The Virtues of Surah Al-Baqarah

In Musnad Ahmad, Sahih Muslim, At-Tirmidhi and An-Nasa'i, it is recorded that Abu Hurayrah said that the Prophet said,

لا تجعلوا بيوتكم قبورا فإن البيت الذي تقرأ فيه سورة البقرة لا يدخلها الشيطان

Do not turn your houses into graves. Verily, Shaytan does not enter the house where Surah Al-Baqarah is recited.

At-Tirmidhi said, "Hasan Sahih".

Also, Abdullah bin Mas`ud said,

"Shaytan flees from the house where Surah Al-Baqarah is heard."

This Hadith was collected by An-Nasa'i in Al-Yawm wal-Laylah, and Al-Hakim recorded it in his
Mustadrak, and then said that its chain of narration is authentic, although the Two Sahihs did not collect it.

In his Musnad, Ad-Darimi recorded that Ibn Mas`ud said,

"Shaytan departs the house where Surah Al-Baqarah is being recited, and as he leaves, he passes gas."

Ad-Darimi also recorded that Ash-Sha`bi said that Abdullah bin Mas`ud said,

"Whoever recites ten Ayat from Surah Al-Baqarah in a night, then Shaytan will not enter his house that night. These ten Ayat are;

- four from the beginning,
- Ayat Al-Kursi (255),
- the following two Ayat (256-257) and
- the last three Ayat."

In another narration, Ibn Mas`ud said,

"Then Shaytan will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these Ayat were to be recited over a senile person, they would wake him up."

Further, Sahl bin Sa`d said that the Messenger of Allah said,

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

This Hadith was collected by Abu Al-Qasim At-Tabarani, Abu Hatim Ibn Hibban in his Sahih and Ibn Marduwyah.
At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Abu Hurayrah said,

"The Messenger of Allah sent an expedition force comprising of many men and asked each about what they memorized of the Qur'an. The Prophet came to one of the youngest men among them and asked him, 'What have you memorized (of the Qur'an) young man?'

He said, 'I memorized such and such Surahs and also Al-Baqarah.'

The Prophet said, 'You memorized Surah Al-Baqarah.'

He said, 'Yes.'

The Prophet said, 'Then you are their commander.'

One of the noted men (or chiefs) commented, 'By Allah! I did not learn Surah Al-Baqarah, for fear that I would not be able to implement it.

The Messenger of Allah said,

تعلم وآقرَّوهُ، فإنْ مَئْلَ الْقُرْآنِ لِمَنْ تَعْلَمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلَ جَرَابٍ مَحْشُوَّةً مَسْكَٰا يَفْوَحُ رِيحَهُ فِي كُلِّ مَكَانٍ

Learn Al-Qur'an and recite it, for the example of whoever learns the Qur'an, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air.

وَمَثَلُ مِنْ تَعْلَمَهُ فَقَرَأَ وَهُوَ فِي جَوَابِ كَمَثَلَ جَرَابٍ أُوْكَىٰ عَلَى مَسْكٍ

The example of whoever learns the Qur'an and then sleeps (i.e. lazy) while the Qur'an is in his memory, is the example of a bag that has musk, but is closed tight.

This is the wording collected by At-Tirmidhi, who said that this Hadith is Hasan.

In another narration, At-Tirmidhi recorded this same Hadith in a Mursal manner, so Allah knows best.
Also, Al-Bukhari recorded that;

Usayd bin Hudayr said that he was once reciting Surah Al-Baqarah while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horse stopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yahya was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet and told him what had happened and then said, "O Messenger of Allah! My son Yahya was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it."

The Prophet said, "Do you know what that was?"

He said, "No."

The Prophet said,

{\textit{تَلَّكِ المَلَائِكَةُ دُنِّيَّ، وَلَوْ قَرَّتْكَ لَأُصْبِحَتْ يُنَظِّرُ النَّاسُ إِلَيْهَا، لَا تَنَّوَارُ مِنْهُمِ}}

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

This is the narration reported by Imam Abu Ubayd Al-Qasim bin Salam in his book Fada'il Al-Qur'an.
Virtues of Surah Al-Baqarah and Surah Al Imran

Imam Ahmad said that Abu Nu`aym narrated to them that Bishr bin Muhajir said that Abdullah bin Buraydah narrated to him from his father,

"I was sitting with the Prophet and I heard him say,

"أَعْلَمُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَخْذُهَا بِرَكَةٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلة"

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

He kept silent for a while and then said,

"أَعْلَمُوا سُورَةَ الْبَقْرَةِ وَأَنَّ عَمَّارًا فَإِنْ هُمَا الزَّهْرَاءُ وَأَنَّ عَمَّارًا فَإِنْ هُمَا صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنْ هُمَا عَمَّامَيْنَ أَوْ غَيَابِيْنَ أَوْ فَرَقَانَ مِنْ طَيْرٍ صَوْافٍ،"

Learn Surah Al-Baqarah and Al Imran because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds.

"وَإِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يُشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلَ الشَّالِبُ قَيْفُوْلُ لَهُ: هَلْ تُعْرَفُنِي؟"

The Qur'an will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'an will ask him, 'Do you know me?'

"قَيْفُوْلُ: مَا أَعْرَفُكَ.

The man will say, 'I do not know you.'

"قَيْفُوْلُ: أَنَا صَاحِبُكُ الْقُرْآنُ الَّذِي أَطْمَأَنَّكَ فِي الْهِوَاجِرِ وَأَسْهَرَتْ لِيَكَ وَأَنَّكَ كُلُّ تَأْجُرٌ مِنْ وَرَاءٍ تَجَارِيْهِ، وَإِنَّكُ الْيَوْمُ مِنْ وَرَاءٍ كُلُّ تَجَارِيْهُ。

The Qur'an will say, 'I am your companion, the Qur'an, which has brought you thirst during the heat and made
you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.'

Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head.

His parents will also be granted two garments that the people of this life could never afford.

They will say, 'Why were we granted these garments?'

It will be said, 'Because your son was carrying the Qur'an.'

It will be said (to the reader of the Qur'an), 'Read and ascend through the levels of Paradise.'

He will go on ascending as long as he recites, whether reciting slowly or quickly.'

Ibn Majah also recorded part of this Hadith from Bishr bin Al-Muhajir, and this chain of narrators is Hasan, according to the criteria of Imam Muslim.

A part of this Hadith is also supported by other Hadiths.

For instance, Imam Ahmad recorded that Abu Umamah Al-Bahili said that he heard the Messenger of Allah say,
Imam Ahmad narrated that An-Nawwas bin Sam`an said that the Prophet said,

> قرأوا القرآن فإنّه شافع لأهلته يوم القيامة

Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection.

> قرأوا الزهراوين البقرة وأول عمران فإنّهما يأتينك يوم القيامة كأنّهما عامامتان أو كانّهما غيابيتان أو كانّهما فرقان من طير صوائف يحاجّان عن أهلهما يوم القيامة

Read the two lights, Al-Baqarah and Al Imran, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.

The Prophet then said,

> قرأوا البقرة فإنّ أخذوها بركة وتتركها حشرة ولا تسبطغها البطلة

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

Also, Imam Muslim narrated this Hadith in the Book of Prayer.

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

> يؤمني بالقرآن يوم القيامة وأهله الذين كانوا يعمركون به تقدّمهم سورة البقرة وأول عمران

On the Day of Resurrection the Qur'an and its people who used to implement it will be brought forth, preceded by Surah Al-Baqarah and Al Imran.

An-Nawwas said,

"The Prophet set three examples for these two Surahs and I did not forget these examples ever since. He said,
They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.

It was also recorded in Sahih Muslim and At-Tirmidhi narrated this Hadith, which he rendered Hasan Gharib.

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

There is no disagreement over the view that Surah Al-Baqarah was revealed in its entirety in Al-Madinah. Moreover, Al-Baqarah was one of the first Surahs to be revealed in Al-Madinah, while, Allah’s statement, (And be afraid of the Day when you shall be brought back to Allah). (2:281) was the last Ayah to be revealed from the Qur'an.

Also, the Ayat about usury were among the last Ayat to be revealed.

Khalid bin Ma`dan used to call Al-Baqarah the Fustat (tent) of the Qur'an.

Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of Al-Baqarah's Ayat is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allah knows best.

Ibn Jurayj narrated that Ata said that Ibn Abbas said,

"Surah Al-Baqarah was revealed in Al-Madinah."

Also, Khasif said from Mujahid that Abdullah bin Az-Zubayr said;

"Surah Al-Baqarah was revealed in Al-Madinah."

Several Imams and scholars of Tafsir issued similar statements, and there is no difference of opinion over this as we have stated.
The Two *Sahihs* recorded that;

Ibn Mas`ud kept the *Ka`bah* on his left side and Mina on his right side and threw seven pebbles (at the *Jamrah*) and said,

"The one to whom Surah Al-Baqarah was revealed (i.e. the Prophet) performed Rami (the Hajj rite of throwing pebbles) similarly."

The Two *Sahihs* recorded this *Hadith*.

Further, Ibn Marduwyah reported a *Hadith* of Shu`bah from Aqil bin Talhah from Utbah bin Marthad;

"The Prophet saw that his Companions were not in the first lines and he said,

َأَصْحَابَ سُورَةَ البَقَرَةَ

O Companions of Surah Al-Baqarah.

I think that this incident occurred during the battle of Hunayn when the Companions retreated. Then, the Prophet commanded Al-Abbas (his uncle) to yell out,

َأَصْحَابَ الشَّجْرَةَ

O Companions of the tree!

Meaning, the Companions who participated in the pledge of *Ar-Ridwan* (under the tree).

In another narration, Al- Abbas cried,

"O Companions of Surah Al-Baqarah!"

encouraging them to come back, so they returned from every direction.

Also, during the battle of Al-Yamamah, against the army of Musaylimah the Liar, the Companions first retreated because of the huge number of soldiers in Musaylimah's army. The *Muhajirun* and the *Ansar* called out for each other, saying; "O people of Surah Al-Baqarah!" Allah then gave them victory over their enemy, may Allah be pleased with all of the companions of all the Messengers of Allah.
The Discussion of the Individual Letters

Allah, the Most Gracious, the Most Merciful says;

2:1 Alif Lam Mim.

Alif Lam Mim.

The individual letters in the beginning of some **Surahs** are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, Umar, Uthman, Ali and Ibn Mas`ud.

It was said that these letters are the names of some of the **Surahs**.

It was also said that they are the beginnings that Allah chose to start the **Surahs** of the Qur'an with.

Khasif stated that Mujahid said,

"The beginnings of the **Surahs**, such as **Qaf**, **Sad**, **Ta Sin Mim** and **Alif Lam Ra**, are just some letters of the alphabet."

Some linguists also stated that;

they are letters of the alphabet and that Allah simply did not cite the entire alphabet of twenty-eight letters.
For instance, they said, one might say, "My son recites Alif, Ba, Ta, Tha..." he means the entire alphabet although he stops before mentioning the rest of it.

This opinion was mentioned by Ibn Jarir.

**The Letters at the Beginning of Surahs**

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen:

- Alif,
- Lam,
- Mim,
- Sad,
- Ra,
- Kaf,
- Ha,
- Ya,
- Ayn,
- Ta,
- Sin,
- Ha,
- Qaf,
- Nun.

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

Moreover, the scholars said,

"There is no doubt that Allah did not reveal these letters for jest and play."

Some ignorant people said that;

some of the Qur'an does not mean anything, (meaning, such as these letters) thus committing a major mistake.

On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet that explains these letters, we will embrace the
The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allah knows best.

2:2 This is the Book, wherein there is no doubt, a guidance for the Muttaqin.

There is no Doubt in the Qur'an

Allah says;

This is the Book, wherein there is no doubt,

The Book, is the Qur'an, and Rayb means doubt.

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, and Murrah Al-Hamadani narrated from Ibn Mas`ud and several other Companions of the Messenger of Allah that, لاَ رَيْبَ فِيهِ (In which there is no Rayb),

means about which there is no doubt.

Abu Ad-Darda, Ibn Abbas, Mujahid, Sa`id bin Jubayr, Abu Malik, Nafi Ata, Abu Al-Aliyah, Ar-Rabi bin Anas, Muqatil bin Hayyan, As-Suddi, Qatadah and Isma`il bin Abi Khalid said similarly.

In addition, Ibn Abi Hatim said,

"I do not know of any disagreement over this explanation."
The meaning of this is that;  
the Book, the Qur'an, is without a doubt revealed from Allah.

Similarly, Allah said in Surah As- Sajdah,

تنزيلُ الكتابَ لَا رُبَّ فيهِ مِن رَّبِّ العالمينَ

The revelation of the Book (this Qur'an) in which there is no doubt, is from the Lord of all that exists. (32:2)

Some scholars stated that this Ayah - 2:2 - contains a prohibition meaning,  
"Do not doubt the Qur'an."

Furthermore, some of the reciters of the Qur'an pause upon reading, لَا رُبَّ فيهِ (there is no doubt) and they then continue; فيهِ هُدَى للمتقين (in which there is guidance for the Muttaqin (the pious and righteous persons)).

However, it is better to pause at, لَا رُبَّ فيهِ (in which there is no doubt) because in this case, هُدَى (guidance) becomes an attribute of the Qur'an and carries a better meaning than, فيهِ هُدَى (in which there is guidance).

Guidance is granted to Those Who have Taqwa

Allah said,

هُدَى للمتقين (٢)

that it means, "They are the believers."

Hidayah - correct guidance - is only granted to those who have Taqwa - fear of Allah.

Allah said,

فلَ هُوَ الَّذينَ عَمِلُوا هُدَى وَشَفَاءَ وَالَّذينَ لَا يُؤْمِنُونَ فِيِ آدَانِهِمْ وَقَرْرُ وَهُوَ عَلَيْهِمْ عَمَى أَوْلَٰٰيَنَّكُمْ نَبَّأَوْنَ مِن مَّكَانٍ بَعِيدٍ
Say: It is for those who believe a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand). (41:44)

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

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

يَايَّهَا النَّاسُ قدْ جَاءَكُمْ مَوْعِظَةٌ مِّنِّي وَرَبُّكُمْ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ِ الصِّدْورِ وَهَذَى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

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

Ibn Abbas and Ibn Mas`ud and other Companions of the Messenger of Allah said, هَذِى لِلْمُتَقِينِ (guidance for the Muttaqin (the pious and righteous persons),

means, a light for those who have Taqwa.
The Meaning of Al-Muttaqin

Ibn Abbas said about, هَدَى ٱللمُتَّقِينَ (guidance for the Muttaqin) that it means,

"They are the believers who avoid Shirk with Allah and who work in His obedience."

Ibn Abbas also said that Al-Muttaqin means,

"Those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed."

Further, Qatadah said that, لَلَّمُتَّقِينَ (Al-Muttaqin), are those whom Allah has described in His statement; الدَّيْنُ يُؤْمِنُونَ بِالْغَيْبِ وَيَتَّقُونَ الصَّلَاةَ (Who believe in the Ghayb and perform the Salah) (2:3), and the following Ayat.

Ibn Jarir stated that the Ayah (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view.

Also, At-Tirmidhi and Ibn Majah narrated that Atiyah As-Sa`di said that the Messenger of Allah said,

لا يَبْلَغُ العَبْدُ أَنْ يَكُونَ مِنَ المُتَّقِينَ حَتَّى يَدْعَ مَالًا بَلَسًا بُلْسًا مَمَّا بَلْسًا

The servant will not acquire the status of the Muttaqin until he abandons what is harmless out of fear of falling into that which is harmful.

At-Tirmidhi then said "Hasan Gharib."

There are Two Types of Hidayah (Guidance)

Huda here means;

• the faith that resides in the heart, and only Allah is able to create it in the heart of the servants.
Allah said,

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَيْتَ

Verily, you (O Muhammad) guide not whom you like. (28:56)

ليَسَ عَلَيْكَ هَذَا هُمُّ

Not upon you (Muhammad) is their guidance. (2:272)

مَن يُضْلِلْ اللَّهُ فَلَا هَادِيٌّ لَهُ

Whomsoever Allah sends astray, none can guide him. (7:186)

and,

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجَدَ لَهُ وَلَدًى مُرْشِدًا

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

- **Huda** also means to explain the truth, give direction and lead to it.

Allah, the Exalted, said,

وَإِنَّك لَتَهْدِى إِلَى صرَّطٍ مُسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path (i.e. Allah's religion of Islamic Monotheism). (42:52)

إِنَّمَا أَنتَ مَنْذِرٌ وَلَكَ لَوْلَأْ قُوُّمٌ هَادٍ

You are only a warner, and to every people there is a guide. (13:7)

وَأَمَّا نُمْوَدُ فَهَدِيَهُمْ فَاستَحْبَّا عَلَى الْهَدَى

And as for Thamud, We showed and made clear to them the path of truth (Islamic Monotheism)
through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance. (41:17)

testifying to this meaning.

Also, Allah said,

وَهَدَيْنِهِ النَّجْدَيْنِ

And shown him the two ways (good and evil). (90:10)

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

**Meaning of Taqwa**

The root meaning of *Taqwa* is to avoid what one dislikes.

It was reported that;

Umar bin Al-Khattab asked Ubayy bin Ka`b about *Taqwa*.

Ubayy said, "Have you ever walked on a path that has thorns on it?''

Umar said, "Yes.''

Ubayy said, "What did you do then?''

He said, "I rolled up my sleeves and struggled.''

Ubayy said, "That is *Taqwa*.''

2:3 Who believe in the Ghayb and perform the Salah and spend out of what We have provided for them
Those Who have faith in the Ghayb.

Abu Jafar Ar-Razi said that Al-Ala bin Al-Musayyib bin Rafi narrated from Abu Ishaq that Abu Al-Ahwas said that Abdullah said,

"Iman is to trust."

Ali bin Abi Talhah reported that Ibn Abbas said, يؤمنون (who have faith),

means they trust.

Also, Ma`mar said that Az-Zuhri said,

"Iman is the deeds."

In addition, Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that,

`They have faith', means, they fear (Allah).

Ibn Jarir (At-Tabari) commented,

"The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of Iman, which necessitates following deeds of the tongue by implementation. Hence, Iman is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

Linguistically, in the absolute sense, Iman merely means trust, and it is used to mean that sometimes in the Qur'an, for instance, Allah the Exalted said,
He trusts (yu'minu) in Allah, and trusts (yu'minu) in the believers. (9: 61)

Prophet Yusuf's brothers said to their father,

وَمَا أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

But you will never believe us even when we speak the truth. (12:17)

Further, the word Iman is sometimes mentioned along with deeds, such as Allah said,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ

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

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

There are many narrations and Hadiths on this subject, and we discussed them in the beginning of our explanation of Sahih Al-Bukhari, all favors are from Allah.

Some scholars explained that Iman means Khashyah (fear of Allah). For instance, Allah said;

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ

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

مَنْ خَشَى الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّبْنِيٍّ

Who feared the Most Gracious (Allah) in the Ghayb (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism). (50: 33)
Fear is the core of **Iman** and knowledge, just as Allah the Exalted said,

إِنَّمَا يَخْشَى اللَّهُ مِنْ عَبَادِهِ الْعَلَمَاءُ

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

**The Meaning of Al-Ghayb**

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

For instance, Abu Jafar Ar-Razi quoted Ar-Rabi bin Anas, reporting from Abu Al-Aliyah about Allah's statement, يُؤْمِنُونَ بالغَيْبِ (Those who) have faith in the **Ghayb**,

"They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the **Ghayb**."

Qatadah bin Di`amah said similarly.

Sa`id bin Mansur reported from Abdur-Rahman bin Yazid who said,

"We were sitting with Abdullah bin Mas`ud when we mentioned the Companions of the Prophet and their deeds being superior to our deeds.

Abdullah said, `The matter of Muhammad was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in **Al-Ghayb**.'

He then recited,

الم - ذلك الكتاب لا رَيْبَ فيه هُدَى للمُتَقِينَ - الَّذينَ يُؤْمِنُونَ بالغَيْبِ ...

**Alif Lam Mim.** This is the Book, wherein there is no doubt, guidance for the **Muttaqin**. Those who
believe in the Ghayb, until, المُقَلْحُونَ (the successful)."

Ibn Abi Hatim, Ibn Marduwyah and Al-Hakim, in his Mustadrak, recorded this Hadith.

Al-Hakim commented that this Hadith is authentic and that the Two Sheikhs - Al-Bukhari and Muslim - did not collect it, although it meets their criteria.

Ahmad recorded a Hadith with similar meaning from Ibn Muhayriz who said:

I said to Abu Jumu`ah, "Narrate a Hadith for us that you heard from the Messenger of Allah."

He said, "Yes. I will narrate a good Hadith for you.

Once we had lunch with the Messenger of Allah. Abu Ubaydah, who was with us, said, `O Messenger of Allah! Are people better than us We embraced Islam with you and performed Jihad with you.'

He said, 

نعم قوم من بعدكم يؤمنون بي وكم يركنون

Yes, those who will come after you, who will believe in me although they did not see me."

This Hadith has another route collected by Abu Bakr bin Marduwyah in his Tafsir, from Salih bin Jubayr who said:

Abu Jumu`ah Al-Ansari, the Companion of the Messenger of Allah, came to Bayt Al-Maqdis (Jerusalem) to perform the prayer. Raja' bin Haywah was with us, so when Abu Jumu`ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a Hadith for you that I heard from the Messenger of Allah."

We said, "Do so, and may Allah grant you mercy."

He said, "We were with the Messenger of Allah, ten people including Mu`adh bin Jabal. We said, "O Messenger of Allah! Are there people who will acquire greater rewards than us We believed in Allah and followed you.'
He said,

ما يمنعكم من ذلك ورسول الله بين أظهركم يأتيكم بالوهي من السماء، بل تقوم ببعدهكم يأتيهم كتاب من بين لوحين يؤمنون به ويعملون بما فيه أولئك أعظم منكم أجرًا مرتين

What prevents you from doing so, while the Messenger of Allah is among you, bringing you the revelation from heaven There are people who will come after you and who will be given a book between two covers (the Qur'an), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.''

Allah says;

... وَيَقِيمُونَ الصَّلَاةَ وَمَمَّا رَقَنَاهُمُ يَنفَعُونَ (۳)

And perform Salah, and spend out of what we have provided for them.

**Meaning of Iqamat As-Salah**

Ibn Abbas said that, وَيَقِيمُونَ الصَّلَاةَ (And perform the Salah), means, "Perform the prayer with all of the obligations that accompany it."

Ad-Dahhak said that Ibn Abbas said,

"**Iqamat As-Salah** means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer."

Qatadah said,

"**Iqamat As-Salah** means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer."

Muqatil bin Hayyan said **Iqamat As-Salah** means,

"To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'an, Tashahhud and blessings for the Prophet. This is **Iqamat As-Salah**."
The Meaning of "Spending" in this Ayah

Ali bin Abi Talhah reported that Ibn Abbas said, وَمَمَّا رَزَقَهُمُ الْيَتَفَقُونَ (And spend out of what We have provided for them) means,

"The Zakah due on their wealth."

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, as well as Murrah from Ibn Mas`ud and other Companions of the Messenger of Allah, that, وَمَمَّا رَزَقَهُمُ الْيَتَفَقُونَ (And spend out of what We have provided for them) means,

"A man's spending on his family. This was before the obligation of Zakah was revealed."

Juwaybir narrated from Ad-Dahhak,

"General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven Ayat of Surah Bara`h, were revealed. These abrogated the previous case."

In many instances, Allah mentioned prayer and spending wealth together.

- Prayer is a right of Allah as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him.

- Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allah's saying, وَمَمَّا رَزَقَهُمُ الْيَتَفَقُونَ (And spend out of what we have provided for them).

The Two Sahihs recorded that Ibn Umar said that the Messenger of Allah said,

بَنِيَّ الْإِسْلَامِ ۤ عَلَى خَمْسٍ:

- شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللهۡ وَأَنَّ مُحَمَّدًا رَسُولُ اللهۡ
- وَإِقَامِ الصَّلَاةَ;
Islam is built upon five (pillars):

- Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah,
- establishing the prayer,
- giving Zakah,
- fasting Ramadan and
- Hajj to the House.

There are many other Hadiths on this subject.

The Meaning of Salah

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

Allah says;

وَالَّذِينَ يُؤْمِنُونَ بِمَا أنَّكَ إِلَيْكَ وَمَا أَنْزَلْتَ مِنْ قَبْلَكَ وَبِالآخَرَةِ هُمْ يُوقِنُونَ

2:4 And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.

And who have faith in what is revealed to you and in what was revealed before you.
Ibn Abbas said that,

means, "They believe in what Allah sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord."

... وَبَالآخِرَةِ هُمُ الْمُؤْمِنُونَ (۴)

And in the Hereafter they are certain.

that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the Scale that weighs the deeds (the Mizan). The Hereafter is so named because it comes after this earthly life.

**Attributes of the Believers**

The people described here (2:4) are those whom Allah described in the preceding Ayah، الدَّيْنُ يُؤْمِنُونَ بِالْغَايَةِ وَيَقِيمُونَ الصَّلَاةَ وَمَمَّا رَزَقْتَاهُمُ الْيَقِينُونَ (Those who have faith in the Ghayb and perform Salah, and spend out of what we have provided for them).

Mujahid once stated,

"Four Ayat at the beginning of Surah Al-Baqarah describe the believers, two describe the disbelievers, and thirteen describe the hypocrites."

The four Ayat mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are Jinns or humans. All of these attributes complement each other and require the existence of the other attributes.

For instance, it is not possible that one believes in the Unseen, performs the prayer and gives Zakah without believing in what the Messenger of Allah and the previous Messengers were sent with.
The same with certainty in the Hereafter, this is not correct without that, for Allah has commanded the believers,

وَلَا نَحْبِلْهَا أَهْلَ الْكِتَابِ إِلَّا بَالْبَيْنِ هَيْ أَحْسَنُ إِلَّا الْذِينَ ظَلَّلُوا مِنْهُمُّ

O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has revealed to the Messenger, and the Book which He sent own to those before (him). (4:136)

وَوَفُولُوا عَامِنًا بَالْذِينَ أُنْزِلَ إِلَيْهِ وَأُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهَنَا وَإِلَهِكُمْ وَإِلَهِمُّ وَاحِدٌ

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

أُولِئِكَ الَّذِينَ أُوْلِئِكَ الْكِتَابَ عَامِنُوا بِمَا نَزَّلَ لَهُمُّ مَسْتَقِيمًا لَّمَّا مَعَكُمْ

O you who have been given the Book (Jews and Christians)! Believe in what We have revealed (to Muhammad) confirming what is (already) with you. (4:47)

قُلْ يَأْتُوهُ الْكِتَابَ لَسْتُمْ عَلَى شَيْءٍ يَدُونُ فِيهِ حَتَّى تُقِيمُوا الثُّوْرَةَ وَالإِنْجِيلَ وَمَا أُخْرَى

Say (O Muhammad): "O People of the Book (Jews and Christians)! You have nothing until you act according to the Tawrah (Torah), the Injil (Gospel), and what has (now) been revealed to you from your Lord (the Qur'an)." (5:68)

كُلُّ امْنَانِ الرَّسُولِ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ امْنَانِ بِاللَّهِ

Also, Allah the Exalted described the believers;

وَمَلِيكُكُمُّهُ وَكُلُّهُمُّ وَرُسُلُهَا لَا نَفْرَقُ بَيْنَهُمْ أَحَدًا مِّنْ رُسُلِهِ

The Messenger (Muhammad) believes in what has been revealed to him from his Lord, and (so do) the believers.
Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any of His Messengers". (2: 285)

and,

وَالذِّينَ آمَنُوا بِاللهِ وَرَسُولِهِ وَلَمْ يُفَرْقِوا بَيْنَ أَحَدِ مَنْهُمُ

And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers). (4:152)

This is a sample of the *Ayat* that indicate that the true believers all believe in Allah, His Messengers and His Books.

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

إِذَا حَدَّثَكُمُ أُهْلُ الْكِتَابِ فَلَا تَكْتَبُوهُمْ وَلَا تُصَدِّقوهُمْ وَلَكِنْ قُولُوا: أَمَّنَا

بَالذِّي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ

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

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

Allah said,

وَأُوْلَیْكَ هُمُ الْمُفْلِحُونَ

They are, refers to those who believe in the Unseen, establish the prayer, spend from what Allah has granted them, believe in what Allah has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing good deeds and avoiding the prohibitions.

Allah then said,

وَأُوْلَیْكَ هُمُ الْمُفْلِحُونَ

on guidance from their Lord,

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

And they are the successful.

meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allah has prepared for His enemies.
Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.

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

Verily, those who disbelieve (Verily, those who disbelieve) meaning, covered the truth and hid it.

Since Allah has written that they would do so, it does not matter if you (O Muhammad) warn them or not, they would still have disbelieved in what you were sent with.

Similarly, Allah said,

Truly, those against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

About the rebellious People of the Book, Allah said,

And even if you were to bring to the People of the Book (Jews and Christians) all the Ayat, they...
would not follow your Qiblah (prayer direction). (2:145)

These Ayat indicate that whomever Allah has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allah directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muhammad - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards.

As for those who turn away in rejection, do not feel sad for them or concerned about them, for Your duty is only to convey (the Message) and on Us is the reckoning (13:40), and, But you are only a warner. And Allah is a Wakil (Disposer of affairs, Trustee, Guardian) over all things), (11:12).

Ali bin Abi Talhah reported that Ibn Abbas said about Allah's statement, Verily, those who disbelieve, it is the same to them whether you (O Muhammad) warn them or do not warn them, they will not believe),

"That the Messenger of Allah was eager for all the people to believe and follow the guidance he was sent with. Allah informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allah has decreed to do so in the first place."

2:7 Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.
Meaning of Khatama

Allah said,

\[
\text{كَتَامَةُ اللَّهِ عَلَى فُلُوبَهُمْ وَعَلَى سَمْعَهُمْ وَعَلَى أَبْصَارَهُمْ غَشَاءً وَلَهُمْ عَذَابٌ عَظِيمٌ (٧)}
\]

Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

As-Suddi said that, **كَتَامَةُ اللَّهِ (Khatama Allah)** means,

"Allah has sealed."

Qatadah said that this **Ayah** means,

"**Shaytan** controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand."

Ibn Jurayj said that Mujahid said, **كَتَامَةُ اللَّهِ عَلَى فُلُوبَهُمْ (Allah has set a seal on their hearts),**

"A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal."

Ibn Jurayj also said that the seal is placed on the heart and the hearing.

In addition, Ibn Jurayj said, that Abdullah bin Kathir narrated that Mujahid said,

"The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type."

Al-Amash said,

"Mujahid demonstrated with his hand while saying, `They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be
rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he said, `Then, the heart will be sealed.'

Mujahid also said that this is the description of the Ran (refer to 83:14)."

Al-Qurtubi said,

"The Ummah has agreed that Allah has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief.

Similarly, Allah said, بلّ طبع الله عليها بكفرهم (Nay, Allah has set a seal upon their hearts because of their disbelief), (4:155)."

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

يَا مُقَلِّبَ الْقُلُوبِ تَبْتَ قُلُوبَنَا عَلَى دَينِكَ 

O You Who changes the hearts, make our hearts firm on Your religion.

He also mentioned the Hadith by Hudhayfah recorded in the Sahih, in which the Messenger of Allah said,

نَعْرَضُ القَلْبَ عَلَى الْقُلُوبِ كَالْحَصَبِيرِ عُمْدًا عَدْوًا فُؤُدًا فَأِيُّ قَلِبٍ أَشْرَبَهَا لُكَتْ فِيهِ لَكْتَةٌ سُوُّدًا وَأَيُّ قَلِبٍ أَلْكَرَهَا لُكَتْ فِيهِ لَكْتَةٌ سُوُّدًا بِيَضْاءٍ حَتَّى تَصِرُّ عَلَى قَلْبِينَ عَلَى أَيْضَةٍ مِّثْلَ الصَّفْقَةِ فَلَا تَصِرُّهَا فِي ثُقَالِ مَا ذَامَتْ السَّمَوَاتُ وَالأَرْضُ وَالْنَّهْرُ أَسْوُدُ مُرْبَّدًا كَالْكُؤُوزْ مُجْحِحًا لَا يُعْرَفُ مَعْرُوفًا وَلَا يُنْكَرُ مَنْكَرًا

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

Ibn Jarir said,

"The truth regarding this subject is what the authentic **Hadith** from the Messenger of Allah stated. Abu Hurayrah narrated that the Messenger of Allah said,

إنّ النّبّة إذا أذّنَبَ ذنّبًا كانت لكتبة سوداء في قلبه، فإنّ تابًا وتنزّع واستعتُب صقل قلبه وان زاد رآده حتّى تعلّو قلبه، فذلك الورآن الذي قال الله تعالى:

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

كلاً بل رآءن على قلوبهم ماأ كانوا يكسبون

Nay! But on their hearts is the **Ran** (stain) which they used to earn." (83:14)

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this **Hadith**, and At-Tirmidhi said that it is **Hasan Sahih**.

**The Meaning of Ghishawah**

Reciting the **Ayah**, "(Allah has set a seal on their hearts and on their hearing), then pausing, then continuing with, (And on their eyes there is a **Ghishawah** (covering)) is accurate, for the stamp is placed on the heart and the hearing while the **Ghishawah**, the covering, is appropriately placed on the eyes."
In his Tafsir, As-Suddi said that Ibn Abbas and Ibn Mas`ud said about Allah's statement, حَتَّىَ الَّذِينَ عَلَىٰ قُلُوبِهِمْ وَأَعْنَبِهِمْ (Allah has set a seal on their hearts and on their hearing),

"So that they neither understand nor hear.

Allah also said that He placed a covering on their sight, meaning eyes, and so, they do not see."

2:8 And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe.

2:9 They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

The Hypocrites

We mentioned that four Ayat in the beginning of Surah Al-Baqarah described the believers. The two last Ayat (2:6-7) describe the disbelievers.

