ بَابِتِ الأَبْوَابِ قَالَ وَخَطَّاكَ لَا تَفْتَحُوهُ فَإِنْكَ إِنْ تَفْتَحَهُ تَلْجَهُ فَالصَّرَائِطِ الإِسْلَامُ وَالشُّورِ وَكَحْلُ الله وَالأَبْوَابُ المُفْتَحَةُ مَحَابِيِّ اللّه وَذَلِكَ الْمَدِينِيُّ عَلَى رَأْسِ الصَّرَائِطِ كِتَابٌ الله وَالْمَدِينِيُّ مِنْ قُوَّةِ الصَّرَائِطِ وَأَعْظَمُ اللّه فِي فَلَبِّ كُلٍّ مُّسْلِمٍ»

«Allāh has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, ‘O people! come and enter the straight path all together and do not divide.’ There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islām, the two walls are Allāh’s set limits, the open doors lead to Allāh’s prohibitions, the caller on the gate of the path is Allāh’s Book (the Qur’ān), while the caller from above the path is Allāh’s admonition in the heart of every Muslim.»[2]

At-Tirmidhi and An-Nasā’ī also recorded this Hadīth, and At-Tirmidhi said, “Hasan Gharīb.”[^1]

Allāh’s statement,

«فَأَتِيَّهُ الرَّؤْياَ وَلَا تَنْتَعَمَا أَنْتَهِينَا»

«so follow it, and follow not (other) paths…»

describes Allāh’s path in the singular sense, because truth is one. Allāh describes the other paths in the plural, because they are many and are divided. Allāh said in another Ayah,

«وَإِلَّا الْيَدَينَ مَنْ يَتَقُبَّلُ مِنَ الْقُلُوبِ إِلَى الرَّحْمَةِ وَالْأَيْدِينَ كَفَّرَهَا أَرْيَافُهُمْ إِلَّا الْمُتَكَلِّمُ مِنْهُ يَقُولُ إِلَى الرَّحْمَةِ وَالْأَيْدِينَ أَنْكُتُ أَكْتَبْ إِلَّا هَٰذَا مِثْلَهُ فِي بَيْتٍ كَبِيرٍ»

«Allāh is the Wāli (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are Ṭāghūt (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.» [2:257]

«وَلَا تَنْتَعَمَا أَنْتَهِينَا وَلَا تَكْتُمُوا مَا اسْتَفْتَمَّا عَلَى الْمُلْكِ أَحَسَنَ وَتَفْسِيرُكُمْ لَكُمْ شَكَرُ وَرَحْمَةٌ لَّا تَأْتِمُوهَا وَلَا تَخْلُقُوهَا وَلَا تَذْهَبْوهَا»

154. Then, We gave Mūsā the Book [the Taurāh], complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur’ān) which We have sent down, so follow it and have Taqwā, so that you may receive mercy.

**Praising the Taurāh and the Qur’ān**

After Allāh described the Qur’ān by saying,

«وَأَنَّهُمَا جِرَائِلٌ مُّستَغْلِبَانِ فَأَتِيَّهَا»

«And verily, this is My straight path, so follow it…»

He then praised the Taurāh and its Messenger,

[^1]: Tuhfat Al-Ahwadhi 8:152 and An-Nasā’ī
Allâh often mentions the Qur'ân and the Tawrâh together. Allâh said,

«And before this was the Scripture of Mûsâ as a guide and a mercy. And this is a confirming Book in the Arabic language.» [46:12].

Allah said in the beginning of this Sûrah,

«Say: ‘Who then sent down the Book which Mûsâ brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)?’» [6:91], and

«And this is a blessed Book which we have sent down...» [6:92]

Allâh said about the idolators,

«But when the truth has come to them from Us, they say: ‘Why is he not given the like of what was given to Mûsâ?’» [28:48]. Allâh replied,

«Did they not disbelieve in that which was disbelieved by Mûsâ of old?" They say: "Two kinds of magic [the Tawrâh and the Qur'ân], each helping the other!" And they say: "Verily, in both we are disbelievers."» [28:48]