Afterwards, Allah begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allah mentioned their description in detail. Each of the characteristics that Allah used to described them with is a type of hypocrisy itself. Allah revealed Surah Bara'ih and Surah Al-Munafiqun about the hypocrites. He also mentioned the hypocrites in Surah An-Nur and other Surahs, so that their description would be known and their ways and errors could be avoided.
Allah said,

وَمَنَ النَّاسِ مَن يُقُولُ أَمَّنًا بِاللَّهِ وَبَيْلَيْيِمَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ (٨)

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلاًََّ أَنفُسَهُمْ وَمَا يُشَغُّ عُونَ (٩)

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

**Meaning of Nifaq**

Nifaq means to show conformity - or agreement - and to conceal evil. Nifaq has several types:

- Nifaq in the creed that causes its people to reside in Hell for eternity, and
- Nifaq in deed, which is one of the major sins, as we will explain soon, Allah willing.

Ibn Jurayj said of the hypocrite that,

"His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."

**The Beginning of Hypocrisy**

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allah migrated to Al-Madinah, where the Ansar from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madinah, Banu Qaynuqa-allies of Al-Khazraj, Banu An-Nadir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as Abdullah bin Salam.
During the early stage in Al-Madinah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah conducted peace treaties with the Jews and several other Arab tribes around Al-Madinah. Soon after, the battle of Badr occurred and Allah gave victory to Islam and its people.

Abdullah bin Ubayy bin Salul was a leader in Al-Madinah. He was Al-Khazraj’s chief, and during the period of Jahiliyyah he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madinah, and many in Al-Madinah embraced Islam.

Abdul’s heart was filled with hatred against Islam and its people. When the battle of Badr took place, he said, "Allah's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book.

It was then that hypocrisy began in Al-Madinah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allah). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allah's reward in the Hereafter.

**The Tafsir of Ayah 2:8**

Allah said,

وَمِنْ النَّاسِ مَنْ يَقُولُنَّ أَمْنًا بِاللَّهِ وَبِالَّذِيْنَ آخَرَ وَمَا هُمْ بِمُؤْمِنِينَ

And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe.

Muhammad bin Ishaq narrated that Ibn Abbas said that,

"This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did."

This is how Abu Al-Aliyah, Al-Hasan, Qatadah and As-Suddi explained this Ayah.
Allah revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allah said, "And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe) meaning, they utter these false statements only with their tongues, just as Allah said, "They try to deceive Allah and those who believe".

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

This Ayah means that:

the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allah and the Last Day with their words, when that is not the case in reality. Therefore, Allah stated that the hypocrites lie in their testimony of creed, when He said, "And Allah bears witness that the hypocrites are indeed liars), (63:1), and, "They try to deceive Allah and those who believe".

Allah said, (They try to deceive Allah and those who believe).

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

وَمَا يَحْذَعُونَ إِلَّا أَنفَسَهُمْ وَمَا يَشْعُرُونَ

On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars! (58:18)

Hence, Allah refuted their way by saying,

وَمَا يَحْذَعُونَ إِلَّا أَنفَسَهُمْ وَمَا يَشْعُرُونَ

While they only deceive themselves, and perceive (it) not!

Allah stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact.

Allah also said,

إِنَّ الْمُتَّافِقِينَ يَحْذَعُونَ اللَّهَ وَهُوَ حَادِعُهُمْ

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

Also, Ibn Abi Hatim narrated that Ibn Jurayj commented on Allah's statement,

"The hypocrites pronounce, `There is no deity worthy of worship except Allah' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief."

Allah's statement;

وَمِنَ الْنَّاسِ مَن يَقُولُ أَنَامَا بِاللَّهِ وَبِالِيَوْمِ الآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يَحْذَعُونَ اللَّهَ وَالذِّينَ آمَنُوا وَمَا يَحْذَعُونَ إِلَّا أَنفَسَهُمْ وَمَا يَشْعُرُونَ

And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they believe not. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!
Sa`id said that Qatadah commented,

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

\[
\text{في قلوبهم مرض فزادهم الله مرضًا ولهم عذاب أجليم.}
\]

2:10 In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

The Meaning of `Disease' in this Ayah

Allah said,

\[
\text{في قلوبهم مرض فزادهم الله مرضًا ولهم عذاب أجليم...}
\]

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

As-Suddi narrated from Abu Malik and (also) from Abu Salih, from Ibn Abbas, and (also) Murrah Al-Hamdani from Ibn Mas`ud and other Companions that this Ayah, (In their hearts is a disease), means, `doubt',

\[
\text{فزادهم الله مرضًا (And Allah has increased their disease) also means `doubt').}
\]
Mujahid, Ikrimah, Al-Hasan Al-Basri, Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah also said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on, في قلوبهم مرضٌ (In their hearts is a disease),

"A disease in the religion, not a physical disease. They are the hypocrites and the disease is the doubt that they brought to Islam.

فزادتهم الله مرضًا (And Allah has increased their disease) meaning, increased them in shameful behavior."

He also recited,

 فأمَّا الدُّنيَّا عَامَّنُوا فزادَتْهُم إيمَّانًا وهم يثبتَن gościون

وأمَّا الدُّنيَّا في قلوبهم مرض فزادَتْهُم رجُسًا إلى رجسهم

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

and commented,

"Evil to their evil and deviation to their deviation."

This statement by Abdur-Rahman is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated.

Similarly, Allah said,

والذين اهتدوا زادتهم هدى وءاتتهم تقرؤهم

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

Allah said next,

بمَا كانوا يكتبون (10)

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

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

As for the other hypocrites, Allah said about them,

ـَمَمَّـنُّ حَوْلَكُمْ مَنَ الْأَعْرَابِ مَنَفِقٌوَمَنَ أَهْلُ الْمَدِينَةِ مَرَدُواٌ

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

لاَّ يَنْمُّ لَمْ يَنْثِئَ الْمَنَفِقُوَالَّذِينَ فِي قَلْبِهِمْ مَرَضٌ وَالْمُرَجُفُوَالْمَدِينَةِ لِلْغُرُورِ يَفْخَرُوْنَكَ فِيهَا إِلاَّ قَليلاً

مَلْعُونِينَ أَيْبَنَا تَفَقَّوْا أَخْذُوا وَقَتَلُوا تَقْتِيلاً

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

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

وَلَوْ نَشَأَنَّ أَرْبَعِينَ كَفَّارَةً فَلَعَرَقْتُمْ بِسِيْمَاهُمْ وَتَعْرَقْتُمْ فِي لَحْنِ القُول

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

The most notorious hypocrite at that time was Abdullah bin Ubayy bin Salul; Zayd bin Arqam - the Companion - gave truthful testimony to that effect.

In addition, Umar bin Al-Khattab once mentioned the matter of Ibn Salul to the Prophet, who said,

إِنِّي أَكْرَهْتُ أَنْ يُحْتَدَّ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلَ أصْحَابَهُ

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

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

إِنِّي خَيَّرْتُ فَاخْتَرْتِ

I was given the choice (to pray for him or not), so I chose.

In another narration, the Prophet said,

لَوْ أَعْلَمْ أَنِّي لَوْ زَدْتُ عَلَى السَّبْعِينِ يُغْفِرْ لَهُ لَزَدْتَ

If I knew that by asking (Allah to forgive Ibn Salul) more than seventy times that He would forgive him, then I would do that.
وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنِّمَا نُحْنُ مُصْلِحُونَ

2:11 And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

2:12 Verily, they are the ones who make mischief, but they perceive not.

Meaning of Mischief

Allah said,

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنِّمَا نُحْنُ مُصْلِحُونَ (11)

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

In his Tafsir, As-Suddi said that Ibn Abbas and Ibn Mas`ud commented,

"They are the hypocrites.
As for, ("Do not make mischief on the earth"), that is disbelief and acts of disobedience."

Abu Jafar said that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah’s statement, 

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ (And when it is said to them: "Do not make mischief on the earth"),

means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah)."

Ar-Rabi bin Anas and Qatadah said similarly.
Types of Mischief that the Hypocrites commit

Ibn Jarir said,

"The hypocrites commit mischief on earth;

• by disobeying their Lord on it and continuing in the prohibited acts.

• They also abandon what Allah made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth.

• The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor.

• They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers.

This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."

The statement by Ibn Jarir is true; taking the disbelievers as friends is one of the categories of mischief on the earth.

Allah said,

وَالذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيِّيَةَ بَعْضٌ إِلَّا نَفَعُواٌ تَكُونُ فَتْنَةً فِي الأَرْضِ وَقَسَادٌ كَبِيرٍ

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

In this way Allah severed the loyalty between the believers and the disbelievers.

Similarly, Allah said,

يَأْيُوبُهَا الْدِينِ إِنْ كَفَرْتُمْ لا تَتَخَذُوا الْكَفَرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتَرِيدُونَ أَنْ تَجَلَّوْا لِلِّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا

O you who believe! Do not take disbelievers as Awliya (protectors or helpers or friends) instead of believers. Do
you wish to offer Allah a manifest proof against yourselves. (4: 144)

Allah then said,

إِنَّ الْمُنْفِقِينَ فِي الْدَّارِ فِي الْأَسْفُلِ مِنَ النَّارِ وَلَنْ تَجَّدَ لَهُمْ نَصِبًٍ.

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

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

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

Allah said,

وَإِذَا قَالُوا إِنَّا نَحْنُ مُسَلِّحُونَ

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

meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties."

Similarly, Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement,

means, "We seek to make amends between the believers and the People of the Book."

Allah said,

أَلاَ إِنَّهُمُ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (12)

Verily, they are the ones who make mischief, but they perceive not.
This Ayah means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

And when it is said to them: Believe as the people believe," They say: "Shall we believe as the fools have believed!"

Verily, they are the fools, but they do not know.

Allah tells;

And when it is said to them:

Allah said that if the hypocrites are told,

"Believe as the people believe," meaning, `Believe just as the believers believe in Allah, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allah and His Messenger by heeding the commandments and avoiding the prohibitions.'

Yet the hypocrites answer by saying,

"Shall we believe as the fools have believed!"
they meant (may Allah curse the hypocrites) the Companions of the Messenger of Allah.

This is the same Tafsir given by Abu Al-Aliyah and As-Suddi in his Tafsir, with a chain of narration to Ibn Abbas, Ibn Mas`ud and other Companions.

This is also the Tafsir of Ar-Rabi bin Anas and Abdur-Rahman bin Zayd bin Aslam.

The hypocrites said,

"Us and them having the same status, following the same path, while they are fools!"

`The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allah used the term foolish to include children, when He said,

وَلَا تُوْعِدُوا السَّفَهَاةَ أَمْوَالَكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قَيْمَةً

And do not give your property, which Allah has made a means of support for you, to the foolish. (4:5)

Allah answered the hypocrites in all of these instances. For instance, Allah said here,

أَلا إِنَّهُمْ هَمُّ السَّفَهَاةَ ...

Verily, they are the fools.

Allah thus affirmed that the hypocrites are indeed the fools.

yet,

وَلَكِنْ لَا يَعْلَمُونَ (13)

But they know not.

Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.
And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils), they say: "Truly, we are with you; verily, we were but mocking."

Allah mocks at them and leaves them increasing in their deviation to wander blindly.

The Hypocrites' Cunning and Deceit

Allah said,

And when they meet those who believe, they say: "We believe,"

Allah said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire.

Yet,

... and when they are alone with their Shayatin,

meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.
Human and Jinn Devils

Ibn Jarir said,

"The devils of every creation are the mischievous among them. There are both human devils and Jinn devils.

Allah said,

وَكَذََٰلِكَ جَعَلْنَا لِكُلٍّ نَبِيٍّ عَدَوًا شَيْطَانٍ الإنس وَالجِنّ يُوحِي

And so We have appointed for every Prophet enemies - Shayatin (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception). (6:112)

The Meaning of `Mocking

Allah said,

... قَالُوا إِنَّا مَعَكُمْ ...

They say: "Truly, we are with you".

Muhammad bin Ishaq reported that Ibn Abbas said that the Ayah means,

"We are with you, إِنَّمَا نَحْنُ مُسْتَهِزْؤُونَ (Verily, we were but mocking), meaning, we only mock people (the believers) and deceive them."

إِنَّمَا نَحْنُ مُسْتَهِزْؤُونَ (٤١)

Verily, we were but mocking,

Ad-Dahhak said that Ibn Abbas said that the Ayah means,

"We (meaning the hypocrites) were mocking the Companions of Muhammad."

Also, Ar-Rabi` bin Anas and Qatadah said similarly.
Allah's statement,

اللهُ يَسْتَهْزِئُ بِهِمْ وِيَمُدْهُمْ فِي طَغْيَانِهِمْ يَعْمِهُونَ (٥)

Allah mocks at them and leaves them increasing in their deviation to wander blindly.

answers the hypocrites and punishes them for their behavior.

Ibn Jarir commented,

"Allah mentioned what He will do to them on the Day of Resurrection, when He said,

يَوْمَ يُقُولُ الْمُنَفَّضُونَ وَالْمُنَفَّضٌ لِّلْدِينِ أَنْ هُمْ أَنْتُرُونَا تَقْتِبُونَ

من نُورُكُمْ قُبْلَ ارْجُعُوا وَرَأَعُوكُمْ فَالْمُنْسِمُونَ لُوْرَا فَضْرُبُ ابنِهِمْ

بَسْوُرَ لَهُ بَابَ بَاطِنَهُ فِيهِ الرَّحْمَةُ وَظُهْرُهُ منْ قَبْلِهِ العَذَابُ

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

(57:13)

وَلَا يَحْسَبُوا الْدِّينَ كَفُورًا أَنْ مَا نُمِلَى لَهُمْ خَيْرًا لِّأَنْفُسِهِمْ إِنْ مَا نُمِلَى

لَهُمْ لَيْيَزَّدَادُوا إِنَّمَا

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness." (3:178)

He then said,

"This, and its like, is Allah's mockery of the hypocrites and the people of Shirk."

The Hypocrites suffering for their Plots

Allah stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different.
Similarly, Allah said,

وَجَزَآءُ سِيَانِ بِسِيَانِ مَنْ عَقَا وَأَصِلَّ فَأَجِرْهُ عَلَى اللَّهِ

The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allah. (42:40)

and,

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ

Then whoever transgresses (the prohibition) against you, transgress likewise against him. (2:194)

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality.

This is how the scholars explain deceit, cunning and mocking when attributed to Allah in the Qur'an.

Surely, Allah exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allah does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

Meaning of `Leaves them increasing in their deviation to wander blindly`

Allah said,

وَيَمَدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

...and leaves them increasing in their deviation to wander blindly.

As-Suddi reported that Ibn Abbas, Ibn Mas`ud and several other Companions of the Messenger of Allah said that, وَيَمَدُّهُمْ (and leaves them increasing) means,

He gives them respite.
Also, Mujahid said,

"He (causes their deviation) to increase."

Allah said;

أيَحْسَبُونَ أَنَّمَا نَمْدُهُمْ بِهِ مِنَ مَالٍ وَبَنِينَ

نَسَارِعْ لَهُمْ فِى الْخَيْرَتِ بَلْ لَا يُشْعُرُونَ

Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not. (23:55-56)

Ibn Jarir commented,

"The correct meaning of this Ayah is `We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.'"

Similarly, Allah said,

وَتَبَلَّبُ أَقْبَدْتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلِيَّةً مَّرَةً وَزَدَرَهُمْ

فِى طَغْيَانِهِمْ يَعْمَهُونَ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly." (6:110)

_Tughyan_ used in this Ayah means to transgress the limits, just as Allah said in another Ayah,

إِنَّا لَمَّا طَعَّا الْمَاءَ حَمَلْنَاهُمْ فِى الْجَارِيَةِ

Verily, when the water _Tagha_ (rose) beyond its limits, We carried you in the ship. (69:11)

Also, Ibn Jarir said that;
the term `Amah, in the Ayah means, `deviation'.

He also said about Allah's statement, في طغیانِهمِ يعمَهُونَ (in their deviation to wander),

"In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allah has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation."

Allah said,

أَوْلَیْكَ الَّذِینَ اشْتَرَوْا الضَّلَّالَةَ بَالْهُدَّى فَمَا رَبَّحَتِ نَجَرَتُهُمِ وَمَا كَانَوا مُهَیْثِدِينَ

2:16 These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.

In his Tafsir, As-Suddi reported that Ibn Abbas and Ibn Mas`ud commented saying it means,

"They pursued misguidance and abandoned guidance."

Mujahid said,

"They believed and then disbelieved,"

while Qatadah said,

"They preferred deviation to guidance."
This statement is similar in meaning to Allah's statement about Thamud,

وَأَمَّمًا نُمِّدُ فِهَمَّهُمْ فَأَسْتَحْبَأُوا العَمَى عَلَى الْهُدَى

And as for Thamud, We granted them guidance, but they preferred blindness to guidance. (41:17)

In summary, the statements that we have mentioned from the scholars of Tafsir indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allah's statement, أولئك الذين اشتُروا الضلالًا بالهدي (These are they who have purchased error with guidance),

meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allah described,

ذلك بأنهم آمنوا ثم كفروا فطمع على قلوبهم

That is because they believed, and then disbelieved; therefore their hearts are sealed. (63:3)

The Ayah also includes those who preferred deviation over guidance. The hypocrites fall into several categories.

This is why Allah said,

فَمَا رَبِّحَ تَجَارَتُهُمْ وَمَا كَانَوا مُهَتَّدينَ (16)

So their commerce was profitless. And they were not guided,

meaning their trade did not succeed nor were they righteous or rightly guided throughout all this.

In addition, Ibn Jarir narrated that Qatadah commented on the Ayah,
"By Allah! I have seen them leaving guidance for deviation, leaving the Jama`ah (the community of the believers) for the sects, leaving safety for fear, and the Sunnah for innovation."

Ibn Abi Hatim also reported other similar statements.

2:17 Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allah removed their light and left them in darkness. (So) they could not see.

2:18 They are deaf, dumb, and blind, so they return not (to the right path).

The Example of the Hypocrites

Allah says,

Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him,

Allah likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illuminated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it.
Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allah stated in other parts of the Qur'an.

Allah's statement,

... دَهَبَ اللَّهُ بِنُورَهُ ...

Allah removed their light,

means, Allah removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke.

Allah said,

... وَتَرَكَهُمْ فِي ظَلَمَاتٍ ...

And left them in darkness,

that is their doubts, disbelief and hypocrisy.

... لاَ يَبْصِرُونَ (١٧)

(So) they could not see.

meaning, they are unable to find the correct path or find its direction.

In addition, they are,

صمٌّ (deaf),

They are deaf, dumb, and blind, so they return not (to the right path).

صمٌّ (deaf),

and thus cannot hear the guidance.
(dumb), and cannot utter the words that might benefit them.

(and blind), in total darkness and deviation.

Similarly, Allah said,

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46), and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

2:19 Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

2:20 The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still.
And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.

Another Parable of the Hypocrites

Allah says,

أَوْ كَصَبْبِ مَنْ السَّمَاءِ فِيهِ ظَلَمَاتٌ وَرَعْدٌ وَبَرَقٌ

Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

This is another parable which Allah gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are, كَصَبْبِ (Like a Sayyib), meaning, "The rain",

as Ibn Mas`ud, Ibn Abbas, and several other Companions have confirmed as well as Abu Al-Aliyah, Mujahid, Sa`id bin Jubayr, Ata, Al-Hasan Al-Basri, Qataadah, Atiyah Al-Awfi, Ata Al-Khurasani, As-Suddi and Ar-Rabi bin Anas.

Ad-Dahhak said

"It is the clouds."

However, the most accepted opinion is that;

it means the rain that comes down during، ظَلَمَاتٌ (darkness),

meaning, here, the doubts, disbelief and hypocrisy.
(thunder), that shocks the hearts with fear.

The hypocrites are usually full of fear and anxiety, just as Allah described them,

They think that every cry is against them. (63: 4)

and,

They swear by Allah that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush. (9:56-57).

(The lightning),

is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites.

Allah said,

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

meaning, their cautiousness does not benefit them because they are bound by Allah's all-encompassing will and decision.
Similarly, Allah said,

هَلْ أَتَّالَ حَدِيثُ الْجُنُودِ
فَرَعُونَ وَثُمُودَ
بَلَّ الَّذينَ كَفَرُوا فِي تَكْذِيبٍ
وَاللَّهُ مِن وَرَآئِهِمْ مُحِيطُ

Has the story reached you of two hosts. Of Fir`awn (Pharaoh) and Thamud! Nay! The disbelievers (persisted) in denying. And Allah encompasses them from behind! (85:17-20)

Allah then said,

يَكَادُ الْبَرِّقُ يُخْطِفْ أَبْصَارَهُمْ...

The lightning almost snatches away their sight,

meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith.

Also, Ali bin Abi Talhah reported that Ibn Abbas commented on the Ayah,

"The Qur'an mentioned almost all of the secrets of the hypocrites."

...كلِّمَا أَضْنَاء لَهُمْ مُشَوَّاً فِيهِ...

Whenever it flashes for them, they walk therein,

Ali bin Abi Talhah narrated that Ibn Abbas said,

"Whenever the hypocrites acquire a share in the victories of Islam, they are content with this share. Whenever Islam suffers a calamity, they are ready to revert to disbelief."

Similarly, Allah said,

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنَّ أَصَابَهُ حَيْرٌ اطْمَأَنَّ بِهِ"
And among mankind is he who worships Allah on the edge: If good befalls him, he is content with that. (22:11)

...كلمة أضاء اللهCID مَشْأُوهُ فيه وَإِذَا أَظَلَّهُمْ قَامُوا ...

Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still,

Muhammad bin Ishaq reported that Ibn Abbas said,

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion."

This was also said by Abu Al-Aliyah, Al-Hasan Al-Basri, Qatadah, Ar-Rabi bin Anas and As-Suddi, who narrated it from the Companions, and it is the most obvious and most correct view, and Allah knows best.

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the Sirat (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allah described when He said,

ٌَِ **نَيَومَ يُقَولُ الْمُنْفَقُونَ وَالْمُنْفَقَاتُ لِلذِّينَ ءَامَّنُوا اَنْظُرُونَا نَقْنَبِسُ من نُّورُكَمْ قِبْلَ اَرْجُعُوا وَرَآءَكُمْ فَالْتَمِسُوا نُورًا

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said to them; "Go back to you rear! Then seek a light!" (57:13)

Allah described the believers,
On the Day you shall see the believing men and the believing women - their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise). (57:12)

The Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records - Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, You are Able to do all things." (66:8)

Ibn Abi Hatim narrated that Abdullah bin Mas`ud commented on, ثورُهم يسعى بين أيديهم (Their Light will run forward before them),

"They will pass on the Sirat, according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times."

Ibn Abi Hatim also reported that Ibn Abbas said,

"Every person among the people of Tawhid (Islamic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel
anxious. Hence, they will supplicate, رَبَّنَا أَنْعَمَّ لَنَا لُحْرَتًا
(Our Lord! Keep perfect our Light for us)."

Ad-Dahhak bin Muzahim said,

"On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the Sirat, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate, رَبَّنَا أَنْعَمَّ لَنَا لُحْرَتًا (Our Lord! Keep perfect our Light for us)."

**Types of Believers and Types of Disbelievers**

Consequently, there are several types of people.

- There are the believers whom the first four Ayat (2:2-5) in Surah Al-Baqarah describe.
- There are the disbelievers who were described in the next two Ayat.
- And there are two categories of hypocrites:
  
  the complete hypocrites who were mentioned in the parable of the fire,

  and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

This is similar to the parables that were given in Surah An-Nur. Like the example of the believer and the faith that Allah put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allah willing.
Allah gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance.

Allah said,

وَالذِّينَ كَفَرُواْ أُعْمَلُ هُمْ كَسَرَّابٍ بَقِيعَةٍ يَحْسَبُهُ السَّمَّانُ مَآءًا حَتَّى إِذَا جَآءَهُ لمْ يَجْدِهُ شَيْئًا

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)

Allah then gave the example of ignorant disbelievers, simple in their ignorance.

He said;

أَوْ كَظُلَّمَتْ فِي بَحْرٍ لَّجِئَ یَغْشَى مَوْجَ مَنْ فَوْقَهُ مَوْجَ مَنْ فَوْقَهُ سَحَابٌ ظَلَّمَتْ بِغُصْبُهَا فَوْقٌ بَعْضٍ إِذَا أَخْرَجَ بَيْدَةً لَمْ یَكْدِ يَرَاهَا وَمَنْ لَمْ یَجْعُل اللهُ لَهُ نُورًا فَمَآ لَهُ مِن نُور

Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light. (24:40)

Therefore, Allah divided the camp of the disbelievers into two groups, advocates and followers.

Allah mentioned these two groups in the beginning of Surah Al-Hajj,

وَمِنَ النَّاسِ مَنْ یَجْدِلُ فِى الْلَّهِ بَعْيِرٌ عَلَمٌ وَبَيْتَعُ ۖ كَلَّشَيْطَنٍ مَّرِيدٍ

And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaytan (devil) (devoid of every kind of good). (22:3)
And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah). (22:8)

Furthermore, Allah has divided the group of the believers in the beginning of Surah Al-Waqi`ah and at the end. He also divided them in Surah Al-Insan into two groups,

- the Sabiqun (those who preceded), they are the "near ones" (Muqaribun) and
- Ashab Al-Yamin (the companions of the right), and they are righteous (Abrar).

In summary, these Ayat divide the believers into two categories,

- the near ones and
- righteous.

Also, the disbelievers are of two types,

- advocates and
- followers.

In addition, the hypocrites are divided into two types,

- pure hypocrites and
- those who have some hypocrisy in them.

The Two Sahihs record that Abdullah bin Amr said that the Prophet said,

\[
\text{تَلَّا طَنِّ مـَنْ كَـنَّ فِيهِ كـانَ مُفَاقِمًا خَالِصًا، وَمـَنْ كَانَ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتُ}
\text{فيهِ خَصِّلَةً مـَنِ اللِّيْقَ مُحْتَـيَّ بِدَعَـيْهَا:}
\]

- مـَنْ إِذَا حَدَّثَ كَذَّبَ
- وَإِذَا وَعَدَ أُخْلَفَ
- وَإِذَا أُنْتَمِ مَحَانَ

Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up.
• Whenever he speaks, he tells a lie.
• Whenever he makes a covenant, he proves treacherous.
• Whenever he is entrusted, he breaches the trust.

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this Hadith stipulates, or in the creed, as the Ayah (2:20) stipulates.

**Types of Hearts**

Imam Ahmad recorded Abu Sa`id saying that the Messenger of Allah said

القلوب أربعة:
• قلب أجرد فيه مثل السراج يزهر
• وقلب كشف عن عيشه
• وقلب منكوس
• وقلب مصفتح

The hearts are four (types):
• polished as shiny as the radiating lamp,
• a sealed heart with a knot tied around its seal,
• a heart that is turned upside down and
• a wrapped heart.

فأمام القلب الأجرد فقلب المؤمن فسراجه فيه نوره،

As for the polished heart, it is the heart of the believer and the lamp is the light of faith.

وأمام القلب الأغلف فقلب الكافر،

The sealed heart is the heart of the disbeliever.

وأمام القلب المنكوس فقلب المدافع الخالص عرف ثم أنكر

The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it.
As for the wrapped heart, it is a heart that contains belief and hypocrisy.

The example of faith in this heart, is the example of the herb that is sustained by pure water.

The example of hypocrisy in it, is the example of an ulcer that thrives on pus and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart.

This Hadith has a Jayid Hasan (good) chain of narration.

Allah said,

... ولَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمَٰعِهِمْ وَبَصَٰرَاهُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ (20)

And if Allah willed, He would have taken away their hearing and their sight. Certainly, Allah has power over all things.

Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement, ولَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمَٰعِهِمْ وَبَصَٰرَاهُمْ (And if Allah willed, He would have taken away their hearing and their sight),

"Because they abandoned the truth after they had knowledge in it."

... إنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ (20)

Certainly, Allah has power over all things.

Ibn Abbas said,

"Allah is able to punish or pardon His servants as He wills."
Ibn Jarir commented,

"Allah only described Himself with the ability to do everything in this Ayah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight."

Ibn Jarir and several other scholars of Tafsir stated that;

these two parables are about the same kind of hypocrite. So the `or' mentioned in, 
(Or like a rainstorm from the sky) means `and', just as the Ayah, 
(And obey neither a sinner or a disbeliever among them).

Therefore, `or' in the Ayah includes a choice of using either example for the hypocrites.

Also, Al-Qurtubi said that `or' means,

"To show compatibility of the two choices, just as when one says, `Sit with Al-Hasan or Ibn Sirin.'

According to the view of Az-Zamakhshari, `so it means each of these persons is the same as the other, so you may sit with either one of them.'

The meaning of `or' thus becomes `either.' Allah gave these two examples of the hypocrites, because they both perfectly describe them.'

I (Ibn Kathir) say,

these descriptions are related to the type of hypocrite, because there is a difference between them as we stated.

For instance, Allah mentioned these types in Surah Bara'\text{h} when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds.
So the two examples mentioned here describe two types of hypocrites whose characteristics are similar.

For instance, Allah gave two examples in Surah An-Nur, one for the advocates of disbelief and one for the followers of disbelief, He said, "وَالَّذِينَ كَفَرُوا أَعْمَالَهُمْ كَسَرَابٍ بَقِيَّةٍ" (As for those who disbelieved, their deeds are like a mirage in a desert) (24:39), until "أوْ كُلُّ ظَلَمٍ فِي بَحْرٍ أَجِيٍّ" (Or (the state of a disbeliever) is like the darkness in a vast deep sea), (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allah knows best.

2:21 O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa.

2:22 Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).
Tawhid Al-Uluhiyyah

Allah says;

يَا أَبَيْهَا النَّاسُ اعْبُدُوا رَبَّكُمْ الَّذِي خَلَقْتُمُ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَقُونَ

(۲۱)

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa.

Allah mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist. He also surrounded them with blessings, both hidden and apparent.

الَّذِي جَعَلَ لَكُمْ الأرْضَ فِرَاشًا...

Who has made the earth a resting place for you,

He made the earth a resting place for them, just like the bed, stable with the firm mountains.

وَالسَّمَاءَ بَنَاءً...

And the sky as a canopy,

meaning, `a ceiling'.

Similarly, Allah said in another Ayah,

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنِ الْقَابِلِينَ

And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds). (21:32)

وَأَنزَلْ مِنَ السَّمَاءِ مَآءً

And sends down for you water (rain) from the sky,
meaning, through the clouds, when they need the rain.

فْأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رَزْقًا لَّكُمْ...

and brought forth therewith fruits as a provision for you.

Hence, Allah caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle.

Allah reiterated this bounty in various parts of the Qur'an.

There is another **Ayah** that is similar to this **Ayah** (2:22), that is, Allah's statement,

الذَّي جَعَلَ لَكُمُ الأَرْضَ قَرَارًا وَالسَّمَاءَ بَناَءاً وَصُوْرَكُمْ
فَأَحْسَنَ صُوْرَكُمْ وَزَرَّأَكُمْ مِنَ الطَّيِّبَتِ ذَلِكَ اللَّهُ رَبُّكُمْ
فَقَتَبَرَكَ اللَّهُ رَبُّ الْعَالَمِينَ

It is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists. (40:64)

The meaning that is reiterated here is that Allah is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him.

This is why Allah said next,

 فلا نُجُعلوا لِلَّهِ أَنْذاراً وَأَنَّى نُعَلِّمُونَ (٢٢)

Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

The Two **Sahihs** record that Ibn Mas`ud said,

"I said to the Messenger of Allah, `Which evil deed is the worst with Allah?"
He said,

أن تَجَّلَّلَنَّكَ اللَّهُ نِيَّتَكَ وَهُوَ حَلَّكَ

To take an equal with Allah, while He alone created you."

Also, Mu`adh narrated the Prophet's statement,

أَتَنْبَرِي مَا حَقُّ اللَّهُ عَلَى عِبَادِهِ؟

Do you know Allah's right on His servants?

They must worship Him alone and refrain from associating anything with Him in worship.

Another Hadith states,

لَا يَفْوِلُنَّ أَحَذَكُمْ مَا شَاءَ اللَّهُ وَشَاءَ فَلَانَ، وَلَكِنْ لَيْفَلُنَّ مَا شَاءَ اللَّهُ

None of you should say, `What Allah and so-and-so person wills. Rather, let him say, `What Allah wills, and then what so-and-so person wills.

A Hadith with the same Meaning

Imam Ahmad narrated that Al-Harith Al-Ashari said that the Prophet of Allah said,

إِنَّ اللَّهَ عَرَّفَ جَلَّ أَمْرَ يَحْبِي بَنٌ رَكْرَكِي عَلَيْهِ السَّلَامُ بِخَمْسٍ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمَرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنْ يَأْمَرَ أَنْ يَبْطَىِّءِ بِهِنَّ

Allah commanded Yahya bin Zakariyya to implement five commands and to order the Children of Israel to implement them, but Yahya was slow in carrying out these commands.
`Isa said to Yahya, 'You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.'

فَقَالَ: يَا أَخِي إِنِّي أَحْتَشَى إِنْ سُبْقَتَيْنِي أَنْ أُعْدَّبَ أَوْ يُجْسَفَ بِيَّ قَالَ: فَجَمَعَ يَحْتَشَى بْنُ زَكَرْيَا بْنِي إِسْرَائِيلَ فِي بَيْتِ المَقْدُسَ حَتَّى امْتَلَأَ الْمَسْجِدُ.

Yahya said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahya bin Zakariyya called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid.

فَقَعَدَ عَلَى الْشَّرَفِ فَحَمَّدَ اللهَ وَأَنتَ عَلَيْهِ ثُمَّ قَالَ:

He sat on the balcony, thanked Allah and praised him and then said,

إِنَّ اللَّهَ أَمْرَنِي بِخَمْسَ كَلَمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرْكُمْ أَنْ تَعْمَلُوا بِهِنَّ أُولَاهُنَّ: أَنْ تَعْبَدُوا اللَّهَ وَلَا تُشْرَكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلُ رَجُلٍ أَشْتَرَى عَبْدًا مِنْ خَالِصَ مَالِهِ بَورَقٍ أَوْ ذَهْبٍ فَجَعَلَ يَعْمَلُ وَيُؤْدِي عَلَيْهِ إِلَى غَيْرِ سَيْدِهِ، فَلَيَكُنْ يُسْرِهُ أَنْ يَكُونَ عَبْدًا كَذَٰلِكَ، وَإِنَّ اللَّهَ حَلَّقَهُ وَرَزَقَهُ فَاعْبَدْنِهِ وَلَا تُشْرَكُوا بِهِ شَيْئًا.

`Allah ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allah alone and not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that Allah created you and sustains you. Therefore, worship Him alone and do not associate anything with Him.

وَأَمُرْكُمْ بِالصَّلَاةِ فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوْجَهًا لِعَبْدِهِ مَا لَمْ يَلْتَفَّتْ فَإِذَا صَلَّيْتُمْ فَلَا تَتْفَّنَّوا.

I also command you to pray, for Allah directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro.
I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allah than the scent of musk.

I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?' He kept ransoming himself with small and large amounts until he liberated himself.

I also command you to always remember Allah. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allah, he will be resorting to the best refuge from Satan.

Al-Harith then narrated that the Messenger of Allah said,
And I order you with five commandments that Allah has ordered me.

- **Stick to the **Jama`ah (community of the faithful),
- listen and obey (your leaders) and
- perform Hijrah (migration) and **Jihad** for the sake of Allah.
- Whoever abandons the Jama`ah, even the distance of a hand span, will have removed the tie of Islam from his neck, unless he returns. Whoever uses the slogans of Jahiliyah (the pre-Islamic period of ignorance) he will be among those kneeling in Jahannam (Hellfire).)

They said, "O Messenger of Allah! Even if he prays and fasts?"

He said,

وَإِنْ صَلَّى وَصَامَ وَزَعَمْ أَنَّهُ مُسْلِمٌ،
فَادْعُوا الْمُسْلِمِينَ بِاسْمَائِهِمْ عَلَى مَا سَمَاءَهُمْ اللهُ عَزَّ وَجَلَّ
المُسْلِمِينَ المُؤْمِنِينَ عِبَادَ الله

Even if he prays, fasts and claims to be Muslim.

So call the Muslims with their names that Allah has called them: `The Muslims, the believing servants of Allah.'

This is a Hasan Hadith, and it contains the statement,

"Allah has created and sustains you, so worship Him and do not associate anything with Him in worship."

This statement is relevant in the Ayat (2:21-22) we are discussing here and support singling Allah in worship, without partners.
Several scholars of Tafsir, like Ar-Razi and others, used these Ayat as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator.

Once a Bedouin was asked about the evidence to Allah's existence, he responded,

"All praise is due to Allah! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists"

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allah's statement,

وَمَنِ الْجِبَالِ جُدُّهُ بِيَضٍ وَحُمْرٍ مُّخْتَلِفٌ أَلوْنِهَا وَغَرَقُبُ سُودٌ
وَمَنَ النَّاسِ وَالْدَوَابِّ وَالْأَلْبَعْمٍ مُّخْتَلِفُ أَلوْنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعَلِيمُ

And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and Ad-Dawabb (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allah. (35: 27-28)

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allah has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between
land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allah, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance.

There are numerous **Ayat** in the Qur'an on this subject.

2:23 And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

2:24 But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

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**The Message of Messenger of Allah is True**

Allah says;

وَإِنْ كُنْتُمْ فِي رَيْبٍ مَّا نَزَّلَنَا عَلَى عَبْدِنَا فَانْفَعُوا بِسُوُءَرَةٍ مَّنْ مَثَلِهِ وَادْعُوا شَهِدَاءِكُمْ مَّنْ دُونَ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ١٣٣

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a
Surah of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

Allah begins to prove the truth of Prophethood after He stated that there is no deity worthy of worship except Him.

Allah said to the disbelievers, وَإِن آَنَّكُمْ فِي رَبِّ بِمَمَّا نْزَلْنَا عَلَى عِبَادَنَا (And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, فَاِتَّبَعُوا بِسْوَرَةٍ (then produce a Surah) meaning, similar to what he brought to you.

Hence, if you claim that what he was sent with did not come from Allah, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allah. However, you will not be able to succeed in this quest.

Ibn Abbas said that, شُهَدَاءَكُمْ (your witnesses),

means "Aids."

Also, As-Suddi reported that Abu Malik said the Ayah means,

"Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you."

Also, Mujahid said that, وَادْعُوا شُهَدَاءَكُمْ (and call your witnesses) means,

"People, meaning, wise and eloquent men who will provide the testimony that you seek."

**The Challenge**

Allah challenged the disbelievers in various parts of the Qur'an. For instance, Allah said in Surah Al-Qasas,
Say (to them, O Muhammad): "Then bring a Book from Allah, which is a better guide than these two (the Torah and the Qur'an), that I may follow it, if you are truthful". (28:49)

Also, Allah said in Surah Al-Isra,

قلْ لَنِّنَ اجْتَمَعْتُ الإِنْسُ وَالجَنُّ عَلَى أَن يَبْتَلُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتَونَ بمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لَبَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (17:88)

Allah said in Surah Hud,

أَمْ يَقْوُلُونَ افْتَرَاهُ قَالُوا بِعْشَرِ سُورَ مِثْلِهِ مَفْتَرِيَاتٍ وَأَعْدَوا مِنْ أَسْتَطِعُوْمُ مُّنْ دُوُنِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

Or they say, "He (Prophet Muhammad) forged it (the Qur'an)."

Say: "Bring you then ten forged Surahs like it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!" (11:13)

and in Surah Yunus,

وَمَا كَانَ هَذَا الْقُرْآنُ أَن يُقْتَرِئَ مِنْ دُوُنِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلِ الْكِتَابِ لَا رَيْبٌ فِيهِ مِنْ رَبِّ الْعَالَمِينَ أَمْ يَقْوُلُونَ افْتَرَاهُ قَالُوا بِسُورَ مِثْلِهِ وَأَعْدَوا مِنْ أَسْتَطِعُوْمُ مُّنْ دُوُنِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Torah, and the Injil), and a full explanation of the Book (i.e. Laws decreed for mankind) - wherein there is no doubt - from the Lord of all that exists.
Or do they say: "He (Muhammad) has forged it!"

Say: "Bring then a Surah like it, and call upon whomsoever you can besides Allah, if you are truthful!" (10:37-38)

All of these Ayat were revealed in Makkah.

Allah also challenged the disbelievers in the Ayat that were revealed in Al-Madinah.

In this Ayah, Allah said, وَإِن كُنْتُمْ فِي رَيْبٍ (And if you (Arab pagans, Jews, and Christians) are in Rayb) meaning, doubt. مَمَّا نَزَّلَنَا عَلَى عُبَيْدٍا (Concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, فَأَتِوهُ بِسُورَةٍ مَّثْلَهُ (then produce a Surah (chapter) the like thereof) meaning, similar to the Qur'an.

This is the Tafsir of Mujahid, Qatadah, Ibn Jarir At-Tabari, Az-Zamakhshari and Ar-Razi.

Ar-Razi said that this is the Tafsir of Umar, Ibn Mas`ud, Ibn Abbas, Al-Hasan Al-Basri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allah has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allah said,

فَأَتِوهُ بِعَشَرَ سُوَرٍ مَّثْلَهُ

Bring you then ten forged Surahs like it) (11:13) and,

لا يَأْتُونَ بِمَثْلِهِ

They could not produce the like thereof. (17:88)

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allah challenged the Arab disbelievers both in Makkah and Al-
Madinah several times, especially since they had tremendous hatred and enmity for the Prophet and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allah said,

فَإِنْ لَمْ تُقْفُلُوا وَلَنْ تُقْفُلُوا ... 

But if you do it not, and you can never do it,

indicating that they will never be able to answer the challenge.

This is another miracle, in that, Allah clearly stated without doubt that the Qur'an will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change.

How can anyone be able to produce something like the Qur'an, when the Qur'an is the Word of Allah Who created everything!

How can the words of the created ever be similar to the Words of the Creator!

**Examples of the Miracle of the Qur'an**

Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions.

Allah said,

الرَّكَتَبُ أَحْكَمَتْءَلِيَّةَ ثُمَّ فَصَلَّتْ مِنْ لَدَنْ حَكِيمٍ خَبِير

**Alif Lam Ra.** (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is Wise and well-acquainted (with all things). (11:1)

So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed. The Qur'an also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'an stated. Also, the Qur'an
commanded every type of righteousness and forbade every type of evil, just as Allah stated,

وَتَمَكَّنَّتْ كَلِمَةَ رَبِّكَ صِدَافًا وَغَدًا

And the Word of your Lord has been fulfilled in truth and in justice. (6:115)

meaning, true in the stories it narrates and just in its Laws.

The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement,

"The most eloquent speech is the one that contains the most lies!"

Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur.

When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it.

When the Qur'an mentions the subject of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts! When the Qur'an promises, it opens the hearts and the ears, making
them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent.

For instance, on the subject of promises and encouragement, the Qur'an said,

 فلا تَعْلَمُ نَفْسُ مَّا أَخْفَى لَهُمْ مَّنْ فَرَّهُ أَعْيَنَ جَرَأَهُ بِمَا كَانَوا يَعْمَلُونَ

No person knows what is kept hidden for them of joy as a reward for what they used to do. (32:17)

and,

وَقَيْبَاهَا مَا تَشْتَهِيْهِ الأنفُسُ وَتَتَلُّدُ الأَعْيَنُ وَأَنْتُمْ فِيهَا خَلِّدُونَ

(There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. (43:71)

On the subject of warning and discouragement;

أَفَأَمْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبُ الْبَرَّ

Do you then feel secure that He will not cause a side of the land to swallow you up! (17:68)

and,

أَمْ أَمْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الأَرْضُ إِفَادَا هِيَ تَمُورُ

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake!

Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind! Then you shall know how (terrible) has been My warning. (67:16-17)

On the subject of threats, the Qur'an said,

فَكَلَا أَخْذَنَا بِذَنْبِهِ

So We punished each (of them) for his sins. (29:40)
Also, on the subject of soft advice, the Qur'an said,

أَفْرَآيَتْ إِن مَّتَعَنُّهُمْ سَيْنِينَ
ثُمَّ جَآءَهُمْ مَا كَآئِنْهَا بُوَعْدُونَ
مَا أَعْنَى عَنْهُمْ مَا كَآئِنْهَا لِمَتَعْقُونَ

Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them. (26:205-207).

There are many other examples of the eloquence, beauty, and benefits of the Qur'an.

When the Qur'an is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act.

Ibn Mas`ud and other scholars of the Salaf said,

"When you hear what Allah said in the Qur'an, such as, يَا أَيُّهَا الَّذِينَ آمَنُوا O you who believe! then listen with full attention, for it either contains a type of righteousness that Allah is enjoining, or an evil that He is forbidding."

For instance, Allah said,

يَآمُرُهُمَّ بِالْمُغْرُوفِ وَيَبْنِهِمْ عَنِ المُنْكَرِ وَيِحْلِلُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَيْثِ وَيَضْنَعُ عَنْهُمْ إِصْرَارَهُمْ وَالأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

He (Muhammad) commands them for Al-Ma`ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful things), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them. (7:157)

When the Ayat mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and

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safe refuge that Allah prepared for His loyal friends, or torment and Hell for His enemies, these Ayat contain glad tidings or warnings. The Ayat then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allah's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

The Qur'an is the Greatest Miracle given to the Prophet

The Two Sahihs record that Abu Hurayrah said that the Prophet said,

مَا مِنْ نَبِيٍّ مِنَ الْأَلْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَّا أَمَّنَ عَلَيْ مِثْلِهِ البَشَرِّ،

وَإِنَّمَا كَانَ الَّذِي أُوْيِيَهُ وَحْيًا أُوْلَاهُ اِنَّ اللَّهَ إِلَيْهِ فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا

يَوْمَ الْقِيَامَةِ

Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allah sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.

This is the wording narrated by Muslim.

The Prophet stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'an that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allah knows best.

The Prophet was also aided with innumerable signs and indications that testify to the truth of his Prophethood and what he was sent with, all thanks and praise is due to Allah.

Meaning of `Stones

Allah said,

فَاتَثْمُوا النَّارَ الْتَّحْرُورَةُ وَقُوِّدُهَا النَّاسُ وَالحَجَّارَةُ أُعَدَّتْ لِلْكَافِرِينَ (٤)

Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
`Fuel' is wood or similar substances, used to start and feed a fire.

Similarly, Allah said,

وَأَمَّا القَسْطُ، فَكَأْثَا لِهَمْ حَطَّبًا

And as for the Qasitun (disbelievers who deviated from the right path), they shall be firewood for Hell. (72:15)

and,

إِنَّكُمْ وَمَا تَعْبِدُونَ مِنْ دُونِ اللّهِ حَصُبُ جَهَنَّمَ أَنْثُمْ لَهَا وَأَرَدُونَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:28)

Had these (idols) been alihah (gods), they would not have entered there (Hell), and all of them will abide therein. (21:98-99)

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allah save us from this evil end.

It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allah, just as Allah said,

إِنَّكُمْ وَمَا تَعْبِدُونَ مِنْ دُونِ اللّهِ حَصُبُ جَهَنَّمَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:28)

Allah's statement, أَعْدَتْ لِلَّكَافِرِينَ (prepared for the disbelievers),

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves.
There is no contradiction between these two views, because they are dependent upon each other.

`Prepared' means,

it is `kept' and will surely touch those who disbelieve in Allah and His Messenger.

Ibn Ishaq narrated that Muhammad said that Ikrimah or Sa`id bin Jubayr said that Ibn Abbas said, أُعِدَتْ لِلْكَافِرِينَ (prepared for the disbelievers),

"For those who embrace the disbelief that you (disbelievers) have embraced."

**Jahannam (Hellfire) exists now**

Many of the Imams of the Sunnah used this Ayah to prove that the Fire exists now. This is because Allah said, أُعِدَتْ (prepared) meaning, prepared and kept.

There are many Hadiths on this subject. For instance, the Prophet said,

 Paradisa and the Fire had an argument..

Also, the Prophet said,

The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allah allowed her two periods to exhale, one in winter and one in summer.

Also, there is a Hadith recorded from Ibn Mas`ud that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allah said,
This is a stone that was thrown from the top of *Jahannam* seventy years ago, but only now reached its bottom.

This *Hadith* is in *Sahih* Muslim.

There are many *Hadiths* that are *Mutawatir* (narrated by many different chains of narrations) on this subject, such as the *Hadiths* about the eclipse prayer, the night of *Isra* etc.

Allah's statements, فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ (Then produce a *Surah* of the like thereof) (2:23), and, بِسُوْرَةٍ مِّثْلِهِ (A *Surah* like it) (10:38),

this includes the short and long *Surahs* of the Qur'an. Therefore, the challenge to creation stands with regards to both the long and short *Surahs*, and there is no disagreement that I know of on this fact between the scholars of old and new.

Before he became Muslim, Amr bin Al-`As met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muhammad) in Makkah?"

Amr said, "A short, yet eloquent *Surah*."  
He asked, "What is it?"
He said,

وَالْعَصْرُ
إِنَّ الإنسانَ لَنَفَى حُسْرٌ

By *Al-`Asr* (the time). Verily, man is in loss, (103:1-2)

Musaylimah thought for a while and said, "A similar *Surah* was also revealed to me."

Amr asked, "What is it?"
He said, "O Wabr, O Wabr (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin."

Amr said, "By Allah! You know that I know that you are lying."

Rewards of Righteous Believers

After mentioning the torment that Allah has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'an was called Mathani, based on the correct opinion of the scholars. We will elaborate upon this subject later.
**Mathani** means to mention faith and then disbelief, or vice versa. Or, Allah mentions the miserable and then the happy, or vice versa.

As for mentioning similar things, it is called **Tashabbuh**, as we will come to know, Allah willing.

Allah said,

وَيَشَّرُ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنُّهُمْ جَنَّاتٌ تَجَرُّي مِنْ تَحْيَاهَا

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise),

Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms.

From **Hadiths** it is learned that the rivers of Paradise do not run in valleys, and that the banks of **Al-Kawthar** (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allah to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Hatim reported that Abu Hurayrah said that the Messenger of Allah said,

أنَّهَارُ الْجَنَّةِ تَفَجَّرُ تَحْتُ جِبَالٍ مَسْ

The rivers of Paradise spring from beneath hills, or mountains of musk.

He also reported from Masruq that Abdullah said,

"The rivers of Paradise spring from beneath mountains of musk."

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The similarity between the Fruits of Paradise

Allah said next,

كَلَّمَةٌ رَزِفَهَا مِنْ ثَمَرَةٍ رُقِّفًا قَالَاهُ هَذَا الَّذِي رُقِّفَهَا مِنْ قَبْلٍ...
Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before".

Ibn Abi Hatim reported that Yahya bin Abi Kathir said,

"The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, `This is the same as what you have just brought us.' The boys will say to them, `Eat, for the color is the same, but the taste is different.

Hence Allah's statement,

...وَآَثَّرُوا بِهِ مَثَّاثُبَاهَا..."

and they will be given things in resemblance."

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that Abu Al-Aliyah said that, (and they will be given things in resemblance) means,

"They look like each other, but the taste is different."

Also, Ikrimah said, (and they will be given things in resemblance),

"They are similar to the fruits of this life, but the fruits of Paradise taste better."

Sufyan Ath-Thawri reported from Al-Amash, from Abu Thubyan, that Ibn Abbas said,

"Nothing in Paradise resembles anything in the life of this world, except in name."

In another narration, Ibn Abbas said,

"Only the names are similar between what is in this life and what is in Paradise."
The Wives of the People of Paradise are Pure

Allah said,

وَلَهُمْ فِيهَا أُرْوَاجٌ مُطَهَّرَةٌ ...

...and they shall have therein **Azwajun Mutahharatun**, Ibn Abi Talhah reported that Ibn Abbas said,

"Purified from filth and impurity."

Also, Mujahid said,

"From menstruation, relieving the call of nature, urine, spit, semen and pregnancies."

Also, Qatadah said,

"Purified from impurity and sin."

In another narration, he said,

"From menstruation and pregnancies."

Further, Ata, Al-Hasan, Ad-Dahhak, Abu Salih, Atiyah and As-Suddi were reported to have said similarly.

Allah's statement,

وَهُمْ فِيهَا خَالِدُونَ (٢٥)

...and they will abide therein forever.

meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases.

We ask Allah to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.
2:26 Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?"

By it He misleads many, and many He guides thereby. And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah).

2:27 Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

Allah says;

 إنَّ اللَّهَ لا يَسْتَخْلِقُ مَثَالًا مَّا بَعْوَضَةً فَمَا فُوْقَهَا ...

Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.
In his **Tafsir**, As-Suddi reported that Ibn Abbas, Ibn Mas`ud, and some Companions said;

"When Allah gave these two examples of the hypocrites" meaning Allah's statements, مثالهم كمثال الذين استَّوْقَدْ ناراً (Their likeness is as the likeness of one who kindled a fire), (2:17) and، أو كصبيب من السماء (Or like a rainstorm from the sky), (2:19)

"The hypocrites said, `Allah's far more exalted than for Him to make such examples.' So Allah revealed these **Ayat** (2:26-27) up to: هم الخاسرون (Who are the losers)".

Sa`id said that Qatadah said,

"Allah does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allah mentioned the flies and the spider in His Book, the people of misguidance said, `Why did Allah mention these things.' So Allah revealed; إن الله لا يستحثي أن يصرب مثلًا ما بغوضة فما فوقها (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it)."

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**A Parable about the Life of This World**

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas commented on this **Ayah** (2:26);

"This is an example that Allah has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allah mentioned in the Qur'an: when they acquire (and collect the delights of) the life of this world, Allah then takes them away."

Afterwards, he recited,

فَلِمَا نَسَوْا مَا ذَكَرَوا بِهِ فَتَحَنَّا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing. (6:44)
In this Ayah (2:26) Allah stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter. Allah's statement, فَمَا فَوْقُهَا (Or so much more when it is bigger than it) Fama fawqaha means,

something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures.

Muslim narrated that Aishah said that the Messenger of Allah said,

مَا مِنْ مُسْلِمٍ يَشَاكُ شَوَّكَةً فَمَا فَوْقُهَا إِلّا كَتَبَتْ لَهُ بَيْنَ دِرَجَةٍ، وَمُنْحَيْتَ عَنْهُ

بهَا خَطْبَةً

No Muslim is harmed by a thorn, Fama fawqaha (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.

So Allah has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider.

Allah said,

يَأُّمُّهَا النَّاسُ ﺞَرِبً مَثَلَ فَاسْتَمْعُوا لَهُ إِنَّ الْذِينَ تَذْعَوْنَ مِنْ ذُو الْلَّهِ لِنْ ﺞَلُفُوا دِبَابَةً وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلَبُهُمُ الْذِّبَابُ شَيْئًا لَا يَسْتَنْقِدُوهُ مِنْهُ ضَعْفُ ﺚَالِبٍ وَالْمُتَلْوَبٍ

O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. (22:73)

مَثَلُ الْذِّينَ اخْتَذَلُوا مِنْ ذُو الْلَّهِ أَوْلِيَاءً كَمَثَلِ العَسْنَىْبُوْتِ اِخْتَذَتْ بَيْتًا وَإِنْ أَوْهَ لِلْبُيُوتِ لِبَيْتِهِ العَسْنَىْبُوْتِ لَوْ كَانُوا يَعْلَمُونَ

The likeness of those who take (false deities as) Awliya (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house; but verily, the
frailest (weakest) of houses is the spider's house - if they but knew. (29:41)

and,

أَلِمْ تُرَا كَيْفَ ضَرِبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجْرَةً طَيِّبَةً أَصْلَهَا ثَابِتٌ
وَفَرْعُهَا فِي السَّمَاءَ
ثُوَّبِي أَكْلَهَا كَلِمَةً حِينَ بَدْنَ رَبِّهَا وَيَضَرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعْلَمُهُ
يُذْكُرُونَ
وَمَثَلُ كَلِمَةٍ حَبِيثَةٍ كَشَجْرَةٍ حَبِيثَةٍ اجْتَنِبْتُمْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِن
قَرَار
بَيْنَبُّ اللَّهِ الْدُّنْيَا عَامَلِيْنَ بِالْقُوْلِ الثَّابِتِ فِي الْحُيْوَةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَيُضِلُّ اللَّهُ الْظُّلَمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

See you not how Allah sets forth a parable!

A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

Allah will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allah alone and none else), and in the Hereafter. And Allah will cause the Zalimīn (polytheists and wrongdoers) to go astray those and Allah does what He wills. (14:24-27)

Allah said,

ضَرِبَ اللَّهُ مَثَلاً عَبْدًا مَّلْكُوْهَا لَا يَقْبُرُ عَلَيْهِ

Allah puts forward the example of (two men - a believer and a disbeliever); a servant under the possession of another, he has no power of any sort. (16:75)
He then said,

وَضَرَّبَ اللَّهُ مَثَلًا رَجُلَيْنِ أُحْدَهُمَا أَنْكَمْ لا يَقُدِّرُ عَلَى شَيْءٍ وَهُوَ كُلُّ ٰ عَلَى مَوَالَاهُ أَيْتَمُّيٓ يُوجَهُهُ لا يَأتِي بِحَيْرَةٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يُأَمُّرُ بِالْعَدْلِ

And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice! (16:76)

Also, Allah said,

ضَرَّبَ لَكُمْ مَثَلًا مِنْ أَنفِسِكُمْ هَلْ لَكُمْ مَنْ مَلْكَتْ أَيْمَلْكُ مِنْ شَرْكَاءَ فِي مَا رَزَقَنَّكُمْ

He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you! (30:28)

Mujahid commented on Allah's statement, إنَّ اللَّهَ لا يَسْتَحْبِي أَنْ يُضَرِّبَ مَثَلًا مِنْ أَنفِسِكُمْ هَلْ لَكُمْ مَنْ مَلْكَتْ أَيْمَلْكُ مِنْ أَنفِسِكُمْ (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it),

"The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allah guides the believers by these parables."

Allah's statement;

فَأَمَّا الْذِّينَ أَمَّنُوا فَيُعْلَمُونَ أَنَّهُ الحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الْذِّينَ كَفُرُوا فِيَفُؤُدُونَ مَا ذَا أَرَادَ اللَّهُ بِهِذَا مَثَلًا ... And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?"
By it He misleads many,

In his Tafsir, As-Suddi reported that Ibn Abbas, Ibn Mas`ud and other people among the Companions said,

"Meaning the hypocrites. Allah guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allah mentioned for them which they know are true. This is how Allah misleads them."

And He guides thereby,

meaning, with the parables,

many,

from among the people of faith and conviction. Allah adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allah has mentioned. This is guidance that Allah grants them;

And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah),

meaning, the hypocrites.

The Arabs say that the date has Fasaqat, when it comes out of its skin, and they call the mouse a Fuwaysiqah, because it leaves its den to cause mischief.

The Two Sahihs recorded Aishah saying that the Messenger of Allah said,
Five animals are **Fawasiq**, and they must be killed during **Ihram** and otherwise:

- the crow,
- the kite,
- the scorpion,
- the mouse and
- the rabid dog.

**Fasiq**, includes the disbeliever and the disobedient. However, the **Fisq** of the disbeliever is worse, and this is the type of **Fasiq** that the **Ayah** is describing here, because Allah described them as,

\[
\text{الذين ينفضون عهده الله من بعد ميثاقه ويفطعون ما أمر الله به أن يوصل ويفضدون في الأرض أولئك هم الخاسرون (٢٧)}
\]

Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

These are the characteristics of the disbelievers and they contradict the qualities of the believers.

Similarly, Allah said in Surah **Ar-Ra`d**,  

\[
\begin{align*}
\text{أُفُمَن يَعْلَمُ أَنَّا أَنْزَلْنَاهُ إِلَيْكَ مِنۡ رَبِّكَ الحَقَّ كِمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولِئِكَ الْأَلْبَابَ} \\
\text{الذين يَعْفُون عَهْدِ الله ولا ينفضون الميثاق} \\
\text{والذين يصُلون ما أمر الله به أن يوصل ويحشون ربدهم} \\
\text{ويخفون سوء الحساب} 
\end{align*}
\]

Shall he then, who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth, be like him who is blind! But it is only the men of understanding that pay heed.
Those who fulfill the covenant of Allah and break not the **Mithaq** (bond, treaty, covenant).

And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning. (13:19-21) until,

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

The covenant that these deviant people broke is Allah's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allah's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the **Ayah** (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allah took from them in the **Tawrah** to follow Muhammad when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allah's covenant in this case occurred when the People of the Book rejected the Prophet after they knew the truth about him, and they hid this truth from people, even though they swore to Allah that they would do otherwise. Allah informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the **Ayah** (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allah took their pledge to believe in His Oneness, showing them the
signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions, knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allah's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allah's Prophets and Books, although they knew that they were the truth.

This Tafsir was reported from Muqatil bin Hayyan, and it is very good. It is also the view that Az-Zamakhshari held.

Allah's statement next,

وَيَقْطَعُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوْصِلُ...  

And sever what Allah has ordered to be joined,

is in reference to keeping the relations with the relatives, as Qatadah asserted.

This Ayah is similar to Allah's statement,

فَهِلْ عَسِبْتُمْ إِنْ تُولِينِتْمَ أَنْ تَقْطَعُوا فِي الأَرْضِ وَتَقْطَعُوا أَرْحَامُكُمْ

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship. (47:22)

Ibn Jarir At-Tabari preferred this opinion.

However, it has been said that the meaning of the Ayah (2:27) here is more general. Hence, everything that Allah has commanded to nurture, and the people severed, is included in its meaning.

The Meaning of Loss

Muqatil bin Hayyan commented on Allah's statement, أولئك هم الخاسرون (It is they who are the losers),

"In the Hereafter."
Similarly, Allah said,

أوَلَئِكُمْ لَا تَكُفُّرُونَ بَاللَّهِ وَكُنْتُمْ أُمُوتُوْنَ فَأَحْيَيْكُمْ ثُمَّ يَمِيتْكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ إِلَيْهِ تُرِجُعُونَ

On them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

Also, Ad-Dahhak said that Ibn Abbas said,

"Every characteristic that Allah describes those other than the people of Islam - such as being losers - then it refers to disbelief. However, when they are attributed to the people of Islam, then these terms refer to sin."

Ibn Jarir commented on Allah's statement, (It is they who are the losers),

"Losers is plural for loser, this word refers to whoever decreased his own share of Allah's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allah has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allah's mercy."

2:28 How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,
How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

How can anyone deny Allah's existence or worship others with Him while; (You were dead and He gave you life),

meaning, He brought them from the state of non-existence to life.

Similarly, Allah said,

Were they created by nothing! Or were they themselves the creators! Or did they create the heavens and the earth! Nay, but they have no firm belief. (52:35-36)

Has there not been over man a period of time, when he was not a thing worth mentioning. (76:1)

There are many other Ayat on this subject.

Ibn Jarir reported from Ata that Ibn Abbas said that, (Seeing that you were dead and He gave you life) means,

"You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection."
Ibn Abbas then said, "This is similar to Allah's statement;

قالوا رَبِّنَا أَمْثَلَنَا اثْنَيْنِ وَأَحِيَتْنَا اثْنَيْنِ

They will say: "Our Lord! You have made us to die twice and You have given us life twice." (40:11)"

Evidence of Allah's Ability

After Allah mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth.

Allah said,

هوَ الَّذِي خَلَقَ لَكُم مَا فِي الأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَّآءِ فَسُوَّاهُنَّ سَبْعَ سَمَّآءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens and He is the Knower of everything.

2:29 He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens.

meaning, He turned towards the heaven,

فَسُوَّاهُنَّ (And made them) meaning,

that He made the heaven, seven heavens.

Allah said,
And made them seven heavens and He is the Knower of everything.

meaning, His knowledge encompasses all His creation, just as He said in another Ayah,

Should not He Who has created know! (67:14)

The Beginning of the Creation

This Ayah (2:29) is explained in detail in Surah As-Sajdah where Allah said;

قُلْ اعْتَمِدْ لِتَكْفُرُوْنَ بِالَّذِى خَلَقْتُ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُوْنَ لَهُ أَنْدَادًا

وَجَعَلْ فِيهَا رَوَاءً مَّنْ فِوقُهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَةَهَا فِى أَرْبَعَةٍ أَيَّامَ سَوَاءً لِلسَّاَبِئِينَ

كُنْ مُّسَتَّوِى إِلَى السَّمَاءِ وَهَيٍّ ذَخَانٍ قَالَ لَهَا وَلَلْأَرْضِ اتِّبَاعًا طَوِعًا أوُْ

كَرَّهُا قَالُوْا اتِّبَاعًا طَوِعًا إِنَّهُ نَفْسُهَا قَضِيًّا أَسْتَجِيبُ وَحَفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Say (O Muhammad): "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals (in worship) with Him! That is the Lord of all that exists.

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four `days' were equal in the length of time) for all those who ask (about its creation). Then He Istawa ila the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly."

They both said: "We come willingly."
Then He finished them (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils).

Such is the decree of the Almighty, the Knower. (41:9-12).

These Ayat indicate that Allah started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of Tafsir reiterated, as we will come to know, Allah willing.

Allah also said,

أَعْنَبْتُمْ أَشْدُدْ خَلَقَ أَمَّ السَّمَاءَ بَنَهَا
رَفَعَ سَمَكَهَا فَسَوَاءَهَا
وَأَغْطَشَ لَيْلَهَا وَخَرَّجَ ضَحَحَهَا
وَالْأَرْضَ بَعْدِ ذَلِكَ دُحَهَا
أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَعَهَا
وَالجِبَالَ أَرْسَهَا
مَتَعَا لَكُمْ وَلَأَنْعِمْكُمْ

Are you more difficult to create or is the heaven that He constructed He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle. (79:27-33)

It is said that "Then" in the Ayah (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn Abbas by Ali bin Abi Talhah.
The Earth was created before Heaven

Mujahid commented on Allah's statement, "He it is Who created for you all that is on earth),(He who created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allah said, (And when He turned towards the heaven when it was smoke. (And made them seven heavens' means, one above the other, while the `seven earths' means, one below the other."

This Ayah testifies to the fact that the earth was created before heaven, as Allah has indicated in the Ayat in Surah As-Sajdah.

Spreading the Earth out after the Heavens were created

Sahih Al-Bukhari records that;

when Ibn Abbas was questioned about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.

Several Tafsir scholars of old and recent times also said similarly, as we have elaborated on in the Tafsir of Surah An-Nazi`at.

The result of that discussion is that the word Daha (translated above as "spread") is mentioned and explained in Allah's statement,

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَّهَا
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَعَهَا
وَالْجِبَالَ أَرْسَسَهَا

And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (79:30-32)
Therefore, **Daha** means that the earth's treasures were brought to its surface after finishing the job of creating whatever will reside on earth and heaven. When the earth became **Daha**, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allah knows best.

*And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."* 2:30

They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You."

He (Allah) said: "I know that which you do not know."

Adam and His Children inhabited the Earth, Generation after Generation

Allah reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allah said,

*وَإِذْ قَالَ رَبُّكَ لِلملَايَكَاتِ إِنِّي جَاهِلٌ فِي الأرْضِ خَلِيَةً*...
This Ayah means, "O Muhammad! Mention to your people what Allah said to the angels.

... إِنِّي جَاعَلِي فِي الأَرْضِ خَلِيَّةً ...

Verily, I am going to place a Khalifah on earth.