Allâh said about the Jinns that they said,

"O our people! Verily, we have heard a Book sent down after Mûsâ, confirming what came before it, it guides to the truth.”» [46:30]
Allāh’s statement,

\[\text{...complete for that which is best, and explaining all things in detail...}\]

means; ‘We made the Book that We revealed to Mūsā, a complete and comprehensive Book, sufficient for what he needs to complete his Law.’ Similarly, Allāh said in another Āyah,

\[\text{And We wrote for him on the Tablets the lesson to be drawn from all things.} \] [7:145]

Allāh’s statement,

\[\text{for that which is best.}\]

means: ‘as a reward for his doing right and obeying Our commands and orders.’ Allāh said in other Āyāt,

\[\text{Is there any reward for good other than what is best?} \] [55:60],

\[\text{And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), “Verily, I am going to make you an Imām for mankind.”} \] [2:124] and,

\[\text{And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Āyāt.} \] [32:24]

Allāh said;

\[\text{and explaining all things in detail and a guidance and a mercy}\]

praising the Book that Allāh sent down to Mūsā, while,
This calls to following the Qur'an. Allah encourages His servants to follow His Book (the Qur'an) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allah.

156. Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied."

157. Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat of Allâh and Sadâfa away therefrom? We shall requite those who turn away from Our Ayât with an evil torment, because of their turning away.

The Qur'an is Allâh's Proof Against His Creation

Ibn Jarir commented on the Ayah, "The Ayah means, this is a Book that We sent down, so that you do not say,

"If only the Book had been sent down to us."

This way, you will have no excuse. Allâh said in another Ayah,
Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayāt." [28:47].

The Ayah,

(to two sects before us) refers to the Jews and Christians, according to ‘Ali bin Abi Ṭalḥah who narrated it from Ibn ‘Abbās. Similar was reported from Mujāhid, As-Suddi, Qatādah and several others. Allāh’s statement,

...and for our part, we were in fact unaware of what they studied.

meaning: ‘we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,’ so they said. Allāh said next,

Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they."

meaning: We also refuted this excuse, had you used it, lest you say, “If a Book was revealed to us, just as they received a Book, we would have been better guided than they are.” Allāh also said,

And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them). [35:42]

Allāh replied here,

So now has come unto you a clear proof from your Lord, and

[1] At-Ṭabari 12:239
a guidance and a mercy.

Allah says, there has come to you from Allah a Glorious Qur'an revealed to Muhammad ﷺ, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allah to His servants who follow and implement it.

Allah said;

Who then does more wrong than one who rejects the Ayat of Allah and Sadaqa away therefrom?

This refers to the one who neither benefited from what the Messenger ﷺ brought, nor followed what he was sent with by abandoning all other ways. Rather, he Sadaqa from following the Ayat of Allah, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for Sadaqa, while Ibn 'Abbás, Mujāhid and Qatādah said that Sadaqa means, he turned away from it.

4158. Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that
some of the Signs of your Lord should come! The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith. Say: "Wait you! We (too) are waiting."

The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents

Allāh sternly threatens the disbelievers, those who defy His Messengers, deny His Āyāt and hinder from His path,

«Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come...»

on the Day of Resurrection,

«or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.»

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time. In a section explaining this Āyah, Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when.

«no good will it do to a person to believe then, if he believed not before.»»

Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«unless if he who has not believed until the day of resurrection believes in it.»

\[\text{[1] Fath Al-Bārī 8:147}\]
Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dajjāl and the Beast of the earth.  

Ahmad also recorded this Hadīth, and in his narration, the Prophet  mentioned the Smoke.  

Imām Aḥmad recorded that ‘Amr bin Jarīr said, “Three Muslim men sat with Marwān in Al-Madinah and they heard him talking about the signs (of the Last Hour). He said that the first sign will be the appearance of Ad-Dajjāl. So these men went to ‘Abdullāh bin ‘Amr and told him what they heard from Marwān about the signs. Ibn ‘Amr said, Marwān said nothing. I remember that I heard the Messenger of Allāh  saying,

إن أول الآيات خروجًا طلوع الشمس من غرفتها وخروج الذئب يصلى فأينهم كأن قبلا صاحبتهما الأخرى على أثرهما

“The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it.”