Meaning people reproducing generation after generation, century after century, just as Allah said,

وَهُوَ الَّذِي جَعَلَكُمْ خَلَٰلِفَ الأَرْضِ

And it is He Who has made you (Khala'if) generations coming after generations, replacing each other on the earth. (6:165)

وَيَجْعَلُكُمْ خَلَٰلِفَ الأَرْضِ

And makes you (Khulafa) inheritors of the earth. (27:62)

وَلَوْ نَشَأْ لَجَعَلْنَا مِنْكُمْ مَلِیْکَةٍ فِی الْأَرْضِ یَخْلُقُونَ

And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (Yakhlufun) on the earth. (43: 60)

فَخَلَفْنَ مِن بَعْضِهِمْ خَلْفٍ

Then after them succeeded an (evil) generation (Khalf) (7:169).

It appears that Allah was not referring to Adam specifically as Khalifah, otherwise he would not have allowed the angels' statement,

قَالُوا أَتَجْعَلُنِّی هَیْثُ مَنْ يُقْسَدُ فِیهَا وَیَسْفَكُ الْدَّمَاءَ ...

They said: "Will You place therein those who will make mischief therein and shed blood!"
The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allah stated that He would create man from clay. Or, the angels understood this fact from the word Khalifah, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurtubi said.

The statement the angels uttered was not a form of disputing with Allah's, nor out of envy for the Children of Adam, as some mistakenly thought. Allah has described them as those who do not precede Him in speaking, meaning that they do not ask Allah anything without His permission.

When Allah informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatadah mentioned, they said, أَتَجَلَّلُ فِيهَا مِنْ يَقُسَّدُ فِيهَا وَيَسَلُّكَ الدَّمَاءَ (Will You place therein those who will make mischief therein and shed blood).

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood.

"If the wisdom behind this action is that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures"

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنَفَدِّسُ لكَ ...

while we glorify You with praises and thanks and sanctify You."

Allah said to the angels in answer to their inquiry,

... قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (۳۰)

He (Allah) said: I know that which you do not know.
meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allah and follow His Messengers."

The Sahih recorded that;

when the angels ascend to Allah with the records of the servant's deeds, Allah asks them, while having better knowledge, "How did you leave My servants?"

They will say, "We came to them while they were praying and left them while they were praying."

This is because the angels work in shifts with mankind, and they change shifts during the Fajr and `Asr prayers.

The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allah said,

يرفع إليه عمل الليل قبل النهار وعمل النهار قبل الليل

The deeds of the night are elevated to Allah before the morning, and the deeds of the morning before the night falls.

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allah's statement, إني أعلم ما لا تعلمون (I know that which you do not know).

It was said that the meaning of Allah's statement, إني أعلم ما لا تعلمون (I know that which you do not know) is,
"I have a specific wisdom in creating them, which you do not have knowledge of."

It was also said that it is in answer to, وَنَحْنُ لِسَبْيَحٍ بِحَمَدِكَ وَنُقَدِّسُ لَكَ (While we glorify You with praises and thanks and sanctify You) after which Allah said, إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (I know that which you do not know). Meaning,

"I know that Iblis is not as you are, although he is among you."

Others said, آَتِجِلُ فِيهَا مِنْ يَقِسِّدْ فِيهَا وَيُسَفِّكَ الدَّمَاءَ وَنَحْنُ لِسَبْيَحٍ بِحَمَدِكَ وَنُقَدِّسُ لَكَ "(Will You place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify You) is their request that they should be allowed to inhabit the earth, instead of the Children of Adam. So Allah said to them, إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (I know that which you do not know) if your inhabiting the heavens is better, or worse for you."

Ar-Razi as well as others said this.

Allah knows best.

**The Obligation of appointing a Khalifah and some related Issues**

Al-Qurtubi, as well as other scholars, said that;

this **Ayah** (2:30) proves the obligation of appointing a **Khalifah** to pass judgments on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the **Imam**, and what is necessary in performing an obligation, is an obligation itself.

We should state here that **Imamah** occurs by;
• either naming a successor, as a group among Ahl As-Sunnah scholars said occurred - by the Prophet - in the case of Abu Bakr, or hinting to a successor.

• Or, the current Khalifah names a certain person as Khalifah after him, as Abu Bakr did with Umar.

• Or, the Khalifah might leave the matter in the hands of the Muslim consultative council, or a group of righteous men, just as Umar did.

• Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The Khalifah must be a responsible adult Muslim male, able to perform Ijtihad (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics.

He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hashim, or that he be immune from error, as the Rafidah (Shiites) falsely claim.

When the Khalifah becomes an immoral person (Fasiq), should he be impeached. There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allah said,

إِلَّا أَنْ تَرَوَّا كَفَّارًا بَوَاحًا عَنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرَّهَانٌ

Unless you witness a clear Kufr regarding which you have clear proof from Allah.

Does the Khalifah have the right to resign from his post?

There is a difference on this issue.

It is a fact that Al-Hasan bin Ali removed himself from the position of Khalifah and surrendered it to Muawiyah. However, this occurred because of a necessity, and Al-Hasan was praised for this action.
It is not permissible to appoint two Imams for the world or more at the same time. This is not allowed because the Messenger of Allah said,

من جاءكم وأمركم جميع يريد أن يفرق بينكم فاقتلوه كابنًا من كان

Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.

This is the view of the majority of scholars.

Imam Al-Haramayn stated that;

Abu Ishaq allowed the appointment of two or more Imams when the various provinces are far away from each other.

However, Imam Al-Haramayn himself was indecisive about this view.

وَعَلِمَ عَادَمَ الأَسْمَاءَا كَلِّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلِيَّةِ قَالَ أَنْبَيُونَى بِأَسْمَاءِ هَؤُلَاءِ إِن كُنتُمْ صَدِيقينَ

2:31 And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

قَالَوْا سُبْحَانَكَ لَا عَلِمَ لَنَا إِلَّا مَا عَلَمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الحَكِيمُ

2:32 They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise."

قَالَ يَاءَ أَدَمَ أَنْبَيُهُم بِأَسْمَائِهِمْ

2:33 He said: "O Adam! Inform them of their names,"
And when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!"

The Virtue of Adam over the Angels

Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the Khalifah when they asked about it. So Allah informed the angels that He knows what they do not know, and then He mentioned this to show them Adam's superiority over them in knowledge.

Allah said,

وَعَلَمَ آدَمَ الأَسْمَاءَ كُلَّهَا ...

And He taught Adam all the names (of everything).

Ad-Dahhak said that Ibn Abbas commented on the Ayah;

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species."

Ibn Abi Hatim and Ibn Jarir reported that Asim bin Kulayb narrated from Sa`id bin Ma`bad that;

Ibn Abbas was questioned, وَعَلَمَ آدَمَ الأَسْمَاءَ كُلَّهَا (And He taught Adam all the names (of everything)
"Did Allah teach him the names of the plate and the pot?"

He said, "Yes, and even the terms for breaking wind!"

Allah taught Adam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn Abbas stated about the terms for passing gas.

In his Sahih, Al-Bukhari explained this Ayah in the Book of Tafsir with a report from Anas bin Malik who said that the Messenger of Allah said,

يَجْتَمَعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فِي قَوْلَةِ: لَوْ أَسْتَشْفَعْنَا إِلَى رَبِّنَا

The believers will gather on the Day of Resurrection and will say, 'We should seek a means of intercession with our Lord.'

فيَلُوْنَ أَدَمَ فِي قَوْلَةِ: أَنْتُ أَبُو النَّاسِ خَلَقْتَ اللهُ بَيْثِهِ وَاسْجَدْ لِكَ مَلَائِكَتِهِ وَعَلَمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عَنْدَ رَبِّكَ حَتَّى يُرْحِبَنَا مِنْ مَكَانِهِ هَذَا

They will go to Adam and say, 'O Adam! You are the father of all mankind, Allah created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place.'

فِي قَوْلِهِ: لَسْتُ هَذَا كُنُونِي وَيَذْكُرُ ذُنُبابَ فِي سَتَّتَحِيَيْنَا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعْثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ

On that Adam will reply, 'I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, 'Go to Nuh, for he is the first of Allah's Messengers whom Allah sent to the people of the earth.'

فِي قَوْلِهِ،

They will go to Nuh and ask him.
He will say, `I cannot do what you have asked.' He will recall asking Allah what he was not to know, and will also be embarrassed. He will say, `Go to Khalil Ar-Rahman.'

They will go to Ibrahim and he will also say, `I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, `Go to `Isa, Allah’s servant and Messenger and His Word and a spirit of His.'

They will go to `Isa and he will say, `I will not do what you asked. Go to Muhammad, a servant whose previous and latter errors were forgiven.'

They will come to me, and I will go to Allah and seek His permission and He will give me His permission.

When I gaze at my Lord, I will prostrate myself and Allah will allow me to remain like that as much as He will.
Then I will be addressed, `O Muhammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.'

I will raise my head and thank and praise Allah with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise.

I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise.

I will do that for a third and then a fourth time.

I will say, `There are no more people left in Hell except those whom the Qur'an has incarcerated and have thus acquired eternity in Hell.'

This Hadith was collected by Muslim, An-Nasa'i and Ibn Majah.

The reason why we mentioned this Hadith here is the Prophet's statement,
Allah created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything.

This part of the Hadith testifies to the fact that Allah taught Adam the names of all creatures.

This is why Allah said,

ثمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةَ...

Then He showed them to the angels,

meaning, the objects or creations.

Abdur-Razzaq narrated that Ma`mar said that Qatadah said,

"Allah paraded the objects before the angels,

فِيْهَا مَن يَفْسِدُ فِيهَا وَيَسْفَكُ الدَّمَاءَ...

And said, "Tell Me the names of these if you are truthful".

Allah's statement means,

"Tell Me the names of what I paraded before you, O angels who said, أَجِلَّ فِيهَا مَن يُفَسِّدَ فِيهَا وَيُسْفِكَ الدَّمَاءَ (Will You place therein those who will make mischief therein and shed blood), (2:30). You asked, `Are You appointing a Khalifah from us or from other creations We praise and glorify You.

Therefore, Allah said, "If you say the truth, that if I appoint a non-angel Khalifah on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the Khalifahs you will obey Me, follow My command and honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet."
They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise."

Here the angels are praising Allah's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allah's knowledge, except by His permission, nor could anyone know anything except what Allah teaches them. This is why they said, 

"Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise) meaning,

Allah is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allah's wisdom and justice in all matters is perfect.

Adam's Virtue of Knowledge is demonstrated

Allah said,

قالَ يَا أَدَمْ أَنْبِئْهُمْ بِسَمَائِهِمْ فَلَمَّا أَنْبَآهُمْ بِسَمَائِهِمْ قَالَ أَلَمْ أَقْلُ لَكُمْ إِنَّ الْعَلِيمُ الْحَكِيمُ 

He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!"

Zayd bin Aslam said,

"You are Jibril, you are Mikhail, you are Israfil, until he mentioned the name of the crow."

Mujahid said that Allah's statement, 

قالَ يَا أَدَمْ أَنْبِئْهُمْ بِسَمَائِهِمْ 

(He said: "O Adam! Inform them of their names"),
"The name of the pigeon, the crow and everything."

Statements of a similar meaning were reported from Sa`id bin Jubayr, Al-Hasan, and Qatadah.

When Adam's virtue over the angels became apparent, as he mentioned the names that Allah taught him, Allah said to the angels,

\[ \text{... أَلِمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَائَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تَبْدِئُونَ وَمَا } \]

Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!

This means, "Did I not state that I know the seen and unseen matters."

Similarly, Allah said,

\[ 
\text{وَإِنَّكُمْ تَجْهَرُونَ بِالْقُولِ فَإِنَّهُ يَعْلَمُ السَّرَّ وَأَحْفَى} 
\]

And if you (O Muhammad) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden. (20:7)

Also, Allah said about the hoopoe, that it said to Suleiman;

\[ \text{أَلَّا يَسْجَدُوا لِلَّهِ الَّذِى يُخْرِجُ الْخَبْأَةَ فِي السَّمَائَاتِ وَالأَرْضِ وَيَعْلَمُ مَا تَخْفُونَ وَمَا تُبَثَّنُونَ} \]

اللَّهُ لَإِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ العَظِيمِ

(As Shaytān (Satan) has barred them from Allah's way) so they do not prostrate before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (27:25-26)
They also have comments other than what we have said about the meaning of Allah's statement,

وَأَعْلَمُ مَا نَبِدُونَ وَمَا كُنْتُمْ تَكْثِمُونَ

And I know what you reveal and what you have been concealing.

It is reported from Ad-Dahhak that Ibn Abbas said that it means,

"`I know the secrets, just as I know the apparent things, such as, what Iblis concealed in his heart of arrogance and pride.'"

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that, وَأَعْلَمُ مَا نَبِدُونَ وَمَا كُنْتُمْ تَكْثِمُونَ (And I know what you reveal and what you have been concealing) means,

"The apparent part of what they said was: `Do you create in it that which would commit mischief and shed blood!'

The hidden meaning was: `We have more knowledge and honor than any creation our Lord would create.'

But they came to know that Allah favored Adam above them regarding knowledge and honor.'"

2:34 And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah).
Honoring Adam when the Angels prostrated before Him

Allah tells;

وَإِذْ قُلْنَا لِلمَلَائِكَةِ اسْجُدُوا لَأَبَنٍ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَنٍ وَاسْتَكْبَرَ وَكَانَ مِنَ الكَافِرِينَ (۳۴)

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah).

This Ayah mentions the great honor that Allah granted Adam, and Allah reminded Adam's offspring of this fact.

Allah commanded the angels to prostrate before Adam, as this Ayah and many Hadiths testify, such as the Hadith about the intercession that we discussed.

There is a Hadith about the supplication of Musa,

"O my Lord! Show me Adam who caused us and himself to be thrown out of Paradise."

When Musa met Adam, he said to him, "Are you Adam whom Allah created with His Own Hands, blew life into and commanded the angels to prostrate before!"

Iblis was among Those ordered to prostrate before Adam, although He was not an Angel

When Allah commanded the angels to prostrate before Adam, Iblis was included in this command. Although Iblis was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Adam.

Satan was criticized for defying that command, as we will explain with detail, Allah willing, when we mention the Tafsir of Allah's statement, إِلاَّ إِبْلِيسَ كَانَ مِنَ الجَنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ (Except Iblis (Satan). He was one of the Jinn; he disobeyed the command of his Lord), (18:50).
Similarly, Muhammad bin Ishaq reported that Ibn Abbas said,

"Before he undertook the path of sin, Iblis was with the angels and was called `Azazil.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblis was from a genus called Jinn."

The Prostration was before Adam but the Obedience was to Allah

Qatadah commented on Allah's statement, (And (remember) when We said to the angels: "Prostrate yourselves before Adam"),

"The obedience was for Allah and the prostration was before Adam. Allah honored Adam and commanded the angels to prostrate before him."

Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allah's statement,

وَرَفَعَ أَبْوَاهُ عَلَى الْعَرْشِ وَخَرَّوا لَهُ سَجَدَا وَقَالَ يَا بَنِي إِسْرَائِيلَ هَذَا تَأْوِيلُ رَوْيَتِي

And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!" (12:100)

The practice of prostrating was allowed for previous nations, but was repealed for ours.

Mu`adh said to the Prophet,

"I visited Ash-Sham and found that they used to prostrate before their priests and scholars. You, O Messenger of Allah, are more deserving of prostration."

The Prophet said,

لا لَوْ كَانَتْ أَمَرًا بَشَرًا أَنْ يُسَجَّدَ لِبَشَرٍ لَأَمَرَتُ الْمَرَأةَ أَنْ يُسَجَّدُ لِزَوْجَهَا منْ عَظِيمِ حَقِّهِ عَلَيْهَا
No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.

Ar-Razi agreed with this view.

Also, Qatadah said about Allah’s statement, 
(And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah),

"Iblis, the enemy of Allah, envied Adam because Allah honored Adam. He said, `I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allah was too arrogant to prostrate before Adam.'"

I - Ibn Kathir - say, the following is recorded in the Sahih,

لا يدخل الجنة من كان في قلبه مثقال حبة من حردل من كبر

No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.

Iblis had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allah, and His mercy.

2:35 And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimim (wrongdoers). "

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2:36 Then the Shaytan made them slip therefrom (the Paradise), and got them out from that in which they were.

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

Adam was honored again

Allah tells;

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers)."

Allah honored Adam by commanding the angels to prostrate before him, so they all complied except for Iblis. Allah then allowed Adam to live and eat wherever and whatever he wished in Paradise.

Al-Hafiz Abu Bakr bin Marduwyah reported Abu Dharr saying,

"I said, `O Messenger of Allah! Was Adam a Prophet?'

He said,
Yes. He was a Prophet and a Messenger, to whom Allah spoke directly,

meaning, ((O Adam!) Dwell you and your wife in the Paradise)."

**Hawwa' was created before Adam entered Paradise**

Muhammad bin Ishaq stated,

The *Ayah* (2:35) indicates that **Hawwa** was created before Adam entered Paradise.

Ibn Ishaq said,

"After Allah finished criticizing Iblis, and after teaching Adam the names of everything, He said, (O Adam! Inform them of their names...) until, the end of the *Ayah* ...and I know what you reveal and what you have been concealing. (2:33)

Then Adam fell asleep, as the People of the Book and other scholars such as Ibn Abbas have stated, Allah took one of Adam's left ribs and made flesh grow in its place, while Adam was asleep and unaware. Allah then created Adam's wife, **Hawwa**, from his rib and made her a woman, so that she could be a comfort for him.

When Adam woke up and saw Hawwa next to him, it was claimed, he said, `My flesh and blood, my wife.' Hence, Adam reclined with **Hawwa**.

When Allah married Adam to **Hawwa** and gave him comfort, Allah said to him directly,

"O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the **Zalimin** (wrongdoers)."
Allah tests Adam

Allah's statement to Adam, 

(But come not near this tree) is a test for Adam. There are conflicting opinions over the nature of the tree mentioned here.

Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity.

Imam Abu Jafar bin Jarir said,

"The correct opinion is that Allah forbade Adam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allah has not mentioned anything in the Qur'an or the authentic Sunnah about the nature of this tree. It was said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allah knows best."

This is similar to what Ar-Razi stated in his Tafsir, and this is the correct opinion.

Allah's statement,

فَأَرَلَّهُمَا الشَّيْطَانُ عَلَيْهَا...

Then the Shaytan made them slip therefrom,

either refers to Paradise, and in this case, it means that Shaytan led Adam and Hawwa away from it, as Asim bin Abi An-Najud recited it.

It is also possible that this Ayah refers to the forbidden tree. In this case, the Ayah would mean, as Al-Hasan and Qatadah stated,

"He tripped them."

In this case, فَأَرَلَّهُمَا الشَّيْطَانُ عَلَيْهَا (Then the Shaytan made them slip therefrom) means,
"Because of the tree", just as Allah said,

يُؤْفِكُ عِنْهُ مِنْ أُفُقَ

Turned aside therefrom (i.e. from Muhammad and the Qur'an) is he who is turned aside (by the decree and preordainment of Allah), (51:9),

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason.

This is why then Allah said,

... فأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ...

And got them out from that in which they were.

meaning, the clothes, spacious dwelling and comfortable sustenance.

... وَقَلَنَا اهْبِطُوا بِعَصْكُمْ لِيَغْضُبُ عَدُوُّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقِرًّا وَمَتَاعًّ

إِلَى حِينِ (۳۶)

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

**Adam was very Tall**

Ibn Abi Hatim narrated that Ubayy bin Ka`b said that the Messenger of Allah said,

إنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوَالًا كَثِيرًا شَغْرَ الرَّأسِ كَانَهُ نَخْلَةٌ سَحْوَقٌ فَلِمَّا دَجَّ السَّجَرَةُ سَقَطَ عَنْهُ لِيَسْلَمْ فَأَوَلُ مَا بَدَأَ مَتَّهُ عَوْرَتِهِ فَلِمَّا نَظَرَ إلى عَوْرَتِهِ جَعَلَ بَشَتُّ فِي الْجَنَّةِ فَأَخْلَتْ شَغْرَةُ سَجَرَةٌ فَنَازَعْهَا فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِنِّي نَفْرُ؟

Allah created Adam tall, with thick hair, just as a date tree with full branches. When Adam ate from the
forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and **Ar-Rahman** called him, 'O Adam! Are you running away from Me?'

When Adam heard the words of **Ar-Rahman** (Allah), he said, 'No, O my Lord! But I am shy.'

**Adam remained in Paradise for an Hour**

Al-Hakim recorded that Ibn Abbas said,

"Adam was allowed to reside in Paradise during the time period between the `Asr (Afternoon) prayer, until sunset."

Al-Hakim then commented this is "**Sahih** according to the Two Sheikhs (Al-Bukhari and Muslim), but they did not include it in their collections."

Also, Ibn Abi Hatim recorded Ibn Abbas saying,

"Allah sent Adam to earth to an area called, Dahna, between Makkah and At-Ta'if."

Al-Hasan Al-Basri said that;

Adam was sent down to India, while **Hawwa** was sent to Jeddah. Iblis was sent down to Dustumaysan, several miles from Basra. Further, the snake was sent down to Asbahan.

This was reported by Ibn Abi Hatim.

Also, Muslim and An-Nasa'i recorded that Abu Hurayrah said that the Messenger of Allah said,

Friday is the best day on which the sun has risen. On Friday, Allah created Adam, admitted him into Paradise, and expelled him from it.
A Doubt and a Rebuttal

If one asks, "If the Paradise that Adam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblis to enter Paradise, although he was expelled from it by Allah's decision (when he refused to prostrate before Adam)?"

Basically, the response to this would be that the Paradise which Adam was in, was in the heavens, not on the earth, as we explained in the beginning of our book Al-Bidayah wan-Nihayah.

The majority of scholars said that Shaytan was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrah stated that Iblis hid inside the snake's mouth and entered Paradise.

Some scholars said that it is possible that Shaytan led Adam and Hawwa astray on his way out of Paradise.

Some scholars said that he led Adam and Hawwa astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari.

Al-Qurtubi mentioned several beneficial Hadiths here about snakes and the ruling on killing them.

1:37 Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Adam repents and supplicates to Allah

Allah tells;

فتَلَقَى آدَمُ مِن رَبِّهِ كَلِمَاتٍ فَتَنَأَبَّ عَلَيْهِ إِنَّهُ هُوَ النَّوَابُ الرَّحِيمُ (37)
Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Mujahid, Sa`id bin Jubayr, Abu Al-Aliyah, Ar-Rabi bin Anas, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi, Khalid bin Ma`dan, Ata Al-Khurasani and Abdur-Rahman bin Zayd bin Aslam have stated that the above Ayah is explained by Allah's statement,

قالَ لَهُ رَبُّهُ فَأَلْفَ حَسَّرَانِ منْ أَنفُسِي وَأَنفُسِيَ إِنْ لَمْ تَعْفَرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الخَسَرِينَ

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers." (7:23)

As-Suddi said that Ibn Abbas commented on, فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كِلَامَتِ (Then Adam received from his Lord Words),

"Adam said, `O Lord! Did You not created me with Your Own Hands?'
He said, `Yes.'
He said, `And blow life into me?'
He said, `Yes.'
He said, `And when I sneezed, You said, `May Allah grant you His mercy.' Does not Your mercy precede Your anger?'
He was told, `Yes.'
Adam said, `And You destined me to commit this evil act?'
He was told, `Yes.'
He said, `If I repent, will You send me back to Paradise?'
Allah said, `Yes.'"

Similar is reported from Al-Awfi, Sa`id bin Jubayr, Sa`id bin Ma`bad, and Ibn Abbas.
Al-Hakim recorded this Hadith in his Mustadrak from Ibn Jubayr, who narrated it from Ibn Abbas.

Al-Hakim said, "Its chain is Sahih and they (Al-Bukhari and Muslim) did not record it."

Allah's statement,

... إنَّهُ هَوَّ الْثَّوَابُ الرَّحِيمُ

Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

means that Allah forgives whoever regrets his error and returns to Him in repentance.

This meaning is similar to Allah's statements,

ألَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ الَّذِيْ يُقَبْلُ الْتَّوْبَةَ عَنْ عَبَادِهِ

Know they not that Allah accept repentance from His servants. (9:104)

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ

And whoever does evil or wrongs himself. (4:110)

and,

وَمَن تَابَ وَعَمِلَ صَالِحًا

And whosoever repents and does righteous good deeds. (25:71)

The Ayat mentioned above, testify to the fact that Allah forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants.

There is no deity worthy of worship except Allah, the Most Forgiving, the Most Merciful.
We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

And whoever follows My guidance, meaning, whoever accepts what is contained in My Books and what I send the Messengers with.
There shall be no fear on them, regarding the Hereafter,

nor shall they grieve. regarding the life of this world.

Similarly, in Surah Ta Ha, Allah said,

He (Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed. (20:123)

Ibn Abbas commented,

"He will not be misguided in this life or miserable in the Hereafter."

The Ayah, (But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection), (20:124) is similar to what Allah stated here,

But those who disbelieve and belie Our Ayat - such are the dwellers of the Fire. They shall abide therein forever, meaning, they will remain in Hell for eternity and will not find a way out of it.
2:40 O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.

2:41 And believe in what I have sent down (this Qur'an), confirming that which is with you (the Tawrah and the Injil), and be not the first to disbelieve therein, and buy not with My verses (the Tawrah and the Injil) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.

Encouraging the Children of Israel to embrace Islam

Allah says;

O Children of Israel!

Allah commanded the Children of Israel to embrace Islam and to follow Muhammad. He also reminded them with the example of their father Israel, Allah's Prophet Yaqub, as if saying, "O children of the pious, righteous servant of Allah who obeyed Allah! Be like your father, following the truth."

This statement is similar to one's saying, "O you son of that generous man! Do this or that," or, "O son of the brave man, engage the strong fighters," or "O son of the scholar, seek the knowledge," and so forth. Similarly, Allah said,
O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful servant. (17:3)

**Israel is Prophet Yaqub (Jacob)**

Israel is Prophet Yaqub, for Abu Dawud At-Tayalisi recorded that Abdullah Ibn Abbas said,

"A group of Jews came to the Prophet and he said to them,

Hel tumumun an Esrailiyu 'aqawob?

Do you know that Israel is Jacob? They said, "Yes, by Allah."

He said,

للهم اشهد

O Allah! Be witness.''

At-Tabari recorded that Abdullah Ibn Abbas said that;

`Israel' means, `the servant of Allah.'

**Allah's Blessings for the Children of Israel**

Allah said,

اذكرنا نعمتي الالتي انعمت عليكم...

Remember My favor which I bestowed upon you.

Mujahid commented,

"Allah's favor that;

- He granted the Jews is that He made water gush from stones,
- sent down manna and quails for them,
- and saved them from being enslaved by Pharaoh."

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Abu Al-Aliyah also said,

"Allah's favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them."

I - Ibn Kathir - say that this Ayah is similar to what Musa said to the Children of Israel,

يَقُومُ اذْكُرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أُبْيَاءَ وَجَعَلَكُمْ مُلْوَكِةَ وَإِنْتَ مَمْنُونَ مَا لَمْ يُؤْتَ أَحَدًا مِّنَ الْعُلَمَاءِ

O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time. (5:20),

meaning, during their time.

Also, Muhammad bin Ishaq said that Ibn Abbas said,

ادْكُرُوا نَعْمَتِيَ الَّتِي أُنْعِمَتُ عَلَيْكُمْ (Remember My favor which I bestowed upon you), means,

"My support for you and your fathers,"

that is saving them from Pharaoh and his people.

Reminding the Children of Israel of Allah's Covenant with Them

Allah's statement,

وَأَوْفُوا بِعَهْدِي أُفْوِ بِعَهْدِكُمْ...

And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),

means, `My covenant that I took from you concerning Prophet Muhammad, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were
placed around your necks, because of the errors that you committed.'

Also, Al-Hasan Al-Basri said,

"The 'covenant' is in reference to Allah's statement,

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَئِيلَ وَبَعِيتَاهُ مِنْهُمْ اثْنَى عَشَرَ نَقِبًا
وَقَالَ اللَّهُ إِلَى مَعْكُمْ لِنَفْشُ وَقَرْنِي الْقُرْآنَ وَتَحْفِظُواتِ الْقُرْآنَ وَعَامِدَتْنَ
بِرَسُلِي وَعَزِرُتُمُوهُمْ وَأَفْرَضْتُ اللَّهُ قَرْصاً حَسَنًا لَا كَفَارَةَ عَلَيْهِمْ
سَيْبَتُكُمْ وَلَا ذَخِلْتُكُمْ جَنَّتٌ تَجْرِي مَرْجًا مِنْ تَحْيَتِهَا الْأَنْهَرُ

Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform As-Salah and give Zakah and believe in My Messengers; honor and assist them, and lend a good loan to Allah, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise).'' (5:12)

Other scholars said,

"The covenant is what Allah took from them in the Tawrah, in that, He will send a great Prophet - meaning Muhammad - from among the offspring of Ismail, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allah will forgive his sins, enter him into Paradise and award him two rewards."

We should mention here that Ar-Razi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muhammad.

Further, Abu Al-Aliyah said that, وَأَوْفُوا بِعَهْدِي (And fulfill (your obligations to) My covenant (with you)) means,

"His covenant with His servants is to embrace Islam and to adhere to it."

Ad-Dahhak said that Ibn Abbas said,
"I fulfill My obligations to you' means, 'I (Allah) will be pleased with you and admit you into Paradise.'"

As-Suddi, Ad-Dahhak, Abu Al-Aliyah and Ar-Rabi bin Anas said similarly.

Allah's statement,

... وَإِيَّاَيَّ فَارْهَبْنِ (٤٠)

And fear Me and Me alone.

Ibn Abbas said that it means,

"Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc."

This **Ayah** contains encouragement, followed by warning. Allah first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger, heed the Qur'an's prohibitions and commands and believe in its content. Surely, Allah guides whom He wills to the straight path.

Allah said next,

... وَآمِنُوا بِمَا أنْزَلْتُ مُصَدَّقٌ لَّمَّا مَعَكُمْ

And believe in what I have sent down, confirming that which is with you (the **Tawrah** and the **Injil**),

meaning, the Qur'an that Allah sent down to Muhammad, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'an contains the Truth from Allah and affirms what was revealed beforehand in the **Tawrah** and the **Injil** (the Gospel).

Abu Al-Aliyah said that Allah's statement,

"means, 'O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muhammad recorded in the **Tawrah** and the **Injil**."
Similar statements were attributed to Mujahid, Ar-Rabi bin Anas and Qatadah.

Allah said,

وَلا تَكُونُوا أُولُوْنَ كَاَفِرُۢ بِهِ

and be not the first to disbelieve therein.

Ibn Abbas commented,

"Do not become the first to disbelieve in the Qur'an (or Muhammad), while you have more knowledge in it than other people."

Abu Al-Aliyah commented,

"Do not become the first to disbelieve in Muhammad,' meaning from among the People of the Book, `after you hear that he was sent as a Prophet.'"

Similar statements were attributed to Al-Hasan, As-Suddi and Ar-Rabi bin Anas.

Ibn Jarir stated that;

the Ayah (disbelieve therein 2:41) refers to the Qur'an, mentioned earlier in the Ayah, بما أنزلت (in what I have sent down (this Qur'an).

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'an will have disbelieved in Muhammad, and whoever disbelieves in Muhammad will have disbelieved in the Qur'an.

Allah's statement, أُولُوْنَ كَاَفِرُۢ بِهِ (the first to disbelieve therein) means,

do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muhammad before the People of the Book disbelieved in him.
We should state here that the Ayah is talking about the Children of Israel in specific, because the Jews in Al-Madinah were the first among the Children of Israel to be addressed by the Qur'an. Hence, their disbelief in the Qur'an means that they were the first among the People of the Book to disbelieve in it.

Allah's statement,

وَلَا تَحْتَرَّوا بِآيَاتِي ثُمَّ قَلَيْلًا ...

and buy not with My verses a small price,

means, "Do not substitute faith in My Ayat and belief in My Prophet with the life of this world and its lusts which are minute and bound to end."

Allah said,

وَإِی١٤ وَإِیَیَایَاَیَ فَاتَقُونِ (١٤)

and have Taqwa of Me and Me alone.

Ibn Abi Hatim reported that Talq bin Habib said,

"Taqwa is to work in Allah's obedience, on a light from Allah, hoping in Allah's mercy, and to avoid Allah's disobedience, on a light from Allah, fearing Allah's punishment."

Allah's statement, وَإِیَیَایَاَیَ فَاتَقُونِ (and fear Me and Me alone) means,

that Allah warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger.
The Prohibition of hiding the Truth and distorting It with Falsehood

Allah forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

وَلاَ تَرِّبُواْ الْحَقَّ بِالبَاطِلِ وَكَتَبْمُواْ الْحَقَّ وَأَنْثَمْتُمْ تَعْلُمُونَ (۲۴)

And mix not truth with falsehood, nor conceal the truth while you know (the truth).

So Allah forbade them from two things;

He ordered them to make the truth known, as well as explaining it.

Ad-Dahhak said that Ibn Abbas mentioned the Ayah, وَلاَ تَرِّبُواْ الْحَقَّ بِالبَاطِلِ (And mix not truth with falsehood) and said;

"Do not mix the truth with falsehood and the facts with lies."

Qatadah said that, وَلاَ تَرِّبُواْ الْحَقَّ بِالبَاطِلِ (And mix not truth with falsehood) means,

"Do not mix Judaism and Christianity with Islam, وأنْثَمْتُمْ تَعْلُمُونَ (while you know (the truth), that the religion of Allah is Islam, and that Judaism and Christianity are innovations that did not come from Allah."

It was reported that Al-Hasan Al-Basri said similarly.
Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَكْثِمُوا الْحَقَّ وَأَنْثِمْ تَعْمُونَ (nor conceal the truth while you know (the truth), means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have."

It is possible that it means,

"...although you know the tremendous harm that this evil will cause people, misleading them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims."

وَأَقِيمُوا الصَّلَاةَ وَآثَّنُوا الزَّكَاةَ وَأَرَكَّبُوا مَعَ الْرَّاكِعِينَ (۴۳)

And perform As-Salat and give Zakah, and bow down along with Ar-Raki`in.

Muqatil said,

"Allah's statement to the People of the Book,

وَأَقِيمُوا الصَّلَاةَ (And perform As-Salah) commands them to perform the prayer behind the Prophet,

وَآثَّنُوا الزَّكَاةَ (and give Zakah) commands them to pay the Zakah to the Prophet, and

وَأَرَكَّبُوا مَعَ الْرَّاكِعِينَ (and bow down along with Ar-Raki`in) commands them to bow down with those who bow down among the Ummah of Muhammad.

Allah therefore commands the People of the Book to be with, and among the Ummah of Muhammad."

In addition, Allah's statement, وَأَرَكَّبُوا مَعَ الْرَّاكِعِينَ (And bow down along with Ar-Raki`in) means,
"And be among the believers performing the best deeds they perform, such as, and foremost, the prayer."

Many scholars said that this Ayah (2:43) is proof for the obligation of performing the prayer in congregation (for men only).

I will explain this ruling in detail in Kitab Al-Ahkam Al-Kabir, Allah willing.

2:44 Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (Tawrah))! Have you then no sense!

The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness

Allah said

أَتَأْمَرُونَ النَّاسَ بِالبِّرِّ وَتَتَسَوَّنَ أَنْفَسَكُمْ وَأَنْثَمْ تَثَلُّونَ

الكِتَابَ أفَلَا تَعْقِلُونَ

Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (Tawrah)! Have you then no sense!

Allah said, "How is it, O People of the Book, that you command people to perform Al-Birr, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to! And you read Allah's Book (the Tawrah) and know what it promises to those who do not fulfill Allah's commandments."
Have you then no sense!

of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness"

Abdur-Razzaq said that Ma`mar stated that Qatadah commented on Allah's statement, أَتَأْمَرُونَ الْنَّاسَ بِالْبِرِّ وَتَنَسْوَ أَنْفَسَكُمْ (Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves,

"The Children of Israel used to command people to obey Allah, fear Him and perform Al-Birr. Yet, they contradicted these orders, so Allah reminded them of this fact."

As-Suddi said similarly.

Ibn Jurayj said that the Ayah: أَتَأْمَرُونَ الْنَّاسَ بِالْبِرِّ (Enjoin you Al-Birr on the people),

"Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allah reminded them of this behavior. So whoever commands people to do righteousness let him be among the first of them to implement that command."

Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَنَسْوَ أَنْفَسَكُمْ (And you forget yourselves0,

means, "You forget to practice it yourselves, وَاتَّمُّتمُّ تَنَسُونَ الكِتَابَ أَفَٰلا تَعْقِلُونَ (While you recite the Scripture (Tawrah)! Have you then no sense!).

You forbid the people from rejecting the Prophethood and the covenant that you have mentioned with you in the Tawrah, while you yourselves have forgotten it, meaning that `you have forgotten the covenant that I made with you
that you will accept My Messenger. You have breeched My covenant, and rejected what you know is in My Book."

Therefore, Allah admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness.

We should state that Allah is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu`ayb said,

وَمَا أَرَيْدُ أَنْ أُحَالفَكُمْ إِلَى مَا أَنْهَيْكُمْ عَنْهُ إِنْ أُرِيْدُ إِلَّا الْإِسْتِحْيَازَ مَا أَسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوْكَلْتُ وَإِلَيْهِ أَنْبِيْ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the Salaf (predecessors) and the Khalaf.

Imam Ahmad reported that Abu Wa`il said,

"While I was riding behind Usamah, he was asked, `Why not advise `Uthman?'

He said, `Do you think that if I advise him I should allow you to hear it I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, `You are the best man,' even if he was my leader, after what I heard from the Messenger of Allah.'
They said, `What did he say?'

He said, `I heard him say,

أَتَأَمُّرُونَ النَّاسَ بِالْبِرِّ وَتَنَسُّونَ أنفُسَكُمْ

Enjoin you Al-Birr on the people and you forget (to practice it) yourselves.

كَبَرَ مَفَاتِحَ عَنْدَ اللَّهِ أَنْ تَفْوَلُوا مَا لا تَفْعَلُونَ

O you who believe! Why do you say that which you do not do! Most hateful it is to Allah that you say that which you do not do! (61:2-3).''
And Allah informed us that the Prophet Shu`ayb said,

ىَأَنْ أَرِيدُ أَنْ أَخَافُكُمْ إِلَى مَا أَنْهَكُمْ عَنْهُ إِنْ أَرِيدُ إِلَّا الَّذِيْنَ أَصلَحُ مَا أَسْتَطَعْتُ وَمَا تَوْفِيقَ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنْبِيبُ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

The Support that comes with Patience and Prayer

Allah says;

وَأَسْتَعِينُوهَا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكِبَرَةٌ إِلَّا عَلَى الْخَشَعِينَ

2:45 And seek help in patience and As-Salah (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi`in.

الذِّينَ يَظْطَنُونَ أَنْهُمْ مُّلْقَوْا رَبَّهُمْ وَأَنْهُمْ إِلَيْهِ رَجَعُونَ

2:46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

And seek help in patience and As-Salah (the prayer).

Allah commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter.

Muqatil bin Hayyan said that this Ayah means,
"Utilize patience and the obligatory prayer in seeking the Hereafter.

As for patience (here), they say that it means fasting."

There are similar texts reported from Mujahid.

Al-Qurtubi and other scholars commented,

"This is why Ramadan is called the month of patience," as is mentioned in the Hadith literature.

It was also said that;

`patience' in the Ayah means, refraining from evil, and this is why `patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer.

Also, Ibn Abi Hatim narrated that Umar bin Al-Khattab said,

"There are two types of patience:
• good patience when the disaster strikes,
• and a better patience while avoiding the prohibitions of Allah."

Ibn Abi Hatim said that Al-Hasan Al-Basri was reported to have said similarly.

Allah then said, وَالصَّلَاةُ (And As-Salah (the prayer). The prayer is one of the best means of assistance for firmly adhering to Allah's orders, just as Allah said;

اِذْ تَلْقَى مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَا وَالْمُنكَرَ وَلَذَكَّرَ الْلَّهُ أَكْبَرْ

Recite (O Muhammad) what has been revealed to you of the Book (the Qur'an), and perform As-Salah. Verily, As-Salah (the prayer) prevents from Al-Fahsha (i.e. great sins of every kind), and Al-Munkar and the remembrance of
The personal pronoun in the Ayah,

وَإِنَّهَا لَكَبِيرَةً ...

And truly, it is extremely heavy and hard,

refers to prayer, as Mujahid is reported to have said, and it was also the choice of Ibn Jarir.

It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same Ayah. Similarly, Allah said about Qarun (Korah),

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلْكِمُ تَوَابُ اللَّهِ خَيْرًا لَمَّا عَامَنَ وَعَمَّلَ صَلَحاً وَلَا يَلْقَاهَا إِلَّا الصَّبِرُونَ

But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except As-Sabirun (the patient)." (28:80)

Also, Allah said,

وَلَا تَسْتَوِئُ الْحَسَنَةُ وَلَا السَّيِّبَةُ إِذْ أَدْفَعَ بَالْتَيْنِ هِيِّ أَحْسَنُ فَإِذَا الَّذِى

بَيَانُكَ وَبَيَانٌ عَدْوَاً كَأَنَّهُ وَلِىٰ حَمِيمٍ

وَمَا يَلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يَلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world. (41:34-35),

(29:45)
meaning, this advice is only implemented by those who are patient and the fortunate.

In any case, Allah's statement here means, prayer is `heavy and burdensome',

الذين يطلبون أنهم ملاقين ربكهم وآثراك إليه راجعون

except for Al-Khashi`in.

Ibn Abi Talhah reported that Ibn Abbas commented on this Ayah,

"They (Al-Khashi`in) are those who believe in what Allah has revealed."

Allah's statement,

They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.

continues the subject that was started in the previous Ayah. Therefore, the prayer, or the advice to observe it is heavy, 

الذين يطلبون أنهم ملاقين ربكهم وآثراك إليه راجعون (except for Al-Khashi`in. (They are those) who are certain (Yazunnuna) that they are going to meet their Lord), meaning, they know that they will be gathered and face their Lord on the Day of Resurrection, وآثراك إليه (and that unto Him they are going to return), meaning, their affairs are all subject to His will and He justly decides what He wills.

Since they are certain that they will be returned to Allah and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions.

Ibn Jarir commented on Allah's statement; يطلبون أنهم ملاقون ربكهم (Yazunnuna that they are going to meet their Lord),
Ibn Jarir said; "The Arabs call certainty as well as doubt, **Zann**. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allah said,

وَرَأَى المُجْرِمُونَ النَّارَ فَظَنُّوا أَنْهُمْ مُوقَعُواٰ

And the **Mujrimun** (criminals, polytheists, sinners), shall see the Fire and **Zannu** (apprehend) that they have to fall therein." (18:53)

It is recorded in the **Sahih** that;

on the Day of Resurrection, Allah will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?"

He will say, "Yes."

Allah will say, "Did you have **Zann** (think) that you will meet Me?"

He will say, "No."

Allah will say, "This Day, I will forget you, just as you forgot Me."

If Allah wills, we will further elaborate on this subject when we explain Allah's statement, **وَنَسُوا اللَّهَ فَنَسِيَهُمْ** (They have forgotten Allah, so He has forgotten them), (9:67).

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2:47 O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the Alamin (nations).
Reminding the Children of Israel that They were preferred above the Other Nations

Allah says;

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نَعْمَتِي الَّتِي أَنْعِمَتْ عَلَيْكُمْ وَأَنَّى فَضْلُكُمْ عَلَى

العالمين (47)

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the Alamin (nations).

Allah reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations.

Similarly, Allah said,

وَلَقَدْ اخْتَرَنَّهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ

And We chose them (the Children of Israel) over the Alamin, (nations) with knowledge. (44:32)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُوا اذْكُرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ إذْ جَعَلْ

فِيكمَ أُبيَاءَ وَحُكْمَ مَلُوكٌ وَأَتَكُمْ مَا لَمْ تُؤْتَ أَحَدًا مِّنَ الْعَالَمِينَ

And (remember) when Musa (Moses) said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, honored you above the Alamin (nations)." (5:20)

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah's statement, وَأَنَّى فَضْلُكُمْ عَلَى العالمين (and that I preferred you over the Alamin) means,

"The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation."
It was also reported that Mujahid, Ar-Rabi bin Anas, Qatadah and Ismail bin Abi Khalid said similarly.

The Ummah of Muhammad is Better than the Children of Israel

This is the only way the Ayah can be understood, because this Ummah is better than theirs, as Allah said;

كُنتُمْ خَيْرَ اِمَامٍ أَخْرَجْتُ لِلنَّاسِ تَأُمُّرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمَكْرِ

You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allah. And had the People of the Book (Jews and Christians) believed, it would have been better for them. (3:110)

Also, the Musnad and Sunan Collections of Hadith recorded that Muawiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

أَئْتُمْ لُوْقَائُونَ سَبْعِينَ أَمْهَةً أَئْتُمْ خَيْرًا وَأَكْرَمَهَا عَلَى اللَّهِ

You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allah.

There are many Hadiths on this subject, and they will be mentioned when we discuss Allah's statement, كُنتُمْ خَيْرَ اِمَامٍ أَخْرَجْتُ لِلنَّاسِ (You are the best of peoples ever raised up for mankind), (3:110).
After Allah reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection.

He said,

وَأَنْقُوا بِيَوْمَٰٓاً...

And fear a Day,

meaning, the Day of Resurrection.

لاَّ يَجِزَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا...

When a person shall not avail another,

meaning, on that Day, no person shall be of any help to another.

Similarly, Allah said,

وَلاَ تُتَزُّرُ وَآتِرَةً وَزُرْ أَخْرَى

And no bearer of burdens shall bear another's burden. (35:18)

لَكُلٍّ امْرَأَثُ مِنْهُمْ يَوْمَئِذٍ شَانٌ يُغْنِيهُ

Every man that Day will have enough to make him careless of others. (80:37)

ياَلَيْهَا النَّاسُ اَنْقُوا رَيْكَمْ وَاحْتَضُنَّا يَوْمَئِذٍ لاَ يَجِزَى وَالْدَّ عَنِ الْوَلِيدِ وَلَا مَوْلُودٌ هُوَ جَازٌ عَنِ الْوَلِيدِ شَيْئًا

O mankind! Have Taqwa of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. (31:33)

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.
Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allah said,

...وَلاَ يُقَبِّلُ مِنْهَا شَفَاعَةً ...

nor will intercession be accepted from him,

meaning, from the disbelievers.

Similarly, Allah said,

فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّفَاعِينَ

So no intercession of intercessors will be of any use to them. (74:48)

and described the people of the Fire saying,

فَمَا لَنَا مِنْ شَفَاعِينَ

وَلَا صَدِيقٌ حَمِيمٌ

Now we have no intercessors. Nor a close friend (to help us). (26:100-101)

Allah's statement here, (2:48),

...وَلَا يُؤْخَذُ مِنْهَا عَذَّلٌ ...

nor will compensation be taken from him,

means, that Allah does not accept the disbelievers to ransom themselves.

Similarly, Allah said,

إِنَّ الَّذِينَ كَفَرُوا وَمَاتَوا وَهُمْ كَفَّارٌ فَلَنْ يُقَبِّلَ مِنْ آُنَٰهُمْ مِلْعَبُ الأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. (3:91)
Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (5:36)

And even if he offers every ransom, it will not be accepted from him. (6:70)

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your Mawla (friend - proper place). (57:15)

Allah stated that if the people do not believe in His Messenger and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom.

Similarly, Allah said,

Before a Day comes when there will be no bargaining, nor friendship, nor intercession. (2:254)
On which there will be neither mutual bargaining nor befriending. (19:31)

Allah's statement next,

... ولا همُّ يَنْصَرُونَ (48)

nor will they be helped.

means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allah's punishment."

As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves.

Allah said,

While He (Allah) grants refuge (or protection), but none grants refuge from Him. (23:88)

So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind. (89:25-26)

"What is the matter with you? Why do you not help one another (as you used to do in the world)!

Nay, but that Day they shall surrender! (37:25-26)
Then why did those whom they had taken for alihah (gods) besides Allah, as a way of approach (to Allah) not help them Nay, but they vanished completely from them) (46:28).

Also, Ad-Dahhak said that Ibn Abbas said that Allah's statement, 'مَا لَكُمْ لَوْ تَتَّصَرُّونَ' ("What is the matter with you? Why do you not help one another?"), (37:25) means,

"This Day, you shall not have a refuge from Us. Not this Day."

Ibn Jarir said that Allah's statement, 'وَلَا هُمْ يَتَّصَرُّونَ' (nor will they be helped), meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds.

This is similar to Allah's statement,

But stop them, verily, they are to be questioned. "What is the matter with you? Why do you not help one another?" Nay, but that Day they shall surrender. (37:24-26)
And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

The Children of Israel were saved from Pharaoh and His Army Who drowned

Allah said to the Children of Israel, "Remember My favor on you

And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment,

meaning, `I - Allah - saved you from them and delivered you from their hands in the company of Musa, after they subjected you to horrible torture.'

This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from Bayt Al-Maqdis (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of
Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel.

It was also said that some of Pharaoh’s entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the Hadith on this subject when we explain Surah Ta Ha, Allah willing.

After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants.

In Surah Ibrahim this meaning is clearly mentioned,

يَسُوْمُونَكُمْ سُوءَ العَذَابِ وَيُذَبَّحُونَ أَبْنَاءَكُمْ وَيُسِئُّونَ نَسَاءَكُمْ

Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live. (14:6)

We will explain this Ayah in the beginning of Surah Al-Qasas, Allah willing, and our reliance and trust are with Him.

The meaning of, يَسُوْمُونَكُمْ (who were afflicting you) is,

"They humiliated you," as Abu Ubaydah stated.

It was also said that it means, "They used to exaggerate in tormenting you" according to Al-Qurtubi.

As for Allah saying,

...يُذَبَّحُونَ أَبْنَاءَكُمْ وَيُسِئُّونَ نَسَاءَكُمْ...

killing your sons and sparing your women,

يَسُوْمُونَكُمْ سُوءَ العَذَابِ (who were afflicting you with horrible torment)
then it explains the meaning of the favor He gave them, as mentioned in His statement, 
Remember My favor which I bestowed upon you).

As for what Allah said in Surah Ibrahim, (And remind them of the annals of Allah), (14:5) meaning,

the favors and blessing He granted them,

He then said, (Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live), (14:6).

So Allah mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that Pharaoh (Fir`awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the Amaliq (Canaanites) or otherwise, just as Caesar (Qaysar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisra) is the title of the kings who ruled Persia, while Tubba is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najashi).

Allah said,

... And therein was a mighty trial from your Lord.)

Ibn Jarir commented that this part of the Ayah means,

"Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord."

We should mention that in the blessing there a is test, the same as with hardship, for Allah said,
And We shall make a trial of you with evil and with good. (21:35)

and,

And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allah). (7:168).

Allah's statement next,

And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

means, `After We saved you from Fir`awn and you escaped with Musa; Fir`awn went out in your pursuit and We parted the sea for you.'

Allah mentioned this story in detail, as we will come to know, Allah willing.

One of the shortest references to this story is Allah's statement, فَأَنْجَنَّاكُمْ (And saved you) meaning,

"We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy."

**Fasting the Day of `Ashura**

It was reported that the day the Children of Israel were saved from Fir`awn was called the day of Ashura.

Imam Ahmad reported that Ibn Abbas said that;

the Messenger of Allah came to Al-Madinah and found that the Jews were fasting the day of Ashura. He asked them, "What is this day that you fast?"
They said, "This is a good day during which Allah saved the Children of Israel from their enemy, and Musa used to fast this day."

The Messenger of Allah said,

آنَا أَحْقَ بِمُوسَى مَنْكُمْ

I have more right to Musa than you have.

So the Messenger of Allah fasted that day and ordered that it be fasted.

This Hadith was collected by Al-Bukhari, Muslim, An-Nasa'i and Ibn Majah.

And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrongdoers).

Then after that We forgave you so that you might be grateful.

And (remember) when We gave Musa the Scripture (the Tawrah) and the criterion (of right and wrong) so that you may be guided aright.

The Children of Israel worshipped the Calf

Allah then said,

وَإِذْ وَعَدْنَا مُوسَى أَرَبَعِينَ لَيْلَةً ثُمَّ أَخْضَعْنِي الْعِجَالَ مِنْ بَعْدِهِ وَأَنْثِمْ ظَالِمُونَ

2:51 And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrongdoers).

وَإِذْ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

2:52 Then after that We forgave you so that you might be grateful.

وَإِذْ ءَايَاتِنَا مُوسَى الْكِتَابَ وَالْفَرْقَانَ لَعَلَّكُمْ تُهْتَدُونَ

2:53 And (remember) when We gave Musa the Scripture (the Tawrah) and the criterion (of right and wrong) so that you may be guided aright.

(51)
And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrongdoers). Then after that We forgave you so that you might be grateful.

Allah said, "Remember My favor on you when I forgave you for worshipping the calf."

This happened after Musa went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in Surah Al-A`raf, when Allah said,

وَوَعَدْنَا مُوسَىٰ ثلَاثِينَ لَيْلَةً وَأَثْمَمْنَاهَا بَعْشَرَ

And We appointed for Musa thirty nights and added (to the period) ten (more). (7:142)

It was said that these days were during the month of Dhul-Qa`dah plus the first ten days in Dhul-Hijjah, after the Children of Israel were delivered from Fir`awn and they safely crossed the sea.

Allah's statement,

وَإِذْ أُحِيْثَنَا مُوسَىٰ الْكِتَابَ

And (remember) when We gave Musa the Scripture, means, the Tawrah.

وَالْفُرْقَانَ

And the criterion,

that is that which differentiates between truth and falsehood, guidance and deviation.

لَعَلَّكُمْ تَهْتَدُونَ (53)

So that you may be guided aright.
after escaping the sea, as another Ayah in Surah Al-A`raf clearly stated,

وَلَقَدْ قَالَ مُوسَى مَوْسِيَّةَ الْكَتَبَ مِن بَعْضِ مَا أَهْلَكَهُ الْقَرْآنَ الْأُولِي بِصَارِئِ اللَّحْمِ وَهَذِئِ الْرَّحْمَةَ لَعَلَّهُمْ يَتَذَكَّرُونَ

And indeed We gave Musa - after We had destroyed the generations of old - the Scripture (the Tawrah) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition). (28:43)
And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

This was the repentance required from the Children of Israel for worshipping the calf.

Commenting on Allah's statement; وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قُوُّمِ إِنْكُمْ ظَلَمْتُمْ أَنْفَسَكُمْ وَأَخَافْتُكُمْ عَجْلًا (And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf..."), Al-Hasan Al-Basri said,

"When their hearts

This is when Musa said to them, يَا قُوُّمِ إِنْكُمْ ظَلَمْتُمْ أَنْفَسَكُمْ وَأَخَافْتُكُمْ عَجْلًا (O my people! Verily, you have wronged yourselves by worshipping the calf...)."

Abu Al-Aliyah, Sa`id bin Jubayr and Ar-Rabi` bin Anas commented on, فَتُوبُوا إِلَى بَارِيَكُمْ (So turn in repentance to your Bari) that it means,

"To your Creator."

Allah's statement,

إِلَى بَارِيَكُمْ ... to your Bari (Creator),

alerts the Children of Israel to the enormity of their error and means,

"Repent to He Who created you after you associated others with Him in worship."

An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded Ibn Abbas saying,

"Allah told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They
should not care whom they kill. Those were guilty whom Musa and Harun were not aware of their guilt, they admitted their sin and did as they were ordered. So Allah forgave both the killer and the one killed."

This is part of the Hadith about the trials that we will mention in Surah Ta Ha, Allah willing.

Ibn Jarir narrated that Ibn Abbas said,

"Musa said to his people,

فَثْوبُوا إِلَى بَارِيِّكُمْ فَاقْتِلُوا أَنْفَسَكُمْ ذِلَّكَمُ خُبْرَ آلِبَارِيِّكُمْ
فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ الْثَّوَابُ الرَّحِيمُ

"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator."

Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

Allah ordered Musa to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven."

2:55 And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly." But you were seized with a bolt of lightning while you were looking.
2:56 Then We raised you up after your death, so that you might be grateful.

The Best among the Children of Israel ask to see Allah; their subsequent Death and Resurrection

Allah tells;

وَأَنْتَ تَظَلِّلُونَ (۵)

And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.' But you were seized with a bolt of lightning while you were looking.

Ibn Jurayj commented that Allah said,

`Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.'

Ibn Abbas said that the Ayah وَأَنْتَ تَظَلِّلُونَ (While you were looking) means,

"Some of them were struck with lightning while others were watching."

Allah resurrected those, and struck the others with lightning.
As-Suddi commented on, فاَخَذْتُكُمْ الصَّاعِقَةَ (But you were seized with a bolt of lightning) saying;

"They died, and Musa stood up crying and supplicating to Allah, `O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

لَوْ شَيْبَتُ أَهْلَكُتُهُمْ مَنْ قَبْلَ وَأَيَّى أَهْلَكُتُا بِمَا فَعَلَ السَّفَهَاءُ مِنَاَّ

If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us.' 7:155)

Allah revealed to Musa that these seventy men were among those who worshipped the calf. Afterwards, Allah brought them back to life one man at a time, while the rest of them were watching how Allah was bringing them back to life. That is why Allah's said,

ْثُمَّ بَعْثَنَاكُمْ مِنْ بَعْدُ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (۶)

Then We raised you up after your death, so that you might be grateful."

Ar-Rabi bin Anas said,

"Death was their punishment, and they were resurrected after they died so they could finish out their lives."

Qatadah said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on this Ayah,

"Musa returned from meeting with his Lord carrying the Tablets on which He wrote the Tawrah. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allah forgave them.

He said to them, `These Tablets have Allah's Book, containing what He commanded you and what He forbade for you.'
They said, `Should we believe this statement because you said it By Allah, we will not believe until we see Allah in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Musa!''

Then he (Abdur-Rahman bin Zayd) recited Allah's statement, لن نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهُ جَهَّرًا (We shall never believe in you until we see Allah plainly) and said,

"So Allah's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allah brought them back to life after He killed them."

Then he (Abdur-Rahman) recited Allah's statement, ثُمَّ بَعْثَنَاكُمْ مَنْ بَعْدَ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (Then We raised you up after your death, so that you might be grateful), and said,

"Musa said to them, `Take the Book of Allah.'

They said, `No.'

He said, `What is the matter with you?'

They said, `The problem is that we died and came back to life.'

He said, `Take the Book of Allah.'

They said, `No.'

So Allah sent some angels who made the mountain topple over them."

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life.

However, Al-Mawardy said that there are two opinions about this matter.

- The first opinion is that since the Children of Israel witnessed these miracles, they were
compelled to believe, so they did not have to fulfill the commandments.

- The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities.

Al-Qurtubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allah knows best.

2:57 And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

The Shade, the Manna and the Quail

After Allah mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

وَظَلَّلَنَا عَلَيْكُمْ الْغَمَامَ...  

And We shaded you with clouds.

This Ayah mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun’s heat during their years of wandering.
In the Hadith about the trials, An-Nasa’i recorded Ibn Abbas saying, Allah shaded the Children of Israel with clouds during the years of wandering.

Ibn Abi Hātim said, Narrations similar to that of Ibn Abbas were reported from Ibn Umar, Ar-Rabi bin Anas, Abu Mijlaz, Ad-Dahhak, and As-Suddi.

Al-Hasan and Qatadah said that, وُظَلِّلُنَا عَلَيْكُمُ الْغَمَامَ (And We shaded you with clouds),

"This happened when they were in the desert and the clouds shielded them from the sun."

Ibn Jarir said that several scholars said that the type of cloud the Ayah mentioned,

"was cooler and better than the type we know."

...وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّا... and sent down on you Al-Manna and the quail,

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ (And sent down on you Al-Manna),

The manna used to descend to them to the trees, and they used to eat whatever they wished of it.

Also, Qatadah said,

The manna, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the Sabbath during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness.
The type of *manna* that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When *manna* is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type.

The evidence to this fact is that Al-Bukhari narrated, that Sa'd bin Zayd said that the Messenger of Allah said,

الکِمَّةُ مَنَ المَنِّ وَمَاؤُهَا شَفَاءٌ لِلْعيِّن

*Kam'ah* (truffles) is a type of *manna*, and its liquid is a remedy for the eyes.

This Hadith was also collected by Imam Ahmad.

The group of Hadith compilers, with the exception of Abu Dawud, also collected it, and At-Tirmidhi graded it *Hasan Sahih*.

At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of Allah said,

العَجْوَةُ مِنَ الجَنَّةِ وَقَبِيْهَا شِفَاءٌ مِنَ السُّمَّ

والکِمَّةُ مَنَ المَنِّ وَمَاؤُهَا شَفَاءٌ لِلْعيِّن

The *Ajwah* (pressed, dried date) is from Paradise and it cures poison,

*Al-Kam'ah* (truffles) is a form of *manna*, and its liquid heals the eye."

At-Tirmidhi is the only one of them who recorded this Hadith.

As for the quail (*Salwa*) in question, Ali bin Abi Talhah reported that Ibn Abbas said,

"The (*Salwa*) is a bird that looks like the quail."

This is the same opinion reported from Mujahid, Ash-Sha`bi, Ad-Dahhak, Al-Hasan, Ikrimah and
Ar-Rabi bin Anas, may Allah have mercy upon them.

Also, Ikrimah said that;

the Salwa is a bird in Paradise about the size of a sparrow.

Qatadah said;

"The Salwa is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the Sabbath, during which one was not allowed to depart his home to seek anything."

Allah said,

Eat of the good lawful things We have provided for you,

this form of command is a simple order of allowance, guiding to what is good.

This Ayah is similar to Allah's statement,

Eat of the provision of your Lord, and be grateful to Him. (34:15)

Allah said,

And they did not wrong Us but they wronged themselves,

means, `We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).'

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though
they saw the clear signs, tremendous miracles and extraordinary events.

The Virtue of Muhammad's Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muhammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allah be pleased with them.

Although the Companions accompanied the Prophet in his travels and battles, such as during the battle of Tabuk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet by Allah's leave. And when the Companions became hungry, they merely asked the Prophet - to invoke Allah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet, and he asked Allah to bless it, told each of them to take some food, and they filled every pot they had.

Also, when they needed rain, the Prophet asked Allah to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allah's decision and follow the Messenger of Allah.

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: `Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
The Jews were Rebellious instead of Appreciative when They gained Victory

Allah tells;

وَإِذْ قَلْنَا اسْتَحْلِلُوا هَذِهِ الْقُرْيَةَ فَكَلَّموٰنَ مِنْهَا حَيْثُ شَيْتَمُ رَعَدَا وَأَشْتَلَا الْبَابَ سُجَّدًا...

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility),

Allah admonished the Jews for avoiding Jihad and not entering the holy land as they had been ordered to do when they came from Egypt with Musa.

They were also commanded to fight the disbelieving Amaliq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted.

Allah punished them by causing them to become lost, and to continue wandering, as Allah has stated in Surah Al-Ma‘idah.

The correct opinion about the meaning of,`

the holy land' mentioned here is that it was Bayt Al-Maqdis (Jerusalem), as As-Suddi, Ar-Rabi bin Anas, Qatadah and Abu Muslim Al-Asfahani, as well as others have stated.
Musa said,

يَاقُومُ ادْخُلُوا الأرْضَ المُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلا تَرْنَذُوا

O people! Enter the holy land which Allah has assigned to you and turn not back (in flight).

(5:21)

However, some scholars said that;

the holy land is Jericho, (Ariha') and this opinion was mentioned from Ibn Abbas and Abdur-Rahman bin Zayd.

After the years of wandering ended forty years later, in the company of Yuwsha` (Joshua) bin Nun, Allah allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while, سُجَدَاً (prostrating) in appreciation to Allah for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering.

Al-Awfi said that Ibn Abbas said that, وَانْخَلُوا الْبَابَ سُجَدَاً (and enter the gate Sujjadan) means,

"While bowing".

Ibn Jarir reported Ibn Abbas saying, وَانْخَلُوا الْبَابَ سُجَدَاً (and enter the gate in prostration) means,

"Through a small door while bowing."

Al-Hakim narrated it, and Ibn Abi Hatim added,

"And they went through the door backwards!"

Al-Hasan Al-Basri said that;

they were ordered to prostrate on their faces when they entered the city, but Ar-Razi discounted this explanation.

It was also said that;
the **Sujud** mentioned here means, `submissiveness', for actually entering while prostrating is not possible.

Khasif said that Ikrimah said that Ibn Abbas said,

"The door mentioned here was facing the **Qiblah**."

Ibn Abbas, Mujahid, As-Suddi, Qatadah and Ad-Dahhak said that;

the door is the door of **Hittah in Ilyla**, which is Jerusalem.

Ar-Razi also reported that;

some of them said that it was a door in the direction of the **Qiblah**.

Khasif said that Ikrimah said that Ibn Abbas said that;

the Children of Israel entered the door sideways.

As-Suddi said that Abu Sa`id Al-Azdy said that Abu Al-Kanud said that Abdullah bin Mas`ud said that;

they were commanded to, **وَادْخِلُوا الْبَابَ سَجَدًا** (enter the gate in prostration (or bowing with humility)) but instead, they entered while their heads were raised in defiance.

Allah said next,

... وَقُولوا حَفِظةً ...

and say: `**Hittah**',

Ibn Abbas commented,

"Seek Allah's forgiveness."

Al-Hasan and Qatadah said that it means,

"Say, `Relieve us from our errors.'

... تَعْفِّرِ لَكُمْ خَطَائَكُمْ وَسَنَّزِيدُ الْمُحْسِنِينَ (58)
and We shall forgive you your sins and shall increase (reward) for the good-doers.

Here is the reward for fulfilling Allah's commandment.

This Ayah means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds."

In summary, upon achieving victory, the Children of Israel were commanded to submit to Allah in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allah for the blessings He gave them, hastening to do the deeds that Allah loves, as He said,

إذا جاء نصير الله والفتح
 ورأيت الناس يدخلون في دين الله أفرجاً
 فسبيح بحمد ربك واستغفره إنه كان توبًا

When there comes the help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance. (110:1-3).

Allah said,

فبيد الذين ظلموا قولًا غير الذي قيل لهم...

But those who did wrong changed the word from that which had been told to them for another.

Al-Bukhari recorded Abu Hurayrah saying that the Prophet said,

قيل لبني إسرائيل ادخلوا الباب سجدًا وقولوا: حظي، فدخلوا يزحفون على أستاههم في شعرة
The Children of Israel were commanded to enter the door while bowing and to say `Hittah'. Yet, they entered the door on their behinds, distorting the words. They said; `Habbah (seed), in Sha`rah (a hair).'

An-Nasa'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet, explaining Allah's statement, حَتَّةُ (Hittah), saying, "So they deviated and said `Habbah."

Similar was recorded by Abdur-Razzaq, and his route was also collected by Al-Bukhari.

Muslim and At-Tirmidhi narrated similar versions of this Hadith, At-Tirmidhi said, "Hasan Sahih."

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allah's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, `Hittah' meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "Hintah (grain seed) in Sha`irah (barley)." This demonstrates the worst type of rebellion and disobedience, and it is why Allah released His anger and punishment upon them, all because of their sinning and defying His commands.

Allah said,

... فَأُنزِلَ عَلَى الَّذِينَ ظَلَّمُوا رِجَالًا مَّنَ السَّمَاءِ بَعْضَهُمْ بَعْضَهُمْ (٩٥)

So We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.