Then ‘Abdullāh said - and he used to read the Scriptures - “And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return. So it is permitted to return until Allāh wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return [again], but it will get no response, until what Allāh wills of the night to pass goes by, and it realizes that if it is permitted to return it would not [be able to] reach the east.

It says; ‘My Lord! The east is so far, what good would I be to

[1] At-Ṭabari 12:265  
the people? Until the horizons appear as a [lightless] ring, it seeks permission to return and is told; 'Rise from your place,' so it rises upon the people from where it set." Then he recited,


(no good will it do to a person to believe then, if he believed not before,

This was also recorded by Muslim in his Ṣaḥīḥ, and Abu Dāwud and Ibn Majāh in their Sunans.[1] Allāh's statement,


(no good will it do to a person to believe then, if he believed not before,

means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the Ḥadīths that we mentioned. This is also the meaning of Allāh's statement,


(or aṣ'atīnyā al-maṣūra)

(...nor earned good through his faith.) meaning, one's good deeds will not be accepted from him unless he performed good deeds before. Allāh said next,


(Say: "Wait you! We (too) are waiting.")

This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear. Allāh said in other Āyāt,

[1] Muslim 4:2260, Abu Dāwud 4:490 and Ibn Mājah 2:1353. The entire text is with Aḥmad. The Ḥadīth is with Muslim, the first sentence from ‘Abdullāh is with the others.
“Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder?” [47:18],

and,

“So when they saw Our punishment, they said: “We believe in Allah alone and reject (all) that we used to associate with Him as partners.” Then their faith could not avail them when they saw Our punishment.” [40:84-85]

“159. Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allah, Who then will tell them what they used to do.”

Criticizing Division in the Religion

Mujâhid, Qatâdah, Aqîq-Dâhîk and As-Sudî said that this Âyah was revealed about the Jews and Christians.\[1\] Al-`Awfi said that Ibn `Abbâs commented,

“Verily, those who divide their religion and break up into sects...”

“Before Muhammad ﷺ was sent, the Jews and Christians disputed and divided into sects. When Muhammad ﷺ was sent, Allah revealed to him,

“Verily, those who divide their religion and break up into sects,

\[1\] At-Tabari 12:269-270
you have no concern with them in the least.\(^1\)

It is apparent that this \(\text{Ayah}\) refers to all those who defy the religion of \(\text{Allâh}\), or revert from it. \(\text{Allâh}\) sent His Messenger ﷺ with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion,

\(\text{...and break up into sects.}\)

religious sects, just like those who follow the various sects, desires and misguidance - then \(\text{Allâh}\) has purified His Messenger ﷺ from their ways. In a similar \(\text{Ayah}\), \(\text{Allâh}\) said,

\(\text{He (Allâh) has ordained for you the same religion which He ordained for Nûh, and that which We have revealed to you.}\)[42:13]

A Ḥadîth reads,

\(\text{We, the Prophets, are half brothers but have one religion.}\)[²]

This, indeed, is the straight path which the Messengers have brought and which commands worshipping \(\text{Allâh}\) alone without partners and adhering to the Law of the last Messenger ﷺ whom \(\text{Allâh}\) sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from them. \(\text{Allâh}\) said here,

\(\text{...and break up into sects.}\)

\(\text{You have no concern with them in the least...}\)[6:159].

\(\text{Allâh's statement,}\)

\(\text{Their affair is only with Allâh, Who then will tell them what they used to do.}\)

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\(^1\) \text{At-Tabari 12:269}

\(^2\) \text{Fath Al-Bâri 6:550}
is similar to His statement,


Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. [22:17]

Allāh then mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,


160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.