Ad-Dahhak said that Ibn Abbas said,

"Every word in Allah's Book that says Rijz means, `a punishment.'"
Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah were reported to have said that;

Rijz means 'Torment.'

Ibn Abi Hatim narrated that Sa`d bin Malik, Usamah bin Zayd and Khuzaymah bin Thabit said that the Messenger of Allah said,

الطَّاعُونُ رَجْزٌ عَذَابٌ عَدَّبَهُ مَنْ كَانَ قَبْلَكُم

The plague is a Rijz, a punishment with which Allah punished those before you.

This is also how An-Nasa'i recorded this Hadith. In addition, the basis of this Hadith was collected in the Two Sahihs,

إِذَا سَمِعْتُمُ الطَّاعُونَ أَرْضَ فَلَا تُدْخِلُوهَا

If you hear of the plague in a land, then do not enter it.

Ibn Jarir recorded Usamah bin Zayd saying that the Messenger of Allah said,

إِنَّ هَذَا الْوَجْعُ وَالسَّقَمُ رَجْزٌ عَذَّبَهُ بِهِ بَعْضَ الْأَمَامِ قَبْلَكُم

This calamity and sickness (i.e. the plague) is a Rijz, a punishment with which some nations who were before you were punished.

The basis of this Hadith was also collected in the Two Sahihs.

2:60 And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick.'
Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water.

"Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth."

**Twelve Springs gush forth**

Allah tells;

And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided,

Allah said, "Remember My favor on you when I answered the supplication of your Prophet, Musa, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone.

Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.
And do not act corruptly, making mischief on the earth,

meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn Abbas said that;

the Children of Israel, "Had a square stone that Musa was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area."

This narration is part of the long Hadith that An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded about the trials.

This story is similar to the story in Surah Al-A`raf although the latter was revealed in Makkah.

In Surah Al-A`raf, Allah used the third person when He mentioned the Children of Israel to the Prophet and narrated what He favored them with.

In this Surah Al-Baqarah, which was revealed in Al-Madinah, Allah directed His Speech at the Children of Israel.

Further, Allah said in Surah Al-A`raf,

فانبَجِسَتْ مِنْهُ اثْنَىَ عَشَرَةَ عِينًا

And there gushed forth out of it twelve springs. (7:160),

describing what first occurred when the water begins to gush out.

In the Ayah in Surah Al-Baqarah, Allah described what happened later on, meaning when the water burst out in full force. Allah knows best.
2:61 They said, "O Musa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fum, its lentils and its onions."

He said, "Would you exchange that which is better for that which is lower! Go you down to any town and you shall find what you want!"

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

That was because they used to disbelieve in the Ayat (proofs, evidence) of Allah and killed the Prophets wrongfully.

That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins.
The Children of Israel preferred Foods inferior to Manna and Quails

Allah said, "And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Musa to exchange this type of food for an inferior type that consists of vegetation, and so forth."

Al-Hasan Al-Basri said about the Children of Israel,

"They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs."

Allah tells,

وَلَأَذْقَنَّكَ بَعْضَ الْأَرْضِ بِمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا وَمَفْعُولٍ مِّنْهَا..."

They said, "O Musa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum, its lentils and its onions.

They said, (One kind of food) meaning,

the manna and quails, because they ate the same food day after day.

The Ayah mentioned lentils, onions and herbs, which are all known types of foods.

As for the Fum, Ibn Mas`ud read it, Thum (garlic).

Also, Ibn Abi Hatim narrated that Al-Hasan said about the Ayah, (Its Fum),

"Ibn Abbas said that Fum means, garlic."

He also said that;
the expression, `Fumu-lanna' means, `bake for us', according to the languages of old.

Ibn Jarir commented,

"If this is true, then `Fum' is one of the words whose pronunciations were altered, the letter `fa' was replaced by the letter `tha', since they are similar in sound." And Allah knows best.

Others said that Fum is wheat, the kind used for bread.

Al-Bukhari said,

"Some of them said that Fum includes all grains or seeds that are eaten."

Allah's statement,


... قالَ أَنَّا نَعْبُدُونَ الَّذِي هُوَ أَدْنَى بَالَّذِي هُوَ خَيْرٌ ...

He said, "Would you exchange that which is better for that which is lower!"

criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food.

Allah's statement,


...اهْبِطُوا مَصْرَأً ...

Go you down to any Misr,

Ibn Abbas said,

means, `any city'.

Ibn Jarir also reported that Abu Al-Aliyah and Ar-Rabi bin Anas said that;

the Ayah refers to Misr, the Egypt of Fir`awn.

The truth is that the Ayah means any city, as Ibn Abbas and other scholars stated. Therefore, the meaning of Musa's statement to the Children of Israel becomes,
"What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allah to provide us with it, especially when it is an inferior type of food."

This is why Musa said to them,

أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بَالَّذِي هُوَ خَيْرٌ أَهْبَطَتْ مَسْرَأٌ فَإِنَّ لَكُمْ مَا سَلَّمْتُمُ...  

Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied.

Allah knows best.

Covering the Jews in Humiliation and Misery

Allah said,

وَضُرِبْتُ عَلَيْهِمْ الدُّلْلَةَ وَالمَسْكِنَةَ...  

And they were covered with humiliation and misery.

This Ayah indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly.

Al-Hasan commented,

"Allah humiliated them, and they shall have no protector. Allah put them under the feet of the Muslims, who appeared at a time when the Majus (Zoroastrians) were taking the Jizyah (tax) from the Jews."
Also, Abu Al-Aliyah, Ar-Rabi bin Anas and As-Suddi said that;

`misery' used in the *Ayah* means, `poverty.'

Atiyah Al-Awfi said that;

`misery' means, `paying the tilth (tax).'  

In addition, Ad-Dahhak commented on Allah's statement,

...وَبَاوُا بِغَضَبِ مَنَ اللَّهِ ...

and they drew on themselves the wrath of Allah,

"They deserved Allah's anger."

Also, Ibn Jarir said that the *Ayah* means,

"They went back with the wrath. Similarly, Allah said, إِنِّي أَرْيَدُ أَنْ يُبْوَأْ بِأَثْمِيَ وَأَتْمَكَ (Verily, I intend to let you draw my sin on yourself as well as yours), *(5:29)* meaning,

`You will end up carrying my, and your, mistakes instead of me'.

Thus, the meaning of the *Ayah* becomes,

`They went back carrying Allah's anger; Allah's wrath descended on them; they deserved Allah's anger.'"

Allah's statement,

...ذَلِكَ بَأَنْتُمُ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْنَّبِيِّينَ بِغَيْرِ الْحَقِّ ...

That was because they used to disbelieve in the *Ayat* (proofs, evidences, etc.) of Allah and killed the Prophets wrongfully.

means, "This is what We rewarded the Children of Israel with: humiliation and misery."
Allah's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allah's Ayat and belittling the carriers of Allah's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allah's Ayat and murdering the Prophets of Allah.

**Meaning of Kibr**

Similarly, in a Hadith recorded in the Two Sahihs the Messenger of Allah said,

الكبیرُ بطرِ الرَّحْقِ وَغَمْطُ النَّاسِ

*Kibr*, is refusing the truth and degrading (belittling) people.

Imam Ahmad recorded, Abdullah bin Mas`ud saying that the Messenger of Allah said,

أشدُ النَّاس عدَايَا نَوَمَ القيامةُ رَجَلٌ قَتَلَ نَبِيٌّ أو قَتَلَ نَبِيَّا وَإِمَامٌ ضَلَالٌ وَمَمَثِلٌ مَنَ المُمَثَّلِينَ

The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).

Allah's statement,

ذلكَ يَمَّا عَصَوْا وَكَانَوْا يَعْتَدُونَ (11)

That was because they disobeyed and used to transgress the bounds.

mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allah knows best.
Faith and doing Righteous Deeds equals Salvation in all Times

Allah says;

إنَّ الْذِّينَ أَمَلُوا وَالْذِّينَ هَادُوا وَالثَّصَارِئِينَ وَالصَّابِئِينَ مِنْ أَمَنَّ اللَّهِ وَاليوم الآخر وَعمَلَ صَالِحاً فِلْهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:62 Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

After Allah described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

Similarly, Allah said,

آَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
No doubt! Verily, the Awliya of Allah, no fear shall come upon them nor shall they grieve. (10:62)

The angels will proclaim to the dying believers, as mentioned,

 إنَّ الْذِّينَ قَالُوا رَبَّنَا الْلَّهُ ثُمَّ اسْتَقْبَلُوهُمْ تَنْزِيلٌ عَلَيْهِمْ الْمَلَائِكَةُ أَلَا تَخافُوا وَلَا تَحْزَنُوا وَأَبْشِرْنِيْهَا بِالجَزَاءِ الَّذِي كُنْتُمْ تُوعَدُونَ

Verily, those who say: "Our Lord is Allah (alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!" (41:30)

The Meaning of Mu'min, or Believer

Ali bin Abi Talhah narrated from Ibn Abbas, about، إنَّ الْذِّينَ آمَنُوا وَلَدُذْنَ هَذَا وَالْتَّصَارَفِ وَالصَّابِنِينَ مِنْ آمِنِ بِالْلَّهِ وَالْيَوْمِ الْآخِرِ (Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day) that Allah afterwards,

وَمَن يَتَنْبَعُ غَيْرِ الإِسْلَامِ دِينًا فَلَنْ يُقبَلَ مِنْهُ وَهُوَ فِي الْآخَرَةِ مِنَ الخَسِرِينَ

And whoever seeks religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (3:85).

This statement by Ibn Abbas indicates that Allah does not accept any deed or work from anyone, unless it conforms to the Law of Muhammad that is, after Allah sent Muhammad. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

Why the Jews were called `Yahud

The Jews are the followers of Prophet Musa, who used to refer to the Tawrah for judgment. Yahud is a word that means, `repenting', just as Musa said، إِنَّا هَدْنَا إِلَيْكَ (We have Hudna (we repent, go back and return) unto You), (7:156).
Why the Christians were called Nasara

Allah said;

"Who will be my helpers in Allah's cause" Al-Hawariyyun said: "We are the helpers of Allah." (61:14)

It was said that;

they were called 'Nasara', because they inhabited a land called An-Nasirah (Nazareth), as Qatadah, Ibn Jurayj and Ibn Abbas were reported to have said, Allah knows best.

Nasara is certainly plural for Nasran.

When Allah sent Muhammad as the Last and Final Prophet and Messenger to all of the Children of Adam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The Ummah of Muhammad was called 'Mu'minin' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

The Sabi'un or Sabians

There is a difference of opinion over the identity of the Sabians.

Sufyan Ath-Thawri said that Layth bin Abu Sulaym said that Mujahid said that,

"The Sabians are between the Majus, the Jews and the Christians. They do not have a specific religion."

Similar is reported from Ibn Abi Najih.

Similar statements were attributed to Ata and Sa`id bin Jubayr.

They (others) say that;

the Sabians are a sect among the People of the Book who used to read the Zabur (Psalms), others say that they are a people who worshipped the angels or the stars.
It appears that the closest opinion to the truth, and Allah knows best, is Mujahid's statement and those who agree with him like Wahb bin Munabbih, that:

the Sabians are neither Jews nor Christians nor Majus nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their Fitrah (instinctual nature). This is why the idolators used to call whoever embraced Islam a `Sabi', meaning, that he abandoned all religions that existed on the earth.

Some scholars stated that:

the Sabians are those who never received a message by any Prophet.

And Allah knows best.

2:63 And (O Children of Israil, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.

2:64 Then after that you turned away.

Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.
Allah tells;

وَإِذْ أُخْذَـْوَا مِيثَـْكَمْ وَرَفَعَـْكُمْ الْطَّوُـْرُ حَـْذَوْا مَا أَتَيْنَاكُمْ بِقُوَّةٍ وَأَذَكَـْرُوْا مَا فِيهِ لَعَلَّكُمْ تَتَقُونَ (٣٢)

And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.

Allah reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allah stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allah and abide by it with sincerity and seriousness. Hence, Allah's statement,

وَإِذْ نَثْقَنَا الْجِبَلَ فَوَقَـْهُمْ كَأَنَّهُ ظَلَّةٌ وَظَلَّـْلُوَّـْهُ وَأَقِـْعُ بِهِمْ حَـْذَوْا مَا أَتَيْنَاكُمْ بِقُوَّةٍ وَأَذَكَـْرُوْا مَا فِيهِ لَعَلَّكُمْ تَتَقُونَ

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 (Tawrah), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him." (7:171).

The mount mentioned here is At-Tur, just as it was explained in Surah Al-A`raf, according to the Tafsir of Ibn Abbas, Mujahid, Ata, Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi bin Anas and others. This is more obvious.

There is another report from Ibn Abbas saying;

`The Tur is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called Tur.'
And in the **Hadith** about the trials, Ibn Abbas said:

"When they (the Jews) refused to obey, Allah raised the mountain above their heads so that they would listen."

Al-Hasan said that Allah's statement, **خُذُوا مَا أَثَبَّتْنَا بِقُوَّةً** *(Hold fast to that which We have given you)*,

means, the **Tawrah**.

Mujahid said that the **Ayah** commanded,

"Strictly adhere to it."

Abu Al-Aliyah and Ar-Rabi said that, **وَاذْكُرُوا مَا فِيهِ** *(and remember that which is therein)* means,

"Read the **Tawrah** and implement it."

Allah's statement,

ِلَمْ تُولِينَّهُمْ مَنْ بَعْدَ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ..."

Then after that you turned away. Had it not been for the grace of Allah,

means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge";

... فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ..."

Had it not been for the grace and mercy of Allah upon you,

meaning, by forgiving you and by sending the Prophets and Messengers to you.

... لَكُنْتُمْ مَنْ حَاسَرَنَّ (٤٦)"

Indeed you would have been among the losers.

meaning, in this life and the Hereafter due to their breach of the covenant.
2:65 And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

2:66 So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqin (the pious).

The Jews breach the Sanctity of the Sabbath

Allah said,

وَلَقَدْ عَلَمْتَمُّ الَّذِينَ اعْتَدَدُواَ منَّكُمْ فِي السَّبَّاتِ فَقُلُّنَّا لَهُمْ كُونُوا قَرَّةً حَسِيبَينَ

And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

(And indeed you knew). This Ayah means, O Jews! Remember that Allah sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath.

They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were
caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended.

When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime.

This story is explained in detail in Surah Al-A`raf, where Allah said,

وَسَّلَتْهُمُ الْقَرْرَةُ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ يُعْدُونَ فِي السَّنَةَ إِذْ تَأْلِيَهُمُ هَيْبَاهُمْ يَوْمَ سَبْيَتِهِمْ شَرَعُوا وَيَوْمَ لَا يَسْبِبُونَ لَا تَأْلِيَهُمْ كَذَلْكَ نَبْلَوْهُم بِمَا كَانُوا يَفْسُقُونَ

And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allah). (7:163)

In his Tafsir, Al-Awfi reported from Ibn Abbas that he said, فَفِئْلَنَا لَهُمْ كُونُوا قَرْدَةً حَاسِبِينَ (We said to them: "Be you monkeys, despised and rejected") means,

"Allah changed their bodies into those of monkeys and swine. The young people turned into monkeys while the old people turned into swine."

Shayban An-Nahwi reported that Qatadah commented on, فَفِئْلَنَا لَهُمْ كُونُوا قَرْدَةً حَاسِبِينَ (We said to them: "Be you monkeys, despised and rejected"),

"These people were turned into howling monkeys with tails, after being men and women."
The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Hatim recorded that Ibn Abbas said,

"Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring."

Ad-Dahhak said that Ibn Abbas said,

"Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allah transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allah created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."

Allah's statement,

فَجَعَلْنَاهُمُ نَكَالًا... 

So We made this punishment an example,

means, Allah made the people of this village, who violated the sanctity of the Sabbath, نَكَالًا (an example) via the way they were punished.

Similarly, Allah said about Pharaoh,

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأَوْلِيَ

So Allah, seized him with punishing example for his last and first transgression. (79:25)

Allah's statement,

لَمْا بَيْنَ نُقُولَةِ وَمَا خَلَقَهَا... 

for those in front of it and those behind it,

meaning, for the other villages.

Ibn Abbas commented,
"Meaning, `We made this village an example for the villages around it by the manner in which We punished its people.'"

Similarly, Allah said,

وَلَقَدْ أَهْلَكْنَا مَآ حَوَلَّكُمْ مِنَ الْفَرَّى وَصَرَفْنَا الْأَبْيَتَ لَعَلَّهُمْ يُرْجِعُونَ

And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allah - Islamic Monotheism).(46:27)

Therefore, Allah made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allah said,

وَمَوْعِظَةً لِلْمُتَّقِينَ (۶۶)

and a lesson for Al-Muttaqin (the pious), meaning, a reminder.

This Ayah means,

"The torment and punishment that this village suffered was a result of indulging in Allah’s prohibitions and their deceit. Hence, those who have Taqwa should be aware of their evil behavior, so that what occurred to this village does not befall them as well."

Also, Imam Abu Abdullah bin Battah reported that Abu Hurayrah said that the Messenger of Allah said,

لَا تَرْتَكِبُوا مَا ارْتَكَبَتْ الْبَيْهُودُ فَتَسْتَجِلُوا مَحَارِمَ اللَّهِ بَأَذَنَى الْحِيْلَ

Do not commit what the Jews committed, breaching what Allah has forbidden, by resorting to the lowest types of deceit.

This Hadith has a good (Jayid) chain of narration. Allah knows best.
And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow."

They said, "Do you make fun of us!"

He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish)."

The Story of the murdered Israeli Man and the Cow

Allah said,

And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us" He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish).

Allah said, `O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hatim recorded Ubaydah As-Salmani saying,

"There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved
his body at night, placing it at the doorstep of a certain man.

The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, `Why would you kill each other, while the Messenger of Allah is still among you?'

So they went to Musa and mentioned the matter to him and Musa said, 

"Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us!" He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish))."

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter.

They found the designated cow with a man, only who owned that cow. He said, `By Allah! I will only sell it for its skin's fill of gold.'

So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, `Who killed you?'

He said, `That man,' and pointed to his nephew.

He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit."

Ibn Jarir reported something similar to that.

Allah knows best.
2:68 They said, "Call upon your Lord for us that He may make plain to us what it is!"

He said, "He says, `Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

2:69 They said, "Call upon your Lord for us to make plain to us its colour."

He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.'"

2:70 They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided."

2:71 He (Musa) said, "He says, `It is a cow neither trained to till the soil nor water the fields, sound, having no blemish in it.'"
They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

The Stubbornness of the Jews regarding the Cow; Allah made the Matter difficult for Them

Allah mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allah made the decisions difficult for them.

Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn Abbas and Ubaydah have said. Instead, they made the matter difficult, and this is why Allah made it even more difficult for them.

Allah tells;

They said, "call upon your Lord for us that He may make plain to us what it is!"

meaning, "What is this cow and what is its description?"

Musa said,

He says, `Verily, it is a cow neither too old nor too young',

meaning, that it is neither old nor below the age of breeding.

This is the opinion of Abu Al-Aliyah, As-Suddi, Mujahid, Ikrimah, Atiyah Al-Awfi, Ata, Al-Khurasani, Wahb bin Munabbih, Ad-Dahhak, Al-Hasan, Qatadah and Ibn Abbas.
but (it is) between the two conditions',

Ad-Dahhak reported that Ibn Abbas said that,

it means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest."

so do what you are commanded."

They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'"

In his Tafsir Al-Awfi reported from Ibn Abbas that, "A deep yellowish white."

As-Suddi said, (pleasing the beholder),

meaning, that it pleases those who see it.

This is also the opinion of Abu Al-Aliyah, Qatadah and Ar-Rabi bin Anas.

Furthermore, Wahb bin Munabbih said,

"If you look at the cow's skin, you will think that the sun's rays radiate through its skin."

The modern version of the Tawrah mentions that the cow in the Ayah was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allah's knows best.

They said, "Call upon your Lord for us to make plain to us what it is.

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Verily, to us all cows are alike,
this means, that since cows are plentiful, then
describe this cow for us further.

And surely, if Allah wills,
and if you further describe it to us,
we will be guided.

He says, `It is a cow neither trained to till the soil nor
water the fields,'
meaning, it is not used in farming, or for watering
purposes. Rather, it is honorable and fair looking.
Abdur-Razzaq said that Ma`mar said that Qatadah said that,
sound, having no blemish in it.''
means, "The cow does not suffer from any
defects."
This is also the opinion of Abu Al-Aliyah and Ar-Rabi.
Mujahid also said that;
the Ayah means the cow is free from defects.
Further, Ata' Al-Khurasani said that;
the Ayah means that its legs and body are free of
physical defects.

They said, "Now you have brought the truth."
So they slaughtered it though they were near to not doing it.

Ad-Dahhak said that Ibn Abbas said that the Ayah means,

"They did not want to slaughter it."

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow.

This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow.

Also, Ubaydah, Mujahid, Wahb bin Munabbih, Abu Al-Aliyah and Abdur-Rahman bin Zayd bin Aslam said,

"The Jews bought the cow with a large amount of money."

There is a difference of opinion over this.
Bringing the murdered Man back to Life

Allah tells;

وَإِذْ قَتَلَتُمْ نَفَساً فَادَأَرَأَتُمْ فِيهَا وَاللَّهُ مُخْرِجُ مَا كَنتُمْ تَكْتُبُونَ (٢٢)

And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were Taktumun.

Al-Bukhari said that, فَادَأَرَأَتُمْ فِيهَا (And disagreed among yourselves as to the crime) means,

"Disputed."

This is also the Tafsir of Mujahid.

Ata' Al-Khurasani and Ad-Dahhak said,

"Disputed about this matter."

Also, Ibn Jurayj said that, فَادَأَرَأَتُمْ فِيهَا (And (remember) when you killed a man and disagreed among yourselves as to the crime) means,

some of them said, "You killed him," while the others said, "No you killed him."

This is also the Tafsir of Abdur-Rahman bin Zayd bin Aslam.

Mujahid said that, واللَّهُ مُخْرِجُ مَا كَنتُمْ تَكْتُبُونَ (But Allah brought forth that which you were Taktumun) means,

"what you were hiding."

Allah said,

فَفَلُّنَا اضْرِبُوهُ بِبَعْضِهَا ... 

So We said: "Strike him (the dead man) with a piece of it (the cow)."

meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)."
We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear for us. Instead, Allah made this matter vague, so this is why we should leave it vague.

Allah's statement,

کُلَّكَ يُحْيِي اللَّهُ الْمَوْتَى

Thus Allah brings the dead to life,

means, "They struck him with it, and he came back to life."

This Ayah demonstrates Allah's ability in bringing the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allah mentioned His bringing the dead back to life in five instances in Surah Al-Baqarah.

First Allah said,

ثُمَّ بَعْثَنَاكُم مِّن بَعْدٍ مَّوتِكُمْ

Then We raised you up after your death. (2:56)

He then mentioned the story about the cow.

Allah also mentioned the story of those who escaped death in their land, while they were numbering in the thousands.

He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died.

All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten.

The proof of Resurrection is also reiterated in Allah's statement,

وَإِنَّ اللَّهَ يَحْيِي الْأَرْضَ الْمُمْتِنَةَ أَحْيَانِهَا وَأَخْرِجُنَّا مِنْهَا حُبُّا فِي نَفْسِهِ

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And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof - and their hands made it not. Will they not then give thanks? (36:33-35)

... وَيَرَيْكُمْ آياتَهُ لَعَلَّكُمْ تَعْقِلُونَ (۷۳)

and shows you His Ayat (proofs, evidences, etc.) so that you may understand.

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah.

وَمَا اللَّهُ بَعَفْلٌ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.
The Harshness of the Jews

Allah criticized the Children of Israel because they witnessed the tremendous signs and the Ayat of Allah, including bringing the dead back to life, yet,

\[\text{ثُمَّ قَسَّطْ قُلوبَكُمْ مِنْ بَعْدِ ذُلِّكَ...}\]

Then after that your hearts were hardened.

So their hearts were like stones that never become soft.

This is why Allah forbade the believers from imitating the Jews when He said,

\[\text{اَلمُّ يَانَ لِلْذِينَ امْتَنِعُوا أَنْ تَحْشَعُ قُلُوبَهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنْ الْحَقِّ وَلَا يَكُونُوا كَالْذِينَ أُوْثَوا الْكِتَابَ مِنْ قِبْلَ فَتَالَ عَلَيْهِمْ الاَمْدُدَ قَسَّطْ قُلُوبَهُمْ وَكَثِيرٌ مِّنْهُمْ فَسَقُوْنَ...}\]

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrah) and the Injil (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened! And many of them were Fasiqun (the rebellious, the disobedient to Allah). (57:16)

In his Tafsir, Al-Awfi said that Ibn Abbas said,

"When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, `Who killed you' He said, `My nephews killed me.' He then died again. His nephews said, after Allah took his life away, `By Allah! We did not kill him' and denied the truth while they knew it.

Allah said,
And became as stones or even worse in hardness."

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they witnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah.

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah,

Muhammad bin Ishaq narrated that Ibn `Abbas said that the Ayah means,

"Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

وَمَا اللَّهُ يَعْفَلُ عَمَّا تَعْمَلُونَ (٢٧)

And Allah is not unaware of what you do."

**Solid Inanimate Objects possess a certain Degree of Awareness**

Some claimed that the Ayat mentioned the stones being humble as a metaphor. However, Ar-Razi, Al-Qurtubi and other Imams said that there is no need for this explanation, because Allah creates this characteristic - humbleness - in stones.

For instance, Allah said,

إِنَّا عَرَضْنَا الْأَمَانَةِ عَلَى السَّمَوَاتِ والأَرْضِ وَالجَبَالِ فَأَبَيْنَ أَن يَحْمُلُنَا وَأَشْقَفْنَ مِنْهَا

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Truly, We did offer **Al-Amanah** (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment). (33:72)

The seven heavens and the earth and all that is therein, glorify Him. (17:44)

And the stars and the trees both prostrate themselves (to Allah). (55:6)

Have they not observed things that Allah has created: (how) their shadows incline. (16:48)

They both said: "We come willingly." (41:11)

Had We sent down this Qur'an on a mountain. (59:21)

And they will say to their skins, "Why do you testify against us" They will say: "Allah has caused us to speak." (41:21)

It is recorded in the **Sahih** that the Prophet said,

This (Mount **Uhud**) is a mount that loves us and that we love.

Similarly, the compassion of the stump of the palm tree for the Prophet as confirmed in authentic narrations.
In *Sahih* Muslim it is recorded that the Prophet said,

إِنِّي لَا أَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلَّمُ عَلَيْ قَبْلَ أَنَّ أَبْعَثَ إِلَيْهِ

I know a stone in Makkah that used to greet me with the *Salam* before I was sent. I recognize this stone now.

He said about the Black Stone that,

إِنَّهُ يُشْهِدُ لَمَنْ أَسْلَمَ بِحَقِّ يَوْمِ الْقِيَامَةِ

On the Day of Resurrection it will testify for those who kiss it.

There are several other texts with this meaning.

The scholars of the Arabic language disagreed over the meaning of Allah's statement,

فَهُوَ كَالحَجْرَةَ أَوْ أَشْدَدْ قَسوَةً (And became as stones or even worse in hardness) after agreeing that `or' here is not being used to reflect doubt.

Some scholars said that `or' here means, `and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allah said,

وَلَا تُطِعُّ مَنْ هُمْ غَافِلُوهُمْ أَوْ كَفُورُوهُ

And obey not a sinner or a disbeliever among them. (76:24)

عَدُّوا أَوْ نَذِرًا

To cut off all excuses or to warn. (77:6)

Some other scholars said that `or' here means, `rather'. Hence, the meaning becomes, `As hard as stones. Rather, harder.' For instance, Allah said,

إِذَا فَرِيقٌ مِّنْهُمْ يُحْشُوْنَ النَّاسَ كَحَشْيَةَ اللَّهِ أَوْ أَشْدَدْ حَشْيَةً

A section of them fear men as they fear Allah or even more. (4:77)
And We sent him to a hundred thousand (people) or even more. (37:147)

and,

And was at a distance of two bows' length or (even) nearer. (53:9)

Some other scholars said that this Ayah means their hearts are only of two types, as hard as stone or harder than stone.

Further, Ibn Jarir commented that this Tafsir means that some of their hearts are as hard as stone and some hearts are harder than stone.

Ibn Jarir said that he favored this last Tafsir, although the others are plausible.

I - Ibn Kathir - say that the last Tafsir is similar to Allah's statement,

Their likeness is as the likeness of one who kindled a fire. (2:17)

and then His statement,

Or like a rainstorm from the sky. (2:19)

It is also similar to Allah's statement,

As for those who disbelieved, their deeds are like a mirage in a desert. (24:39)

and then His statement,
Or (the state of a disbeliever) is like the darkness in a vast deep sea. (24:40)

This then means that some of them are like the first example, and some others are like the second example. Allah knows best.

2:75 Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it.

2:76 And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord."

Have you (Jews) then no understanding!

2:77 Know they (Jews) not that Allah knows what they conceal and what they reveal.
There was little Hope that the Jews Who lived during the Time of the Prophet could have believed

Allah said,

أَفَتَّضَطَّمَعُونَ ...

Do you covet, (O believers),

أَن يَوْمِئْنَّوا لِكُمْ ...

That they will believe in your religion,

meaning, that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards.

Allah said next,

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسَمَّعُونَ كَلَامَ اللَّهِ ثُمَّ يَبْحَرُونَهُ ...

Inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it,

meaning, distort its meaning,

مِنْ بَعْدِ مَا عَلَمُوهُ ...

after they understood it,

They understood well, yet they used to defy the truth,

وَهُمُ يَعْلَمُونَ (٥) ...

knowingly.

being fully aware of their erroneous interpretations and corruption.

This statement is similar to Allah's statement,

فِي مَا نَفْضَيْهِمْ مِّيَاقُهُمْ لَعَنَّهُمْ وَجَعَلْنَا قَلْبَهُمْ قَاسِيَةً يَبْحَرُونَ الْكَلِمَ عَنِ الْمُضَيِّعِ
So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places. (5:13)

Qatadah commented that Allah's statement; 

ثمَّ يُحَرَّفُونَهُ مِن بَعْضِ مَا عَفِلَوْهُ وَهُمْ يُعَفِّفُونَ (Then they used to change it knowingly after they understood it)

"They are the Jews who used to hear Allah's Words and then alter them after they understood and comprehended them."

Also, Mujahid said,

"Those who used to alter it and conceal its truths; they were their scholars."

Also, Ibn Wahb said that Ibn Zayd commented, يَسْمَعُونَ كِلَامَ اللَّهِ ثُمَّ يُحَرَّفُونَ (used to hear the Word of Allah (the Tawrah), then they used to change it),

"They altered the Tawrah that Allah revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allah, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allah said to them,

أَتَامَرُونَ النَّاسَ بِالبِّرَّ وَتَنَسُّوْنَ أَنفَسَكُمُ وَأَنْتُمْ تَتَّلُونَ الكَتِبَ أَفْلَا تَعْظِفُونَ

Enjoin you Al-BIRR (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the Tawrah)! Have you then no sense!" (2:44)
Allah said next,

وَإِذَا لَفَوَا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَّا بَعْضُهُمْ إِلَىٰ بَعْضٍ ...

And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private...

Muhammad bin Ishaq reported that Ibn `Abbas commented, (And when they (Jews) meet those who believe (Muslims), they say, "We believe"),

"They believe that Muhammad is the Messenger of Allah, `But he was only sent for you (Arabs).''"

قالوا أَتَّهَدَّفُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجَّوْكُمْ بِهِ عَندَ رَبِّكُمْ ...

they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."

However, when they meet each other they say, "Do not convey the news about this Prophet to the Arabs, because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you)."

Allah then revealed,

وَإِذَا لَفَوَا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَّا بَعْضُهُمْ إِلَىٰ بَعْضٍ قالُوا أَتَّهَدَّفُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجَّوْكُمْ بِهِ عَندَ رَبِّكُمْ أَفَلا تَعْقِلُونَ

And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."
meaning, "If you admit to them that he is a Prophet, knowing that Allah took the covenant from you to follow him, they will know that Muhammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him."

Al-Hasan Al-Basri said,

"When the Jews met the believers they used to say, `We believe.' When they met each other, some of them would say, `Do not talk to the companions of Muhammad about what Allah has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'"

Have you (Jews) then no understanding!

Allah said,

أَوَلَأَ يَعْلُمُونَ أَنَّ اللَّهَ يَعْلِمُ مَا يَسْرُونَ وَمَا يُعَلَّلُونَ (76)

Know they (Jews) not that Allah knows what they conceal and what they reveal.

Abu Al-Aliyah said about Allah's statement,

"Meaning their secret denial and rejection of Muhammad, although they find his coming recorded in their Book."

This is also the Tafsir of Qatadah.

Al-Hasan commented on، أنَّ اللَّهَ يَعْلِمُ مَا يُسْرُونَ (That Allah knows what they conceal),

"What they concealed refers to when they were alone with each other away from the Companions of Muhammad. Then they would forbid each other from conveying the news that Allah revealed to
them in their Book to the Companions of Muhammad, fearing that the Companions would use this news (about the truth of Muhammad) against them before their Lord."

(And what they reveal) meaning,

when they said to the Companions of Muhammad, (We believe), as Abu Al-Aliyah, Ar-Rabi and Qatadah stated.

2:78 And there are among them (Jews) `Ummyyun (unlettered) people, who know not the Book, but they trust upon Amani (false desires) and they but guess.

Then woe to those who write the book with their own hands and then say, 'This is from Allah,' to purchase with it a little price!

Woe to them for what their hands have written and woe to them for that they earn thereby.

The Meaning of Ummi

Allah said,

And there are among them Ummyyun people,
meaning, among the People of the Book, as Mujahid stated.