The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same

This Ayah explains the general Ayah;


Whoever comes with good, then he will receive better than that. [28:84]

There are several Hadiths that are in agreement with the apparent wording of this honorable Ayah. Imam Ahmad bin Ḥanbal recorded that Ibn ʿAbbās said that the Messenger of Allāh said about his Lord,


Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten
deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allāh erases it. Only those who deserve destruction will be destroyed by Allāh. ١١١Al-Bukhārī, Muslim and An-Nasā‘ī also recorded this Ḥadīth.[2]

Āḥmad also recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

"وَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ عَمِلَ حَسَنًا فَلَنْ يُّبْلِهِنَّ أَنْفَاقَاتُهُ وَيَزِيدَ وَمَنْ عَمِلَ ضُرًا فَلَنْ يُّبْلِهِنَّ أَنْفَاقَاتُهُ وَيَمْكَرُ بِهِ مَبْطُونًا َجَعَلَ اللَّهُ مَثْلاً مَنْفَرَةً وَمَنْ أَقْترُبَ إِلَيْهِ ذَٰلِكَ إِلَيْهِ ذَٰلِكَ وَمَنْ أَقْترُبَ إِلَيْهِ ذَٰلِكَ إِلَيْهِ ذَٰلِكَ "("Allāh says, 'Whoever performs a good deed, will have tenfold for it and more. Whoever commits a sin, then his recompense will be the same, unless I forgive. Whoever commits the earth’s fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness. Whoever draws closer to Me by a hand’s span, I will draw closer to him by a forearm’s length. Whoever draws closer to Me by a forearm’s length, I will draw closer to him by an arm’s length. And whoever comes to Me walking, I will come to him running.’")[3]

Muslim also collected this Ḥadīth.[4]

Know that there are three types of people who refrain from committing a sin that they intended. There are those who refrain from committing the sin because they fear Allāh, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the Sahih, Allāh says about this type, "He has left the sin for My sake." Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a

[1] Āḥmad 1:279
reward. The reason being that, this person did not intend to do good, nor commit evil. Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin. There is an authentic Ḥadīth that states,

إذا التقي المسلمان يسبحانما فالقاتل والمقتل في النار

“When two Muslims meet with their swords, then the killer and the killed will be in the Fire.”

They said, “O Allāh’s Messenger! We know about the killer, so what about the killed?” He said,

إن كان حريصا على قتل ضايعه

“He was eager to kill his companion.”

Al-Ḥāfiz Abu Al-Qāsim At-Ṭabarānī said that Abu Mālik Al-Ash’ari said that the Messenger of Allāh ﷺ said,

 almonds كفاية لما بينهما وبين الجمعية أي قلبا وربابة ثلاثة أيام، وذلك لأن الله تعالى قال: «من جاء بالمعتوب ثلاث عشرة أبدا»

“Friday (prayer) to the next Friday (prayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allāh says: Whoever brings a good deed shall have ten times the like thereof to his credit.”

Abu Dharr narrated that the Messenger of Allāh ﷺ said,

من صام ثلاثة أيام من كل شهر فدف صام الذهر كله

“Whoever fasts three days every month, will have fasted all the time.”

Aḥmad, An-Nasā’ī, and Ibn Majāh recorded this Ḥadīth, and this is Aḥmad’s wording. At-Tirmidhi also recorded it with this addition;

فأنزل الله تصديق ذلك في كتابه

“So Allāh sent down affirmation of this statement in His Book.”

[1] Al-Bukhārī, nos. 31, 6875 and 7083
"Whoever brings a good deed shall have ten times the like thereof to his credit."

"Therefore, a day earns ten days." At-Tirmidhi said; "This Hadith is Hasan". There are many other Hadiths and statements on this subject, but what we mentioned should be sufficient, Allah willing, and our trust is in Him.

161. Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Hanifan (monotheism) and he was not of the Mushrikīn."

162. Say: "Verily, my Salāh, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists."

163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Islām is the Straight Path

Allah commands His Prophet ﷺ, the chief of the Messengers, to convey the news of being guided to Allah's straight path. This path is neither wicked, nor deviant,

"a right religion..." that is, established on firm grounds,

The religion of Ibrāhīm, Hanifan and he was not of the Mushrikīn.

Allah said in similar Ayāt,

And who turns away from the religion of Ibrāhīm except him who deludes himself? [2:130], and,

Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, a Hanif, and he was not one of the Mushrikīn. (He was) thankful for His (Allāh’s) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (saying): “Follow the religion of Ibrāhīm, (he was a) Hanif, and he was not of the Mushrikīn” [16:120-123].