Abu Al-Aliyah, Ar-Rabi, Qatadah, Ibrahim An-Nakhai and others said,

**Ummyyun**, is plural for **Ummi**, that is, a person who does not write.

This meaning is clarified by Allah's statement,

لا يَعْلَمُونَ الْكِتَابَ ...

Who know not the Book,

meaning, are they not aware of what is in it.

**Ummi** was one of the descriptions of the Prophet because he was unlettered. For instance, Allah said,

Neither did you (O Muhammad) read any book before it (this Qur'an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. (29:48)

Also, the Prophet said,

إِنَّا أَمَّةٌ أَمِينَةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الْشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا وَهَكَذَا

We are an **Ummi** nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days).

This **Hadith** stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship.

Allah also said,

هوَ الَّذِي بَعَثَ فِي الأَمِيِّينَ رَسُولًا مَّنْهُمُ

He it is Who sent among the **Ummiyyin** ones a Messenger (Muhammad) from among themselves. (62:2)
The Explanation of Amani

Allah's statement,

But they trust upon Amani,

Ad-Dahhak said that Ibn Abbas said that the Ayah means,

"It is just a false statement that they utter with their tongues."

It was also said that;

Amani means `wishes and hopes'.

Mujahid commented,

"Allah described the Ummiyyin as not understanding any of the Book that Allah sent down to Musa, yet they create lies and falsehood."

Therefore, the word Amani mentioned here refers to lying and falsehood.

Allah's statement,

And they but guess, means,

Mujahid said that Allah's statement means,

"They lie."

Qatadah, Abu Al-Aliyah and Ar-Rabi said that it means,

"They have evil false ideas about Allah."

Woe unto Those Criminals among the Jews

Allah said,

فوَيْلَلَّذينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عَنْدِ اللَّهِ لَا يِشْتَرُونَ

به ثُمَّ نَا قَلِيلاً ...
Then **Waylun** (woe) to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price!.

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allah, thriving on unjustly amassing people's property.

`**Waylun** (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language.

Az-Zuhri said that Uhappydullah bin Abdullah narrated that Ibn Abbas said,

"O Muslims! How could you ask the People of the Book about anything, while the Book of Allah (Qur'an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and wrote another book with their own hands.

They then said, `This book is from Allah,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking you about what was revealed to you."

This **Hadith** was also collected by Al-Bukhari.

Al-Hasan Al-Basri said,

"The little amount here means this life and all that it contains."

Allah's statement,

...**فَوَيْلُ لَهُمْ مَمَّا كَتَبْتُ أيْدِيهِمْ وَفَوَيْلُ لَهُمْ مَمَّا يَكْسِبُونَ (٧٩)**

Woe to them for what their hands have written and woe to them for that they earn thereby.
means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired."

Ad-Dahhak said that Ibn Abbas commented, ﷺ (Woe to them),

"Means the torment will be theirs because of the lies that they wrote with their own hands, وَوَالِدَةً ﻟَهُمْ (And woe to them for that they earn thereby), which they unjustly acquired from people, be they commoners or otherwise."

2:80 And they (Jews) say, "The Fire shall not touch us but for a few numbered days."

Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!"

The Jews hope They will only remain in the Fire for a Few Days

Allah says;

وَقَالُوا لَنْ نَثْمَسَنَا النَّارَ إِلَّا أُيُّمًا مَّعْدُودًا

And they (Jews) say, "The Fire shall not touch us but for a few numbered days."
Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!"

Allah mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying, َلَّا أَعْمَلُ عَلَيْكُمْ شَيْئًا مَّنْ أَعْمَلُ عَلَيْكُمْ شَيْئًا مَّنْ أَعْمَلُ عَلَيْكُمْ شَيْئًا مَّنْ أَعْمَلُ عَلَيْكُمْ شَيْئًا M (Say (O Muhammad to them): "Have you taken a covenant from Allah').

Hence, the Ayah proclaims, `if you had a promise from Allah for that, then Allah will never break His promise. However, such promise never existed. Rather, what you say, about Allah, you have no knowledge of and you thus utter a lie about Him.'

Al-Awfi said that Ibn Abbas said about the Ayah, وَقَالُوا لَنَّا (And they (Jews) say, "The Fire shall not touch us but for a few numbered days").

"The Jews said, `The Fire will only touch us for forty days.'"

Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Hafiz Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

When Khyber was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Messenger of Allah ordered, `Assemble before me all the Jews who were here.'

The Jews were summoned and the Prophet said (to them),

`Who is your father?'
They replied, `So-and-so.'

کذبتمْ بِلَّٰهُ أَبُوكُمْ فَلَن

He said, `You have lied; your father is so-and-so.'

They said, `You have uttered the truth.'

هلْ أَنْثَمْ صَادِقِيْ عَنْ شَيْءٍ إِنْ سَأَلُوكُمْ عَنْهُ

He said, `Will you now tell me the truth, if I ask you about something?'

They replied, `Yes, O Abul-Qasim; and if we should tell a lie, you will know our lie as you have about our fathers.'

On that he asked,

مَنْ أَهْلُ النَّارِ

`Who are the people of the (Hell) Fire?'

They said, `We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.'

اخسروا وَاللّهُ لَا تَخْلُفْكُمْ فيهَا أَبْدًا

The Prophet said, `May you be cursed and humiliated in it! By Allah, we shall never replace you in it.'

Then he asked,

هلْ أَنْتُمْ صَادِقِيْ عَنْ شَيْءٍ إِنْ سَأَلُوكُمْ عَنْهُ؟

`Will you tell me the truth if I ask you a question?'

They said, `Yes, O Abul-Qasim.'

He asked,

هلْ جَعَلْتُمْ فِي هَذِهِ الشَّأْنَيْنَ سمًا؟

`Have you poisoned this sheep?'
They said, `Yes.'

He asked,

فَمَا حَمَلَكُمُ عَلَى ذَلِكَ؟

`What made you do so?'

They said, `We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'

Imam Ahmad, Al-Bukhari and An-Nasa'i recorded similarly.

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

Allah says,

بَلِى مَنْ كَسَبَ سَبْيَةَ وَأَحَاطَتْ بِهِ خَطِيَّةَ فَلَا لَيْكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

بَلِى مَنْ كَسَبَ سَبْيَةَ وَأَحَاطَتْ بِهِ خَطِيَّةَ فَلَا لَيْكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (81)

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
Allah says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

Also, Abu Hurayrah, Abu Wa'il, Ata, and Al-Hasan said that, "And his sin has surrounded him" (And his sin has surrounded him) means,

"His Shirk (polytheism) has surrounded him."

Also, Al-Amash reported from Abu Razin that Ar-Rabi bin Khuthaym said, "And his sin has surrounded him," (And his sin has surrounded him), "Whoever dies before repenting from his wrongs."

As-Suddi and Abu Razin said similarly.

Abu Al-Aliyah, Mujahid, Al-Hasan, Qatadah and Ar-Rabi bin Anas said that, it refers to major sins.

All of these statements carry similar meanings, and Allah knows best.

## When Small Sins gather, They bring about Destruction

Here we should mention the Hadith that Imam Ahmad recorded, in which Abdullah bin Mas`ud said that the Messenger of Allah said,

إِيَّاكُمْ وَمَحْقَرَاتُ الدُّنْيَا فَإِذَاً يَجتَمَعُنَّ عَلَى الرِّجْلِ حَتَّى يُهْلِكَنَّهُ

Beware of the belittled sins, because they gather on a person until they destroy him.

He then said that the Messenger of Allah gave them an example,

كَمْتَلِقَ قَوْمٌ نُزِّلَهُمْ بَأَرْضٍ فَلَا إِنَّهَا فَحْصَرَ صَنِيعَ القَوْمِ فَجَعَلَ الْرِّجْلَ يَنْتَلِقُ

فيْحِيِّيُ بِالْغُولِ وَلَهُ الرِّجْلُ يَنْجِيُ بِالْغُولِ، حَتَّى جَمَعْوَ سَوَادًا وَأَنْجَوْا نَارًا فَأَضْتُجُحُوا مَا قَذِفُوا فِيهِا
This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.

Allah says,

وَالذِّينَ أَمْلَأُوا وَعَمِلُوا الصَّالِحَاتِ ...

And those who believe and do righteous good deeds,

meaning, "They believe in Allah and His Messenger and perform the good deeds that conform with the Islamic Law. They shall be among the people of Paradise."

Allah said in a similar statement,

لَيْسَ بِأَمْثَالِكُمْ وَلَا أَمْلٍ أَهْلِ الْكِتَابِ مِنْ يَعْمَلُ سُوءًا يُجْرَ عِنْهُ وَلَا يُحْزَنُهُ بِمَا كَانَ مِنْ دُونِ اللَّهِ وَلَا نَصِيرًا وَمَنْ يَعْمَلُ مِنْ الصَّالِحَاتِ مِنْ ذَكْرٍ أَوْ أُنْثى وَهُوَ مُؤْمِنٌ فَأُولَئِكُ يَدْخِلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَظِيرًا

It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. And whoever does righteous good deeds, male or female, and is a (true) believer (in the Oneness of Allah (Muslim)), such will enter Paradise and not the least injustice, even the size of a Naqira (speck on the back of a date stone), will be done to them. (4:123-124).

Muhammad bin Ishaq reported that Ibn Abbas said that,

وَالذِّينَ أُمِلَّوا وَأُمِلَّوا الصَّالِحَاتُ أَوْلَئِكَ أَصِحَّاءُ الجَنَّةِ هُمُ فِيهَا خَالِدُونَ (82)

And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.
"Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muhammad's religion, shall acquire Paradise for eternity.

Allah stated that the recompense for good or evil works shall remain with its people for eternity."

The Covenant that Allah took from the Children of Israel

Allah says;

وَإِذْ أَخَذَنَا مِيثَاقًا بَنِي إِسْرَائِيلَ لاَ تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَلَدَيْنِ إِحْسَانًا وَذِي الْقَرْبَى وَالْيَتِّيمَى وَالْمَسَكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَعَلَّمُوا الرَّكْوَةَ

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform As-Salah and give Zakah.

Then you slid back, except a few of you, while you are backsliders.
covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allah commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allah created them.

Allah said,

وَمَا أُرْسِلْنَا مِن قَبْلَكَ مِن رَسُولٍ إِلَّاَّ نُوحَىٰ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّاَّ أَنَا فَاعْبَدُونَ

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): 

La ilaha illa Ana (none has the right to be worshipped but I (Allah)), so worship Me (alone and none else). (21:25)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنَّهُ لَا إِلَهَ إِلَّاَّ أَنَا أَنْعُمُ ٍ وَأَجْتَبَبُوا الطَّغْوَتَ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and avoid the Taghut (all false deities). (16:36)

This is the highest and most important right, that is, Allah's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allah usually mentions the rights of the parents along with His rights. For instance, Allah said,

أن أَشْتَكِرَ لِي وَلُوْلَدِكَ إِلَىَّ المَصِيرُ

Give thanks to Me and to your parents. Unto Me is the final destination. (31:14)

Also, Allah said,

وَقَضَى رَبُّكَ أَنَّهُ لَا تَعْبَدُوا إِلَّاَّ إِنَّهُ وَبَالْوَلِدَيْنِ إِحْسَنَا
And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents, (17:23), until,

وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمَسْكِينَ وَأَبِينَ السَّبِيلِ

And give to the kinsman his due and to the Miskin (poor) and to the wayfarer. (17:26)

The Two Sahihs record that Ibn Mas`ud said,

I said, `O Messenger of Allah! What is the best deed?'

He said,

الصَّلَاةُ عَلَى وَقُتْهَا

`Performing the prayer on time.'

I said, 'Then what?' He said,

برُ الوَالِدَيْن

`Being kind to one's parents.'

I said, `Then what?'

He said,

الجِهَادُ فِي سَبِيلِ اللَّهِ

`Jihad in the cause of Allah.'

Allah then said,

... وَالنِّيَنَامَى ...

and to orphans,

meaning, the young who have no fathers to fend for them.

... وَالَّمَسَكِينَ ...

and Al-Masakin (the poor),
plural for **Miskin**, the one who does not find what he needs to spend on himself and his family.

We will discuss these categories when we explain the **Ayah** of Surah **An-Nisa** where Allah said,

وَاعْبَدْنَا اللَّهَ وَلَا تَشْرَكُوا بِهِ شَيْئًا وَبِالْوَلَّدِينِ إِحْسَنًا

Worship Allah and join none with Him (in worship); and do good to parents. (4:36)

Allah's statement,

...وَقُولُوا لِلَّدَاءِ حُسْنًا ...

and speak good to people,

meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil.

Al-Hasan Al-Basri commented on Allah's statement,

`The good saying' means commanding good and forbidding evil, and being patient and forgiving.

The `good words to people', as Allah commanded, also includes every good type of behavior that Allah is pleased with."

Imam Ahmad narrated that Abu Dharr said that the Prophet said,

لا تَحَقَّرِنَّ مِنَ الْمَعْرُوْفِ شَيْئًا وَإِنْ لَمْ تَجِدْ فَالْقَدِّ إِخْوَانَ بَوْجَهٍ مُّنْطَلِقٍ

Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.

This **Hadith** was also collected by Muslim in his **Sahih** and At-Tirmidhi, who graded it **Sahih**.

Allah commands the servants to say good words to people, after He commanded them to be kind to them,
thereby mentioning two categories of manners: good speech and good actions.

He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the Zakah,

وَأَقِيمُوا الصَّلاةَ وَأَثِنُوا الرَّكَاتَ...

and perform As-Salah and give Zakah.

... ثمَّ تَوَلَّيْنَهُمْ إِلَّا قَلِيلًا مَنْكُمْ وَأَنْثُمْ مَعْرِضُونَ (32)

Then you slid back, except a few of you, while you are backsliders.

Allah informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them.

Allah ordered this Ummah similarly in Surah An-Nisa when He said,

وَاعْبُدُوا اللَّهَ وَلَا تُشَارِكُوا به شَيْئًا وَبِالْوَلَّدِينِ إِحْسَانًا وَبَذَا الْقَرْبَى وَالْيَتَمَّى وَالْمَسْكِينَ وَالْجَارِ ذِي الْقَرْبَى وَالْجَارِ الْجَبْنُبَ وَالْوَلِيدَ بِالْجَبْنُبَ وَابْنِ السَّبِيلِ وَمَا مَلَكْتَ أَيْمَنَكُمْ إِنَّ اللَّهَ لَا يُحبُّ مَنْ كَانَ مُحْتَالًا فِحُورًا

Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allah does not like such as are proud and boastful. (4:36).

Of these orders, this Ummah has practiced what no other nation before it has, and all praise is due to Allah.
And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

Then, (this) you ratified and (to this) you bore witness.

And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest!

Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.
And Allah is not unaware of what you do.

أُولَٰئِكَ الَّذِينَ اشْتَرَوْا الحَيَاةَ الدُّنْيَا بِالآخِرَةِ فَلا يُحَفَّفُ عَنْهُمُ العَذَابُ وَلَا هُمْ يُنصَرُونَ

2:86 Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

The Terms of the Covenant and their Breach of It

Allah says;

وَإِذْ أُتْبِعْتُمْ فَخَافْتُمْ لا تَبِيعَنَّ دِمَاءَكُمْ وَلا تَخْرُجُونَ أنفُسَكُمْ مِنْ دِيَارَكُمْ

... And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

Allah criticized the Jews who lived in Al-Madinah during the time of the Messenger of Allah. They used to suffer, because of the armed conflicts between the tribes of Al-Madinah, Aws and Khazraj.

Before Islam, the Aws and Khazraj worshipped idols, and many battles took place between them.

There were three Jewish tribes in Al-Madinah at that time, Banu Qaynuqa and Banu An-Nadir, the allies of the Khazraj, and Banu Qurayzah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them.

The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their
Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawrah.

This is why Allah said, أَفْتُوَّمُهُمْ بِبَيْعَةٍ الْكِتَابِ وَتَكُفُّرُونَ بِبَيْعَةٍ (Then do you believe in a part of the Scripture and reject the rest), (2:85).

Allah said, وَإِذَا أُخْذَتْ نَفْسَكُمْ لَأَتْفَقَّلُوا دِمَاءً كُنْ وَلَا تُخْرِجُوا أَنفُسَكُمْ مِنْ دِيَارَكُمْ ... And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them."

Allah mentioned the word `your own' here, just as He said in another Ayah.

فَثُوبُوا إِلَى بَارِيِّكُمْ فَافَتَقَلَّوا أَنفُسَكُمْ دِيَارَكُمْ عِنْدَ بَارِيِّكُمْ So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator), (2:54),

because the followers of one religion are just like one soul.

Also, the Messenger of Allah said, مَثَلُ الْمُؤْمِنِينَ فِي اաُمَّةٍ وَتَراَجَحْهُمْ وَتَوَاصَلْهُمْ بِمَنْزِلَةِ الْجَسَدِ الواَحِدَ إِذَا أُشْتَتَكَّ مِنْهُ عَضُوٌّ تَدَاعُى لِهَا سَأَيْرُ الْجَسَدِ بِالْحُمَّالِ وَالسَّهْر The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.
Allah's statement,

"...ثَمَّ أَقُرَّرْتُمَّ وَأَنْتُمْ تَشَهُّدُونَ (۱۴۸)

Then, (this) you ratified and (to this) you bore witness.

means, "You testified that you know of the covenant and that you were witnesses to it."

Then Allah says,

"ثَمَّ أَنْتُمْ هُوَالَاء تَقْتُلُونَ أَنفَسَكُمْ وَتَخْرُجُونَ فَرِيقًا مَّنْ دِيَارِهِمُ

تَظَاهَرُونَ عَلَيْهِمْ بالإِثمَّ وَالْغُدُورَانَ وَإِنْ يَأْتِوكُمْ أَسَارِىٰ ثُقَافَاهُمْ وَهُوَ

مَحْرَمٌ عَلِيَّكُمْ إِخْرَاجُهُمْ ...

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you.

Muhammad bin Ishaq bin Yasar reported that Ibn Abbas commented on the Ayah,

"Allah mentioned what they were doing, and that in the Tawrah He had prohibited them from shedding each other's blood, and required them to free their prisoners.

Now they were divided into two camps in Al-Madinah, Banu Qaynuqa, who were the allies of the Khazraj, and An-Nadir and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqa would fight along with the Khazraj, while Banu An-Nadir and Qurayzah would fight along with the Aws.

Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the Tawrah with them, and they knew their rights and dues.

Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about
Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement the Tawrah. Consequently, Banu Qaynuqa would ransom their prisoners who were captured by the Aws, while Banu An-Nadir and Qurayzah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money.

During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allah reminded them of this when He said, 

أَقْتُوْمُونَ بِبَعْضِ الْكِتَابِ وَتَكَفْرُونَ بِبَعْضٍ ..

Then do you believe in a part of the Book and reject the rest!

This Ayah means, ‘Do you ransom them according to the rulings of the Tawrah, yet kill them while the Tawrah forbade you from killing them and from expelling them from their homes. The Tawrah also commanded that you should not aid the polytheists and those who associate with Allah in the worship against your brethren. You do all this to acquire the life of this world.'

I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these Ayat.'

These noble Ayat criticized the Jews for implementing the Tawrah sometimes and defying it at other times, although they believed in the Tawrah and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the Tawrah.

Further, they should not be believed when it comes to the description of the Messenger of Allah, his coming, his expulsion from his land, and his Hijrah, and the rest of the information that the previous Prophets informed them about him, all of which they hid.
The Jews, may they suffer the curse of Allah, hid all of these facts among themselves, and this is why Allah said,

ِفَمَا جَرَاء مِن يَقُولُ ذَلِكَ مَنْ كُنْتُمْ إِلَّا خَزَرَا فِي الْحَيَاةِ الدُّنْيَا...  

Then what is the recompense of those who do so among you, except disgrace in the life of this world,

because they defied Allah’s Law and commandments.

ِوَيَوْمَ الْقِيَامَةِ يُرْكَذُونَ إِلَى أَشْدَّ الْعَذَابِ...  

And on the Day of Resurrection they shall be consigned to the most grievous torment,

as punishment for defying the Book of Allah that they had.

أُوْلَّيْكَ الْذِّينَ اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بَالَآخِرَةِ...  

And Allah is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter,

meaning, they prefer this life to the Hereafter.

Therefore,

ِفَلا يَخْفَفْ عَنْهُمْ الْعَذَابُ...  

Their torment shall not be lightened,

not even for an hour.

وَلَا هُمْ يُنْصَرُونَ (٨٦)  

Nor shall they be helped.

and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.
And indeed, We gave Musa the Book and followed him up with a succession of Messengers.

And We gave `Isa, the son of Maryam, clear signs and supported him with Ruh-il-Qudus.

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant! Some you disbelieved and some you killed.

The Arrogance of the Jews who denied and killed Their Prophets

Allah described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires.

Allah says;

... And indeed, We gave Musa the Book and followed him up with a succession of Messengers.

Allah mentioned that He gave Musa the Book, the Tawrah, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allah sent Messengers and Prophets after Musa who followed his law, as Allah stated,
Verily, We did reveal the Tawrah (to Musa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrah after those Prophets), for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. (5:44)

This is why Allah said here, وَقَفَّيْنَا مِنْ بَعْدِهِ بَالرَّسُولِ (And Qaffayna him with Messengers).

As-Suddi said that Abu Malik said that;

Qaffayna means, "Succeeded",

while others said, "Followed".

Both meanings are plausible, since Allah said,

ثمَّ أَرْسَلْنَا رُسُلَنَا تَثْرَى

Then We sent Our Messengers in succession. (23:44)

...وَآثِبْنَا عِيسَى بْنَ مَرْيَمَ الْبَيْتَاتِ وَأَيْدِنَا بِرُوحِ الْفَهْمِ ...

And We gave `Isa, the son of Maryam, clear signs and supported him with Ruh-il-Qudus.

Thereafter, Allah sent the last Prophet among the Children of Israel, `Isa the son of Mary, who was sent with some laws that differed with some in the Tawrah.

This is why Allah also sent miracles to support `Isa. These included;

- bringing the dead back to life,
• forming the shape of birds from clay and blowing into them, after which they became living birds by Allah's leave,

• healing the sick and foretelling the Unseen, as Ibn Abbas stated.

• Allah also aided him with Ruh Al-Qudus, and that refers to Jibril.

All of these signs testified to the truthfulness of `Isa and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Tawrah, as Allah said about `Isa,

وَلَأَحْلَلْ لَكُمْ بَعْضَ الَّذِي حَرَّمَ عَلَيْكُمْ وَجَنَّتَكُمْ بَأْيَةً مِّنْ رَبِّكُمْ

And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. (3:50)

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them.

All of this occurred because the Prophets used to command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the Tawrah that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them.

Allah said,

أَفْكُلُّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تُهْوَى أَنفُسُكُمْ أَسْتَكْبِرُنَّمُ... 

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant!

Jibril is Ruh Al-Qudus

The proof that Jibril is the Ruh Al-Qudus is the statement of Ibn Mas`ud in explanation of this Ayah.
This is also the view of Ibn Abbas, Muhammad bin Ka`b, Ismail bin Khalid, As-Suddi, Ar-Rabi bin Anas, Atiyah Al-`Awfi and Qatadah.

Additionally, Allah said,

نَزَّلَ بِهِ الرُّوحُ الآمِينُ

على قلبيك لتكون من المُذّرينَ

Which the trustworthy Ruh (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners. (26:193-194)

Al-Bukhari recorded Aishah saying that;

the Messenger of Allah erected a Minbar in the Masjid on which Hasan bin Thabit (the renowned poet) used to defend the Messenger of Allah (with his poems).

The Messenger of Allah said,

اللهُمَّ أَيْذَآ حَمَّسْنَا بِرُوحِ الْقُدْسِ كَمَا نَافَجْ عَنْ نَبِيِّكَ

O Allah! Aid Hasan with Ruh Al-Qudus, for he defended Your Prophet.

Abu Dawud recorded this Hadith in his Sunan as did At-Tirmidhi who graded it Hasan Sahih.

Further, Ibn Hibban recorded in his Sahih that Ibn Mas`ud said that the Prophet said,

إِنَّ رُوحَ الْقُدْسِ نَفَتَ فِي رُوُعِي أَنَا لَنْ تَمُوتَ نَفَسًا حَتَّى تَسْتَكْلِمَ رَزْقُهَا وَأَجْلَهَا، فَاتَّقُوا اللهَ وَأَجْمَلُوا فِي الْطَّلْبِ

Ruh Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have Taqwa of Allah and seek your sustenance in the most suitable way.

The Jews tried to kill the Prophet

Allah said,

... فَقُمُوا كَدِينْكُمْ وَقُمُوا تَقْلُلُونَ (77)
Some you disbelieved and some you kill.

Az-Zamakhshari commented on Allah's statement,

"Allah did not say `killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic."

During the illness that preceded his death, the Prophet said,

ما زالت أكلت خيبر ثعالذني، فهذا أوان انقطع أبهري

I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khyber, until now, when it is the time that the aorta will be cut off (meaning when death is near).

This Hadith was collected by Al-Bukhari and others

2:88 And they say, "Our hearts are Ghulf."

و قالوا قلوبنا غلف

Nay, Allah has cursed them for their disbelief, so little is that which they believe.

Allah says;

و قالوا قلوبنا غلف...

And they say, "Our hearts are Ghulf."

Muhammad bin Ishaq reported that Ibn Abbas said that it, 

means, "Our hearts are screened."
Mujahid also said that it means,

"They are covered."

Ikrimah said,

"There is a stamp on them."

Abu Al-Aliyah said,

"They do not comprehend."

Mujahid and Qatadah said that;

Ibn Abbas read the Ayah in a way that means,

"Our hearts contain every type of knowledge and do not need the knowledge that you (O Muhammad) have."

This is the opinion of Ata and Ibn Abbas.

... بل لَّعْنَهُمُ اللَّهُ بَكْفَرْهُمُ ...

Nay, Allah has cursed them for their disbelief,

meaning, "Allah expelled them and deprived them of every type of righteousness."

... فَقَلَلْلَّهُ مَا يُؤْمِنُونَ (88)

So little is that which they believe.

Qatadah said that the Ayah means,

"Only a few of them believe."

Allah's statement, وَقَالُوا قَلُوبَنَا غَلَفَتَ (And they say, "Our hearts are Ghulf.") is similar to His statement,

وَقَالُوا قَلُوبَنَا فِى أَكْنَىٰ مِمَّا تَدْعُونَا إِلَيْهِ

And they say: "Our hearts are under coverings (screened) from that to which you invite us. (41:5).
This is why Allah said here, 

ٍلاَّ يُؤْمِنُونَ (Nay, Allah has cursed them for their disbelief, so little is that which they believe),

meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allah said in Surah An-Nisa,

وَقُولُواْ قَلْوُبًا عَلَىٰ بُلُوطٍ اللَّهُ عَلَيْهِ بَكْفَرُوهُمْ فَلاَ يُؤْمِنُونَ إِلَّا قَلِيلًا

And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say) - nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little. (4:155)

There is a difference of opinion regarding the meaning of Allah's statement, 

فَقْلِيَ لَهُمْ مَا يُؤْمِنُونَ (So little is that which they believe.) and His statement, 

فَلاَ يُؤْمِنُونَ إِلَّا قَلِيلًا (So they believe not except a few), (4:155).

Some scholars said that;

- the Ayat indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allah's reward and punishment that Musa foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muhammad brought them.

Some scholars said that;

- the Jews did not actually believe in anything and that Allah said, 

فَقْلِيَ لَهُمْ مَا يُؤْمِنُونَ (So little is that which they believe), meaning, they do not believe.

This meaning is similar to the Arabic expression, "Hardly have I seen anything like this,"

meaning, "I have never seen anything like this."
2:89 And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah) and the Injil (Gospel), although aforetime they had invoked Allah (for the coming of Muhammad) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it.

So let the curse of Allah be on the disbelievers.

The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent.

Allah said,

وُلَمَا جَآهُمْ... 

And when there came to them, meaning, the Jews,

... كَتَابٌ مَّنْ عَنْدَ الَّلِّهِ... 

a Book from Allah, meaning, the Qur'an that Allah sent down to Muhammad.

... مُصَدَّقٌ لَّمَآ مَعَهُمْ...

confirming what is with them, meaning, the Tawrah.
Further, Allah said,

... وَكَانُوا مِن قَبْلِ يَسْتَفْتَحُونَ عَلَى الَّذِينَ كَفَرُوا ...

although aforetime they had invoked Allah (for coming of Muhammad) in order to gain victory over those who disbelieved),

meaning, before this Messenger came to them, they used to ask Allah to aid them by his arrival, against their polytheistic enemies in war. They used to say to the polytheists, "A Prophet shall be sent just before the end of this world and we, along with him, shall exterminate you, just as the nations of `Ad and Iram were exterminated."

Also, Muhammad bin Ishaq narrated that Ibn Abbas said,

"The Jews used to invoke Allah (for the coming of Muhammad) in order to gain victory over the Aws and Khazraj, before the Prophet was sent. When Allah sent him to the Arabs, they rejected him and denied what they used to say about him.

Hence, Mu`adh bin Jabal and Bishr bin Al-Bara bin Ma`rur, from Bani Salamah, said to them, `O Jews! Fear Allah and embrace Islam. You used to invoke Allah for the coming of Muhammad when we were still disbelievers and you used to tell us that he would come and describe him to us.'

Salam bin Mushkim from Bani An-Nadir replied, `He did not bring anything that we recognize. He is not the Prophet we told you about.'

Allah then revealed this Ayah about their statement,

وَلَمَّا جَاءَهُمْ كُتَابٌ مِّنِّ عَنْدِ اللَّهِ مُصَدَّقٌ لَّمَّا مَعَهُمْ (And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah) and the Injil (Gospel))."

Abu Al-Aliyah said,

"The Jews used to ask Allah to send Muhammad so that they would gain victory over the Arab
disbelievers. They used to say, 'O Allah! Send the Prophet that we read about - in the Tawrah - so that we can torment and kill the disbelievers alongside him.'

When Allah sent Muhammad and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allah.

Hence, Allah said,

\[
\text{بَنُسَمَّا اشتَرَوْاْ بِهِ أَنْفُسَهُمْ أَن يَكْفُرُواْ بِمَا أَنْزَلَ اللَّهَ بَعْيَا \\
أَن يَنْزُلَ اللَّهُ مِن فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عَبْدِهِ}
\]

(89)

Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers.'

2:90 How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His grace unto whom He wills of His servants.

So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

Allah said,

\[
\text{بَنُسَمَّا اشتَرَوْاْ بِهِ أَنْفُسَهُمْ أَن يَكْفُرُواْ بِمَا أَنْزَلَ اللَّهَ بَعْيَا ...}
\]

How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an),
Mujahid said that the Ayah, بِنَسْمَاء اشْتَرُوْا بِهِ أنفِسْهُمْ (How bad is that for which they have sold their own selves), means

"The Jews sold the truth for falsehood and hid the truth about Muhammad."

As-Suddi said that the Ayah, بِنَسْمَاء اشْتَرُوْا بِهِ أنفِسْهُمْ (How bad is that for which they have sold their own selves) means,

"The Jews sold themselves."

meaning, what is worse is what they chose for themselves by disbelieving in what Allah revealed to Muhammad instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,

... أن يُنْزَلُ اللَّهُ مِن فضْلِهِ عَلَى مَن يَشَاء مِنْ عِبَادِهِ... 

grudging that Allah should reveal of His grace unto whom He wills of His servants."

There is no envy worse than this. Therefore,

... فَبَأَوْا بِغَضَبٍ عَلَى غَضَبٍ...

So they have drawn on themselves wrath upon wrath.

Ibn Abbas commented on this Ayah,

"Allah became angry with them because they ignored some of the Tawrah and disbelieved in the Prophet that He sent to them."  

I (Ibn Kathir) say that;

the meaning of, بَأَوْا (And they drew on themselves) is that they deserved and acquired multiplied anger.

Also, Abu Al-Aliyah said,

"Allah became angry with them, because of their disbelief in the Injil and `Isa and He became
angry with them again, because they disbelieved in Muhammad and the Qur'an."

Similar was said by Ikrimah and Qatadah.

Allah said,

وَلَلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٦٠)...

And for the disbelievers, there is disgracing torment.

Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace and humiliation in this world and the Hereafter.

Similarly, Allah said,

ٌوَنَّمَثَّلْتُمُّمَّلْسِيٍّ عَنْ عَيْبَتَكُمْ بِجَهَمَّ مُّهْيِنَّ

Verily, those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness) they will surely enter Hell in humiliation!" (40:60),

meaning, "Disgraced, degraded and humiliated."

Imam Ahmad narrated that Amr bin Shu`ayb said that his father said that his grandfather said that the Prophet said,

يُحْسَرُ المُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمِنَّ الدُّرَّ فِي صُوْرَ النَّاسِ، يُعْلُوُهُمُّ كُلُّ شَيْءٍ مِّنَ الصَّغَارِ حَتَّى يُدْخِلُونَ صَيْعَانًا فِي جَهَنَّمَ يُقَالُ لَهُ. بُوَّلُسُ تَعْلُوُهُمُّ نَارُ الأَثَرَاءِ يُسْقُونَ مِنْ طَيْنَةِ الخَبَلِ عُصُارَةٌ أَهْلَ النَّارِ

The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in Jahannam called `Bawlas' where the fire will surround them from above. They shall drink from the puss of the people of the Fire.
2:91 And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us."

And they disbelieve in that which came after it, while it is the truth confirming what is with them.

Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers!"

And although The Jews denied the Truth, They claimed to be Believers!

Allah said,

And when it is said to them, meaning, the Jews and the People of the Book,

Believe in what Allah has sent down,
to Muhammad, believe in and follow him.

... قالوا نؤمن بما أنزل علينا ...

They say, "We believe in what was sent down to us."

meaning, it is enough for us to believe in what

... ويكفرون بما وراءه ...

was revealed to us in the **Tawrah** and the **Injil**, and this is the path that we choose.