Ordering the Prophet ﷺ to follow the religion of Ibrāhīm, the Hanifīyyah, does not mean that Prophet Ibrāhīm reached more perfection in it than our Prophet ﷺ. Rather, our Prophet ﷺ perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Ādam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrāhīm the friend of Allāh, peace be upon him [to request the beginning of Judgement].

Imām ʿĀḥmad recorded that Ibn ʿAbbās said, “The Messenger of Allāh was asked, ‘Which religion is the best with Allāh, the Exalted?’ He said,
The Command for Sincerity in Worship

Allāh said next,

«Say: “Verily, my Salāh, my sacrifice, my living, and my dying are for Allāh, the Lord of the all that exists.”»

Allāh commands the Prophet ﷺ to inform the idolators who worship other than Allāh and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allāh, and his rituals are in His Name alone, without partners. Allāh said in a similar statement,

«Therefore turn in prayer to your Lord and sacrifice.» [108:2], meaning, make your prayer and sacrifice for Allāh alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allāh commanded the Prophet ﷺ to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone. Mujāhid commented,

«Verily, my prayer and my Nusuk…» refers to sacrificing during Hajj and ’Umrah.

Islam is the Religion of all Prophets

The Āyah,

«and I am the first of the Muslims.»

means, from this Ummah, according to Qatādah.[2] This is a sound meaning, because all Prophets before our Prophet ﷺ were calling to Islām, which commands worshipping Allāh alone without partners. Allāh said in another Āyah,

[1] Ahmad 1:236
And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me." [21:25]

Allâh informed us that Nûh said to his people,

But if you turn away, then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims. [10:72]

Allâh said,

And who turns away from the religion of Ibrâhîm except him who deludes himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the all that exists." And this was enjoined by Ibrâhîm upon his sons and by Ya’qûb (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except as Muslims." [2:130-132].

Yûsuf, peace be upon him, said,

My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Wali (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous. [12:101]

Mûsâ said,
And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims." They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by your mercy from the disbelieving folk." [10:84-86]

Allāh said,

Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh’s will, judged for the Jews. And the rabbis and the priests [did also]. [5:44],

and,

And when I (Allāh) inspired Al-Hawāriyyūn (the disciples) [of 'Īsā] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." [5:111]

Therefore, Allāh states that He sent all His Messengers with the religion of Islām, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muḥammad ﷺ abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muḥammad’s Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet ﷺ said,

We, the Prophets, are half brothers, but our religion is one. \[1\]

Half brothers, mentioned in the Ḥadīth, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allāh

\[1\] Fath Al-Bāri 6:550
alone without partners, even though the laws which are like the different mothers in this parable, are different. Allāh the Most High knows best.

Imām Aḥmad recorded that ‘Ali said that when the Messenger of Allāh ὑ used to start the prayer with Takbīr [saying, “Allāhu Akbar” (Allāh is the Great)] he would then supplicate,

وَجَهْتُ رَجُلًا مَّالِكًا يَقْرَرُ الْشَّفَوارِ وَالْأُرْضِ حَنِيقًا وَمَا أَنَّ مِنْ الْمُشْرِكِينَ، إِنْ
ضَلْلَاي وُلْدُكُمْ وَمَعْجَمْيَ وَمَسَّتِي لَهُ رَبُّ الْعَالَمِينَ

“I have directed my face towards He Who has created the heavens and earth, Hanifan and I am not among the Mushrikīn. Certainly, my prayer, sacrifice, living and dying are all for Allāh, Lord of the worlds.”

اللَّهُمَّ أَنتَ الْمَلِكَ لَا إِلَهَ إِلَّا أَنتَ، أَنتُ رَبِّي وَأَنتَ غَنِيّ الْمَلِكِ وَغَنِيّ
بَلْ أَنتُ فَاعِلُ فِي ذِنْبِي جَعَلْتَ نَفْسِي وَاعْتَزَفْتَ
لَا يَبْعِدُ أَنْتُ مِنْهَا أَنتَ، وَإِنْ أَنْتُ أَغْفِلْتِ أَنْتُ، وَإِنْ أَتْبَعْتُ أَنْتُ
كِازِرَتِي وَتَغْلَّبَتِي، إِنِّي أَطْفَأْتُ وَأَنْبُثُ إِلَيْكَ

“O Allāh! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allāh!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.”

This Hadīth, which was also recorded by Muslim in the Sahīh, continues and mentions the Prophet’s supplication in his bowing, prostrating and final sitting positions.

٥٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠ 

[1] Ahmad 1:102

164. Say: "Shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

The Command to Sincerely Trust in Allah

Allah said,

(Qur'an)

(Say), O Muhammad, to those idolators, about worshipping Allah alone and trusting in Him,

(Qur'an) [6:164],

while He is the Lord of all things? and Who protects and saves me and governs all my affairs? But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision.

This Ayah commands sincerely trusting Allah, while the Ayah before it commands sincerely worshipping Allah alone without partners. These two meanings are often mentioned together in the Qur'an. Allah directs His servants to proclaim,

(Qur'an) [1:5]

Allah said,

(Qur'an) [11:123], and

(Qur'an) [67:29], and,
Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian.» [73:9]

There are similar Ayāt on this subject.

**Every Person Carries His Own Burden**

Allāh said,

»Wa la ṭababbū Ṣalālif tīn ʾlla ʿlāti yirjū rūʿa wa rāʾin wa khūyā«

»No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.»

thus emphasizing Allāh’s reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allāh’s perfect justice. Allāh said in other Ayāt,

»Zūn nūn muntakhaba’īn ilā žilābā’īn la ʿarbaʾa binti ṣawī; ṣawī kan fa ṣawī nūn«

»And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.» [35:18],

and,

»Fa lā yinā fa ala wa lā ṣala«

»Then he will have no fear of injustice, nor of any curtailment (of his reward).» [20:112]

Scholars of Tafsīr commented, “No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased.” Allāh also said;

»Qul qāni ‘inna kānī ṣawīna yahūra‘a ilā ʾlla ʿlāti yirjū rūʿa wa rāʾin wa khūyā«

»Every person is a pledge for what he has earned. Except those on the Right.» [74:38-39],

meaning, every person will be tied to his evil deeds. But, for those on the right – the believers – the blessing of their good works will benefit their offspring and relatives, as well. Allāh said in Sūrat At-Tūr,

»Wa ʿallāmūn aʿamūn wa ʿalūmūn fi rūʿa wa rāʾin wa ṣawīna yahūra‘a ilā ʾlla ʿlāti yirjū rūʿa wa rāʾin wa khūyā«

»And those who believe and whose offspring follow them in
faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.» [52:21],

meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form. Allah says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allah elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allah said next (in Surat At-Tabar),

»كل امرأة قبيحة كنبة زين«

«Every person is a pledge for that which he has earned.» [52:21], meaning, of evil.

Allah's statement here,

»فَإِذَا أُنكِثَ مَنْ ابْتَغَى مُسَلِّمًا فَلَا تَسْتَنْفِرْ مِنْ ابْنَيْهِ النَّاسَ كَمْ يَعَلِّمُونَ«

«Then unto your Lord is your return, so He will tell you that wherein you have been differing.»

means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allah and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world. Allah said in other Ayat,

»إِنَّ لَا نَسْتَثْرُونَ عَنْمَا أَجَرْنَكُمْ وَلَا نَنْفُرْ عَنْمَا تنَفَّرْنَ فَلْيَجْعَلَ بَيْنَنَا نَادِرًا جَمَعً«

«Say: "You will not be asked about our sins, nor shall we be asked of what you do." Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."» [34:25-26].

»وَمَّعَ الْأَلَوْى جَنَّاتُكُمْ عَلَيْهِنَّ وَقَبَّتَ بَعْضَكُمْ وَقَبَّتْ بَعْضَكُمْ فِي مَا ثَابَتْ أَنَّهُ كَفَّرَ بِمَا أَنْتَكِرْتُ كَفَّرْنَاكُمْ بِمَا كُنتُمْ كَفَّرُونَا إِنَّ رَبَّكَ سُبْحَانَهُ»

«165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has
raised you in ranks, some above others that He may try you in
that which He has bestowed on you. Surely, your Lord is Swift
in retribution, and certainly He is Oft-Forgiving, Most
Merciful.»

Allāh Made Mankind Dwellers on the earth, Generation
After Generation, of Various Grades, in order to Test
Them

Allāh said,

«وَهُوَ الَّذِي جَعَلَكُمْ عِلَمَاءً ٱلْأَرْضِ»

«And it is He Who has made you generations coming after
generations, replacing each other on the earth.»

meaning, He made you dwell on the earth generation after
generation, century after century and offspring after
forefathers, according to Ibn Zayd and others. Allāh also said,

«وَرَأَى نَطَاةً لَّمْ يَنْتَهَى مُلْكُهُ فِيٱلْأَرْضِ يَخْلَقُونَ»

«And if it were Our will, We would have made angels to
replace you on the earth» [43:60], and,

«وَيَقْسِمُ مَّلِكَتَهُ لِلْأَرْضِ»

«And makes you inheritors of the Earth, generations after
generations.» [27:62], and

«إِذَآ جَاءَتِكُمْ عَلَىٰ ٱلْأَرْضِ خَيْبَةٌ»

«Verily, I am going to place (mankind) generations after
generations on earth.» [2:30],

and,

«غَمَّسَ رَبُّكَ أَنَّهُ يُهَلِّكَ عَدُوَّكَ مُنَفَّضًا مِّنَ ٱلْأَرْضِ وَيُضَرِّعُ صَحِيقَٰهُ»

«It may be that your Lord will destroy your enemy and make
you successors on the earth, so that He may see how you act.»
[7:129]

Allāh’s statement,

«وَرَفِّي مَعْصِمَكُمْ قَوْمًا يَرْضَى دُرِّكَانَ»

«And He has raised you in ranks, some above others,»
means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this. Allâh said in other Ayât,

«It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.» [43:32],

and,

«See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.» [17:21]

Allâh’s statement,

«that He may try you in that which He has bestowed on you.»

means, so that He tests you in what He has granted you, for Allâh tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it. Muslim recorded that Abu Sa‘îd Al-Khudri said that the Messenger of Allâh ﷺ said,

«إنّ النّبّة حلوة خضراء وإنّ الله مستخلصكم فيها ناظر ماداً نعملون، قالوا الدنيا واتقوا النّساء فإنّ أول منتقَا بني إسرائيل كان في النساء»

«Verily, this life is beautiful and green, and Allâh made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.»[1]

Allâh’s statement,

[1] Muslim 4:2098
Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.
The text explains that this is both discouragement and encouragement, by reminding the believers that Allāh is swift in reckoning and punishment with those who disobey Him and defy His Messengers,

And certainly He is Oft-Forgiving, Most Merciful.

for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allāh often mentions these two attributes together in the Qur’ān. Allāh said,

And verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment [13:6],

and,

Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. [15:49-50]

There are similar Āyāt that contain encouragement and discouragement. Sometimes Allāh calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors. Sometimes Allāh mentions both so that each person is affected by it according to his or her qualities. We ask Allāh that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing.

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

"Allāh will ask the believers on the Day of Resurrection, 'Have you repented, or have you disbelieved?'
"If the believer knew Allah's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allah's mercy, no one will feel hopeless of acquiring Paradise. Allah created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allah, there remains ninety-nine kinds of mercy."[1]

Muslim and At-Tirmidhi also recorded this Hadîth, At-Tirmidhi said "Hasan". Abu Hurayrah narrated that the Messenger of Allah ﷺ said,

"Alma khalee alkhalee kahab fi kitab fatho ummida fuq almarsh. In rahmati taalib."[2]

"When Allah created the creation, He wrote in a Book, and this Book is with Him above the Throne: 'My mercy overcomes My anger.'"[2]

This is the end of the Tafsir of Sûrat Al-An‘âm, all the thanks and appreciation for Allah.

☆ This is the End of Volume Three.

☆ Volume Four begins with Sûrat Al-A‘rafa