And they disbelieve in that which came after it.

... وَهوَ الحَقُّ مُصادقًا لَمَّا مَعَهُم ...

while it is the truth confirming what is with them.

meaning, while knowing that what was revealed to Muhammad.

الحق مصدق لما معهم (it is the truth confirming what is with them),

This means that since what was sent to Muhammad conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them.

Similarly, Allah said,

الذين آتينهم الكتب يعفونه كما يعفون أبناؤهم

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons.

(2:146)

Allah said next,

... فلَقِلْ لَم تقتلُونَ أنيباؤ الله من قبل إن كنتم مؤمنين (91)

"Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers!"
This means, "If your claim that you believe in what was revealed to you is true, then why did you kill the Prophets who came to you affirming the Tawrah's Law, although you knew they were true Prophets! You killed them simply out of transgression, stubbornness and injustice with Allah's Messengers. Therefore, you only follow your lusts, opinions and desires."

Similarly, Allah said,

آَفْكَلْمَا جَاءَكُمْ رَسُولٌ يَمَا لاَّ تَهْوَى أَنفَسَكُمْ إِلَّاً ثَبَرْتُمْ فَقَرِيَّا كَذَّبْتُمْ وَقَرِيَّا تَقْتُلُونَ

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant! Some you disbelieved and some you killed. (2:87)

Also, As-Suddi said,

"In this Ayah, Allah chastised the People of the Book, قُلْ فَلَمْ تَقْتَلُونَ أَنْبِيَاءِ اللَّهِ مِنْ قَبْلِ إِنَّكُمْ مُؤْمِنِينَ (Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers.''")

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيَانَاتِ..."

And indeed Musa came to you with clear proofs,

meaning, with clear signs and clear proofs that he was the Messenger of Allah and that there is no deity worthy of worship except Allah.

The clear signs -or miracles- mentioned here are;

- the flood,
- the locusts,
- the lice,
- the frogs,
- the blood,
- the staff and
- the hand.
Musa's miracles also include;

- parting the sea,
- shading the Jews with clouds,
- the manna and quails,
- the gushing stone, etc.

yet you worshipped the calf,

meaning, as a deity instead of Allah, during the time of Musa.

Allah's statement,

after he left,

after Musa went to Mount Tur to speak to Allah.

Similarly, Allah said,

And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing).

(7:148)

and you were Zalimun.

meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allah.

Similarly, Allah said,

And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers." (7:149)
And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)."

They said, "We have heard and disobeyed."

And their hearts absorbed (the worship of) the calf because of their disbelief.

Say: "Worst indeed is that which your faith enjoins on you if you are believers."

The Jews rebel after Allah took Their Covenant and raised the Mountain above Their Heads

Allah says;

And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)."

Allah reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount Tur above them so that they
would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards.

They said, "We have heard and disobeyed."

We have mentioned the Tafsir of this subject before.

And their hearts absorbed (the worship of) the calf, Abdur-Razzaq said that Ma`mar narrated that Qatadah said that it, means, "They absorbed its love, until its love resided in their hearts."

This is also the opinion of Abu Al-Aliyah and Ar-Rabi bin Anas.

Allah's statement,

Say: "Worst indeed is that which your faith enjoins on you if you are believers."

means, "Worse yet is the manner in which you behaved in the past and even now, disbelieving in Allah's Ayat and defying the Prophets. You also disbelieved in Muhammad, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allah's covenant, disbelieving in Allah's Ayat and worshipping the calf instead of Allah"
Calling the Jews to invoke Allah to destroy the Unjust Party

Muhammad bin Ishaq narrated that Ibn Abbas said,

"Allah said to His Prophet,
Say to (them): "If the home of the Hereafter with Allah is indeed for you especially and not for others, of mankind, then long for death if you are truthful."

meaning, `Invoke Allah to bring death to the lying camp among the two (Muslims and Jews).'

The Jews declined this offer by the Messenger of Allah."

But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the Zalimin (polytheists and wrongdoers).

meaning, "Since they know that they recognize you, and yet disbelieve in you."

Had they wished death that day, no Jew would have remained alive on the face of the earth.

Moreover, Ad-Dahhak said that Ibn Abbas said that, فَتَمَّنُواَ الموت (Then long for death), means,

"Invoke (Allah) for death."

Also, Abdur-Razzaq narrated that Ikrimah said that Ibn Abbas commented, فَتَمَّنُواَ الموتِ إن كُنتُم صادقين (Then long for death if you are truthful),

"Had the Jews invoked Allah for death, they would have perished."

Also, Ibn Abi Hatim recorded Sa`id bin Jubayr saying that Ibn Abbas said,

"Had the Jews asked for death, one of them would have choked on his own saliva."

These statements have authentic chains of narration up to Ibn Abbas.
Further, Ibn Jarir said in his Tafsir,

"We were told that the Prophet said,


لَوْ أَنَّ الْيَهُودَ تَمْتَؤُوا الْمَوْتَ لِمَاتُوا وَلَرَأُوا مَقَاعِدَهُمْ مِنَ النَّارَ،
ٍوَلَوْ خَرَجَ الْذِّينَ يَبْلَهُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم
لَرَجَعُوا لَا يُجَدُّونَ أَهَلًا وَلَا مَالًا

Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allah's Messenger would have found no families or property had they returned to their homes."

Similar to this Ayah is Allah's statement in Surah Al-Jumuah,

قلْ بَلَّآ أَلْهَاءُ الْذِّينَ هَادُوا إِنْ رَعَمْتُمْ أَنَّكُمْ أُولَٰئِكَ الْبَشَرُونَ مِنْ دُونِ النَّاسِ
قَتَمْتُوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ
وَلَا يَتَمْتَنُونَ أَبَداً بِمَا قَدَمْتُ أُيُّدُهُمْ وَاللَّهُ عَلَيْهِ الْظَلَمَيْنَ
قلْ إِنَّ الْمَوْتَ الَّذِي تَقُوَّرُونَ مِنْهُ إِنَّهُ مُلْقَيْكُمْ ثُمَّ تُرْدُونَ إِلَى عَالِمِ
الْغَيْبِ وَالشَّهَيدَةِ قَبْيَبْكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

(Say (O Muhammad): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful. "But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the Zalimin.

Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah) the Knower of the unseen and the seen, and He will tell you what you used to do."

(62:6-8)

So they claimed that they are Allah's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise."
Therefore, they were called to invoke Allah to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allah called a delegation of Najran's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance.

Allah said,

قُمْنَ حَاجِجْنَ فِيهِ مَنْ بَعْدَ مَا جَاهَكَ مِنَ الْعَلَمِ فَقُلُواْ نَذَّعُ أَبَنَائِنَا وَأَبْنَائِكُمْ وَيَسَاءَنَا وَيَسَاءَنَّكُمْ وَأَنْفَسَنَا وَأَنْفَسَكُمْ ثُمَّ نَبَتَهْلَ فَنَجَّعَلَ لَعْنَتَ اللَّهِ عَلَى الْكَذِّبِينَ

Then whoever disputes with you concerning him (`Isa) after (all this) knowledge that has come to you (i.e. `Isa) being a servant of Allah, and having no share in divinity), say (O Muhammad): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie." (3:61)

When the Christians heard this challenge, some of them said to each other, "By Allah! If you do such with this Prophet, none of you will have an eye that blinks."

This is when they resorted to peace and gave the Jizyah (tax) in disgrace. The Prophet accepted the Jizyah from them and sent Abu Ubaydah bin Al-Jarrah with them as a trustee.

Similar to this meaning is Allah’s command to His Prophet to proclaim to the polytheists:

قُلْ مَنْ كَانَ فِي الضَّلَّالِ فَلَيْمَدْدُ لَهُ الرَّحْمَنُ مَدًا

Say (O Muhammad ) whoever is in error, the Most Gracious (Allah) will prolong him (in it). (19:75)
meaning, "Whoever among us has deviated, may Allah increase and prolong his deviation."

We will mention this subject later, Allah willing.

The **Mubahalah** (invocation to Allah to destroy the liars) was called a `wish' here, because every just person wishes that Allah destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to.

Also, the **Mubahalah** involves invoking Allah for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

**Disbelievers wish They could live longer**

This is why Allah said next,

وَلَن يَثْمَنُواْ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظُّلُمَاتِ

وَلَتَتَجَهَّلُهُمُّ أَحَرَّصَ النَّاسَ عَلَى حَيَاةٍ...

But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the **Zalim**. And verily, you will find them (the Jews) the greediest of mankind for life.

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allah is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

وَمِنَ الَّذِينَ أَشَرَّكُوا بِهِ يُودُودُ أَحَدُهُمْ لَوْ يُعَمِّرْ أَفَضْلًا سَنَّةٍ...

and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years.
But the grant of such life will not save him even a little from (due) punishment.

Muhammad bin Ishaq narrated that Ibn Abbas commented,

"Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth."

Also, Abdur-Rahman bin Zayd bin Aslam said,

"The Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblis - Satan - long life did not benefit him, due to being a disbeliever."

And Allah is Seer of what they do.

meaning, "Allah knows what His servants are doing, whether good or evil, and will compensate each of them accordingly."

2:97 Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers.
The Jews are the Enemies of Jibril

Allah said,

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibril and Mika'il, then verily, Allah is an enemy to the disbelievers."

2:98

Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers.

Imam Abu Jafar bin Jarir At-Tabari said,

"The scholars of Tafsir agree that this Ayah (2:97-98) was revealed in response to the Jews who claimed that Jibril (Gabriel) is an enemy of the Jews and that Mikhail (Michael) is their friend."

Al-Bukhari said,

"Allah said, مَنْ كَانَ عَدُوًا لِجِبْرِيلَ (Whoever is an enemy of Jibril (let him die in his fury))."

Ikrimah said,

"Jibr, Mik and Israf all mean, worshipper, while il means, Allah."

Anas bin Malik said,

"When Abdullah bin Salam heard of the arrival of the Prophet in Al-Madinah, he was working on his land. He came to the Prophet and said, 'I am
going to ask you about three things which nobody knows except a Prophet.

- What will be the first portent of the Hour?
- What will be the first meal taken by the people of Paradise?
- Why does a child resemble its father, and why does it resemble its maternal uncle?'

Allah's Messenger said, (Jibril has just told me the answers).

Abdullah said, `He (i.e. Jibril), among all the angels, is the enemy of the Jews.'

Allah's Messenger recited the Ayah، قل من كان عدوًا لجبريل فإن إبنته نزلت على قلبه (Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart).

Allah's Messenger then said,

- The first portent of the Hour will be a fire that will bring together the people from the east to the west;
- the first meal of the people of Paradise will be the caudate lobe of the liver of fish.
- As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.

On that Abdullah bin Salam said, `I testify that there is no deity worthy of worship except Allah and you are the Messenger of Allah.'

Abdullah bin Salam further said, `O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they will tell a lie about me.'
The Jews came to Allah's Messenger, and Abdullah went inside the house. Allah's Messenger asked (the Jews), `What kind of man is Abdullah bin Salam?'

They replied, `He is the best among us, the son of the best among us, our master and the son of our master.'

Allah's Messenger said, What do you think if he would embrace Islam?

The Jews said, `May Allah save him from it.'

Then Abdullah bin Salam came out in front of them saying, `I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.'

Thereupon they said, `He is the evilest among us, and the son of the evilest among us.' And they continued talking badly about him.

Ibn Salam said, `This is what I feared, O Messenger of Allah!''

Only Al-Bukhari recorded this Hadith with this chain of narration.

Al-Bukhari and Muslim recorded this Hadith from Anas using another chain of narration.

Some people say that;

`il' means worshipper while whatever word that is added to it becomes Allah's Name, because `il' is a constant in such conjunction.

This is similar to the names Abdullah, Abdur-Rahman, Abdul-Malik, Abdul-Quddus, Abdul-Salam, Abdul-Kafi, Abdul-Jalil, and so forth.

Hence, `Abd' is constant in these compound names, while the remainder differs from name to name.
This is the same case with Jibril, Mikhail, Azra'il, Israfil, and so forth.

Allah knows best.

Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allah commanded,

قُلْ ...

Say (O Muhammad):

... من كان عدوًا لِجَبَرِيلَ فَإِنَّهُ نُزِّلَهُ عَلَى قُلُوبِكَ بِذِلَّةِ اللَّهِ ...

Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission,

meaning, whoever becomes an enemy of Jibril, let him know that he is Ruh Al-Qudus who brought down the Glorious Dhikr (Qur'an) to your heart from Allah by His leave. Hence, he is a messenger from Allah. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies.

Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers.

Similarly, Allah said,

إِنَّ الْجَهَّالِينَ يَكْفُرُونَ بِاللهِ وَرُسُلِهِ وَيَرْيِدُونَ أَن يُعْفَرُوا بِبَيْنِ اللَّهِ وَرُسُلِهِ وَيُقِيلُونَ نُؤْمِنُ بِبَعْضٍ وَيَكْفُرُونَ بِبَعْضٍ

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying,
"We believe in some but reject others."  
(4:150)

Allah decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same with those who take Jibril as an enemy, because Jibril did not choose missions on his own, but by the command of his Lord,

وَمَا نَتَنَزَّلُ إِلَّا بَأَمْرٍ رَبِّكَ

And we (angels) descend not except by the command of your Lord. (19: 64)

And truly, this (the Qur'an) is a revelation from the Lord of all that exists. Which the trustworthy Ruh (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners. (26:192-194).

Al-Bukhari reported that Abu Hurayrah said that the Messenger of Allah said,

مَنْ عَادَى لِي وَلِيًا فَقِدَ بَارَزَنِي بَالحَرَّابَ

Allah said, `Whoever takes a friend of Mine as an enemy, will have started a war with Me.

Therefore, Allah became angry with those who took Jibril as an enemy. Allah said, مَنْ كَانَ عَدُوًا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بَيَّنَ اللَّهُ مَعْذَرًا لَمَّا بَيَّنَّ يَدَيْهِ (Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission,
confirming what came before it) meaning, the previous Books,

(and guidance and glad tidings for the believers) meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers.

Similarly, Allah said,

قل هُو لِلذين آمنوا هدى وشفاء

Say: "It is for those who believe a guide and a healing." (41:44)

and,

وَنَزِلَ مِنَ الفَرْعَانِ مَا هُوَ شفاء ورحمة للمؤمنين

And We send down of the Qur'an that which is a healing and a mercy to those who believe. (17:82)

Allah then said,

من كان عدوًا لله وملاكتكما ورسليه ...

Whoever is an enemy to Allah, His Angels, His Messengers,

Allah stated that whoever takes Him, His angels and messengers as enemies, then...Allah's messengers include angels and men, for Allah said,

الله يصنفَ من الملكة رسلا ومن الناس

Allah chooses Messengers from angels and from men. (22:75)

Allah said,

وَجِبْريلَ وَمِيْكَالَ ... 

Jibril (Gabriel) and Mikhail (Michael).
Allah mentioned Jibril and Mikhail specifically - although they are included among the angels who were messengers - only because this Ayah was meant to support Jibril the emissary between Allah and His Prophets.

Allah also mentioned Mikhail here, because the Jews claimed that Jibril was their enemy and Mikhail was their friend.

Allah informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allah.

We should state here that Mikhail sometimes descended to some of Allah's Prophets, although to a lesser extent than Jibril, because this was primarily Jibril's task, and Israfil is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment.

It is recorded in the Sahih that whenever the Messenger of Allah would wake up at night, he would supplicate,

O Allah, Lord of Jibril, Mikhail and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.

Allah's statement,

... فإنَّ الله عَذَبَ الْكَافِرِينَ (98)

then verily, Allah is an enemy to the disbelievers.

informed the disbelievers that whoever takes a friend of Allah as an enemy, then he has taken
Allah as an enemy, and whoever treats Allah as an enemy, then he shall be Allah's enemy.

Indeed, whoever is an enemy of Allah then he will lose in this life and the Hereafter, as stated earlier;

من عادى لي وليًا فقد أذنت به بالمحاربة

Whoever takes a friend of Mine as an enemy, I shall wage war on him.

2:99 And indeed We have sent down to you manifest Ayat and none disbelieve in them but Fasiqun (those who rebel against Allah's command).

أوكلمأ عهذوا عهداً نبذه فريق منهم

2:100 Is it not (the case) that every time they make a covenant, some party among them throw it aside!

بَلْ أُكْتَرَهُمْ لَا يُؤْمِنُونَ

Nay! (the truth is:) most of them believe not.

وَلَمَّا جَاءَهُمْ رَسُولُ مَنْ عَنْدِ اللَّهِ مُصَدِّقٌ لَّمَأْ مَعَهُمْ نَبَأَ فَريقٌ مَّنَ الَّذِينَ أُولِي الْكِتَابُ كَتبَ اللَّهُ وَرَأَءَ ظُهُورُهُمْ كَانَتْ نَفْسَهُمْ لَا يَعْلَمُونَ

2:101 And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!
They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Suleiman (Solomon).

Suleiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut,

but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)."

And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's leave.

And they learn that which harms them and profits them not.

And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.
2:103 And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

**Proofs of Muhammad's Prophethood**

Allah says;

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيَانٍ وَمَا يُكْفِرُ بِهَا إِلَّا الْفَاسِقُونَ (۹۹)

And indeed We have sent down to you manifest Ayat and none disbelieve in them but Fasiqun (those who rebel against Allah's command).

Imam Abu Jafar bin Jarir said that Allah's statement, وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيَانٍ (And indeed We have sent down to you manifest Ayat) means,

"We have sent to you, O Muhammad, clear signs that testify to your prophethood."

These Ayat are contained in the Book of Allah (Qur'an) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations.

The Book of Allah also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the Tawrah. Since Allah mentioned all of this in His Book revealed to His Prophet Muhammad, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression.

Further human instinct testifies to the truth that Muhammad was sent with and the clear signs that he brought which he did not learn or acquire from mankind.
Ad-Dahhak said that Ibn Abbas said that, 

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بِيَتَّابٍ (And indeed We have sent down to you manifest Ayat) means,

"You recite and convey this Book to them day and night, although you are an Ummi (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allah stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew."

The Jews break Their Covenants

When the Messenger of Allah was sent and Allah reminded the Jews of the covenant that they had with Him, especially concerning Muhammad, Malik bin As-Sayf said,

"By Allah! Allah never made a covenant with us about Muhammad, nor did He take a pledge from us at all."

Allah then revealed,

أَوْلَئِكِمَا عَاهَدُوا عَهْدًا تَبَذَّلَ فِرْقٌ مِّنْهُمْ ... 

Is it not (the case) that every time they make a covenant, some party among them throw it aside.

نَّ… بَلْ أُكْثَرُهُمْ لاَ يُؤْمِنُونَ (١٠٥) ... 

Nay! (the truth is: most of them believe not!

Al-Hasan Al-Basri said that Allah's statement means,

"There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow."

The Jews abandoned the Book of Allah and practiced Magic

Allah tells,

وَلَمَّا جَاءَهُمْ رَسُولٌ مَّنْ عَندَ اللهِ مُصَدِّقٍ لَّمَا مَعَهُمْ نَبِيٌّ فِرْقٌ مِّنْ الَّذينَ أُوْلَى الْكِتَابَ كَتَابَ اللَّهِ وَزَرَاءٌ ظُهُورِهِمْ كَانُوا لَا يَلْعَمُونَ (١٠٦) 

And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them, a
party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

As-Suddi commented on, وَلَمْ يَجِهْهُمْ رَسُولُ ۖ مَنْ عَندَ اللَّهِ مُصْنِقٕ لَّمَّا مَعَهُمْ (And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them),

"When Muhammad came to them, they wanted to contradict and dispute with him using the Tawrah. However, the Tawrah and the Qur'an affirmed each other. So the Jews gave up on using the Torah, and took to the Book of Asaf, and the magic of Harut and Marut, which indeed did not conform to the Qur'an.

Hence Allah's statement, كَانُوهُمْ لَا يَعْلَمُونَ (As if they did not know!)."

Also, Qatadah said that Allah's statement, كَانُوهُمْ لَا يَعْلَمُونَ (As if they did not know!) means,

"They knew the truth but abandoned it, hid it and denied the fact that they even had it."

**Magic existed before Suleiman (Solomon)**

Allah tells;

وَاتَبَعُوْاَ مَا تَتَلَّوَّا الشَّيَاهَاتُينَ عَلَى مَلِكِ سَلِيمَانَ وَمَا كَفَرَ سَلِيمَانَ وَلَكِنَّ الشَّيَاهَاتُينَ كَفَرُوْا بِعَلْمُونَ النَّاسِ السَّحَرُ ... (They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Suleiman) means,

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Suleiman (Solomon). Suleiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic,

As-Suddi said that Allah's statement, وَاتَبَعُوْاَ مَا تَتَلَّوَّا الشَّيَاهَاتُينَ (They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Suleiman) means,

"`During the time of Prophet Suleiman.'

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Beforehand, the devils used to ascend to heaven and
eavesdrop on the conversations of the angels about what
will occur on the earth regarding death, other incidents
or unseen matters.

They would convey this news to the soothsayers, and the
soothsayers would in turn convey the news to the
people. The people would believe what the soothsayers
told them as being true.

When the soothsayers trusted the devils, the devils
started to lie to them and added other words to the true
news that they heard, to the extent of adding seventy
false words to each true word. The people recorded
these words in some books. Soon after, the Children of
Israel said that the Jinns know matters of the Unseen.

When Solomon was sent as a Prophet, he collected these
books in a box and buried it under his throne; any devil
that dared get near the box was burned.

Solomon said, `I will not hear of anyone who says that
the devils know the Unseen, but I will cut off his head.'

When Solomon died and the scholars who knew the truth
about Solomon perished, there came another generation.
To them, the devil materialized in the shape of a human
and said to some of the Children of Israel, `Should I lead
you to a treasure that you will never be able to use up?'

They said. `Yes.'

He said, `Dig under this throne,' and he went with them
and showed them Solomon's throne.

They said to him, `Come closer.'

He said, `No. I will wait for you here, and if you do not
find the treasure then kill me.'

They dug and found the buried books, and Satan said to
them, `Solomon only controlled the humans, devils and
birds with this magic.'
Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muhammad came, they disputed with him relying on these books. Hence Allah's statement, "وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الْشَّيَاتِينَ كَفَرُواَ" (Suleiman did not disbelieve, but the Shayatin (devils) disbelieved).

The Story of Harut and Marut, and the Explanation that They were Angels

Allah said,

وَمَا أَنزَلَ عَلَى الْمَلَكُّينِ بَبَابَاَلْ هَارُوتُ وَمَارُوتَ...  

And such things that came down at Babylon to the two angels, Harut and Marut,

There is a difference of opinion regarding this story.

It was said that Al-Qurtubi stated that;

this Ayah denies that anything was sent down to the two angels, he then referred to the Ayah, "وَمَا كَفَرَ سُلَيْمَانُ" (Suleiman did not disbelieve) saying, "The negation applies in both cases.

Allah then said, "وَلَكِنَّ الْشَّيَاتِينَ كَفَرُواَ يُعَلَّمُونَ النَّاسَ السَّحْرَ وَمَا أَنزَلَ عَلَى الْمَلَكُّينِ" (But the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels).

The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allah refuted this false claim."

Also, Ibn Jarir reported, that Al-Awfi said that Ibn Abbas said about Allah's statement, "وَمَا أَنزَلَ عَلَى الْمَلَكُّينِ بَبَابَاَلْ" (And such things that came down at Babylon to the two angels),

"Allah did not send magic down."
Also, Ibn Jarir narrated that Ar-Rabi bin Anas said about،
وَمَا أُنزِلَ عَلَى الْمَلَكِينَ بَيْتَبَلَّ (And such things that came down to the two angels),

"Allah did not send magic down to the them."

Ibn Jarir commented,

"This is the correct explanation for this Ayah،
وَأَتَبَغَّوْا مَآ آتَلَوَا الشَّيَاطِينَ عَلَى مَلِكِ سُلَيْمَانَ (They followed what the Shayatin (devils) gave out (falsely) in the lifetime of Suleiman) meaning, magic.

However, neither did Solomon disbelieve nor did Allah send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Harut and Marut."

Ibn Jarir continued;

"If someone asks about explaining this Ayah in this manner, we say that،
وَأَتَبَغَّوْا مَآ آتَلَوَا الشَّيَاطِينَ عَلَى مَلِكِ سُلَيْمَانَ (They followed what the Shayatin (devils) gave out (falsely) in the lifetime of Suleiman) means, magic.

Solomon neither disbelieved nor did Allah send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Harut and Marut, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allah sent magic by the words of Gabriel and Michael to Solomon, son of David.

Allah denied this false claim and stated to His Prophet Muhammad that Gabriel and Michael were not sent with magic.

Allah also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Harut and Marut. Hence, Harut and Marut were two ordinary men (not angels or Gabriel or Michael)."
These were the words of At-Tabari, and this explanation is not plausible.

Many among the Salaf, said that;

Harut and Marut were angels who came down from heaven to earth and did what they did as the Ayah stated.

To conform this opinion with the fact that the angels are immune from error, we say that Allah had eternal knowledge what these angels would do, just as He had eternal knowledge that Iblis would do as he did, while Allah referred to him being among the angels, وَإِذْ قُلْنَا لِلنَّامِلِينَ اسْجُدُوا لِأَدَمَ فَسَسَجَدُوا إِلاَّ إِبْلِيسُ أَبِي (And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused), (20:116), and so forth.

However, what Harut and Marut did was less evil than what Iblis, may Allah curse him, did.

Al-Qurtubi reported this opinion from Ali, Ibn Mas`ud, Ibn Abbas, Ibn Umar, Ka`b Al-Ahbar, As-Suddi and Al-Kalbi.

Learning Magic is Kufr

Allah said,

وَمَا لَىْكُم مِّن أَحَدٍ حَتَّى يَقُولَ إِنَّمَا نَحْنُ فَثَتَنَا فَلا تَكْفُرُوا... 

But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).

Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that Qays bin Abbad said that Ibn Abbas said,

"When someone came to the angels to learn magic, they would discourage him and say to him, 'We are only a test, so do not fall into disbelief.'
They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief.

When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic.

When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, `O my sorrow! Woe unto me! What should I do."

Al-Hasan Al-Basri said that this Ayah means,

"The angels were sent with magic, so that the people whom Allah willed would be tried and tested. Allah made them promise that they would not teach anyone until first proclaiming, `We are a test for you, do not fall into disbelief.'"

It was recorded by Ibn Abi Hatim.

Also, Qatadah said,

"Allah took their covenant to not teach anyone magic until they said, `We are a test. Therefore, do not fall in disbelief.'"

Also, As-Suddi said,

"When a man would come to the two angels they would advise him, `Do not fall into disbelief. We are a test. '"

When the man would ignore their advice, they would say, `Go to that pile of ashes and urinate on it.'

When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke
would descend and enter his ears and the rest of his body, and this is Allah's anger. When he told the angels what happened, they would teach him magic.

So Allah's statement, 

وَمَا يَعْلَمُ مِنْ أَحَدٍ حَتَّى يَقُولَ إِنَّمَا ْنَحْنُ فَتَنَّ فَلَا تَتَفَرَّكُ (But neither of these two angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).

Sunayd said that Hajjaj said that Ibn Jurayj commented on this Ayah (2:102),

"No one dares practice magic except a disbeliever. As for the Fitnah, it involves trials and freedom of choice."

The scholars who stated that learning magic is disbelief relied on this Ayah for evidence. They also mentioned the Hadith that Abu Bakr Al-Bazzar recorded from Abdullah, which states,

مَنْ أَتِى كَاهِنًا أَوْ سَاحِرًا فَقِدَّدْهُ بِمَا يَقُولُ فَقُدْ كَفَرْ بِمَا أَنْزَلَ عَلَى مُحْمَّدٍ صلى الله عليه وسلم

Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allah revealed to Muhammad.

This Hadith has an authentic chain of narration and there are other Hadiths which support it.

**Causing a Separation between the Spouses is One of the Effects of Magic**

Allah said,

قَيْبَتْلُمُونَ مِنْهُمَا مَا يَفْرَقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجهِ... ...And from these (angels) people learn that by which they cause separation between man and his wife,
This means, "The people learned magic from Harut and Marut and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil's work."

Muslim recorded that Jabir bin Abdullah said that the Messenger of Allah said,

إنَّ الشَّيْطَانَ لَيْضَعُ عَرْشَهُ عَلَى الْمَنَاءَ ثُمَّ يَبْعَثُ سَرَائِبًا فِي
الْنَّاسِ فَأُقْرِبْتُمْ عَنْدَهُ مَنْزِلَةَ أُعْظَمَمُ عَنْدَهُ فِي نَفْسِهِ
وَيَجِهُ أُحِدهُمْ قَالُوا مَا زَلْتُ بِفَلَانِ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ
كَذَا وَكَذَا، قَالَ قَالُوا قَالَ مَا زَلْتُ بِفَلَانِ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ
فَيَقُولُ إِبْلِيسُ، لَا وَلَا وَلَا مَا صَنَعْتُ شَيْئًا
وَيَجِهُ أُحِدهُمْ قَالُوا مَا زَلْتُ بِفَلَانِ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ
قَالَ قَالُوا قَالَ مَا زَلْتُ بِفَلَانِ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ

Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most Fitnah.

One of them (a devil) would come to him and would say, `I kept inciting so-and-so, until he said such and such words.'

Iblis says, `No, by Allah, you have not done much.'

Another devil would come to him and would say, `I kept inciting so-and-so, until I separated between him and his wife.'

Satan would draw him closer and embrace him, saying, `Yes, you did well.'

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.
Allah's Appointed Term supercedes Everything

Allah said,

وَمَا هُم بِصَارِئِينَ بِهِ مِنْ أَحَدٍ إِلَّا بَيْنَ الْلَّهِ ...

But they could not thus harm anyone except by Allah's leave.

Sufyan Ath-Thawri commented,

"Except by Allah's appointed term."

Further, Al-Hasan Al-Basri said that,

"Allah allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allah's leave."

Allah's statement,

وَيِتَّعَلُّمُونَ مَا يَصِرُّهُمْ وَلَا يَنْفِعُهُمْ ...

And they learn that which harms them and profits them not.

means, it harms their religion and does not have a benefit compared to its harm.

وَلَقَدْ عَلِمُوا لَمْ يُشْتَرُّاْ مَا لَهُ في الْآخِرَةِ مِنْ خَالِقٍ ...

And indeed they knew that the buyers of it (magic) would have no (Khalaq) share in the Hereafter.

meaning, "The Jews who preferred magic over following the Messenger of Allah knew that those who commit the same error shall have no Khalaq in the Hereafter."

Ibn Abbas, Mujahid and As-Suddi stated that;

`no Khalaq' means, `no share.'

Allah then said,
And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

Allah stated, (And how bad) meaning,

what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the advice.

And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, meaning, "Had they believed in Allah and His Messenger and avoided the prohibitions, then Allah's reward for these good deeds would have been better for them than what they chose and preferred for themselves."

Similarly, Allah said,

But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except As-Sabirun (the patient in following the truth)." (28:80)
O you who believe! Say not (to the Messenger) Ra`ina but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment.

Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters) like that there should be sent down unto you any good from your Lord.

But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty.

Manners in Speech

Allah says;

O you who believe! Say not (to the Messenger) Ra`ina but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (2:104)
When they wanted to say, `hear us,' they would use the word **Ra`ina**, which is an insult (in Hebrew, but means `hear us' in Arabic).

Allah said,

مَنَ الَّذِينَ هَادَوا بَعْضَ الْكُلُّ عَنْ مَوَاضِيِّهِ وَيَقُولُونَ سَمِعْنَا وَعِصِينَا وَاسْمِعْ غَيْرُ مَسْمَعٍ وَرَعِينَا لَيْتَ بِالسَّيِّئِ مَعَنَا وَطَعِنَا فِي الْذِّينَ وَلَوْ أَنْهَوْا قَالُوا سَمِعْنَا وَأَطْعِنَا وَأَسْمَعْنَا وَأَنْظُرِنَا لَكَانَ حَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ لَعِنَّهُمُ اللَّهُ بِكَفْرِهِمْ فَلا يُؤْمِنُونَ إِلَّا قَليلاً

Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad) and disobey," and "Hear and let you (O Muhammad) hear nothing."

And **Ra`ina** with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey," and "Do make us understand," it would have been better for them, and more proper; but Allah cursed them for their disbelief, so they believe not except a few. (4:46)

Also, the **Hadiths** stated that;

when they would greet Muslims, they would say, `**As-Samu alaykum,**' meaning, `death be to you'. This is why we were commanded to answer them by saying, `**Wa alaykum,**' meaning, `and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allah forbade the believers from imitating the disbelievers in tongue or deed.

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَأِعَانَا وَقُولُوا انظُرُنَا وَأَسْمَعْنَا وَلِلَّكَافِرِينَ عَذَابٌ أَلِيمٌ

O you who believe! Say not (to the Messenger) **Ra`ina** but say **Unzurna** (make us understand)
and hear. And for the disbelievers there is a painful torment.

Also, Imam Ahmad narrated that Ibn Umar said that the Messenger of Allah said,

I was sent with the sword just before the Last Hour, so that Allah is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and whoever imitates a people, he is one of them.

Abu Dawud narrated that the Prophet said,

Whoever imitates a people is one of them.

These Hadiths indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Ad-Dahhak said that Ibn Abbas commented on the Ayah, (Say not (to the Messenger) Ra`ina),

"They used to say to the Prophet, Ar`ina samak (which is an insult)."

Ibn Abu Hatim said that it was reported that Abu Al-Aliyah, Abu Malik, Ar-Rabi bin Anas, Atiyah Al-Awfi and Qatadah said similarly.

Further, Mujahid said,

"`Do not say Ra`ina' means, `Do not dispute'."
Mujahid said in another narration,

"Do not say, `We hear from you, and you hear from us.'"

Also, Ata'said,

"Do not say, رأعاً (Ra`ina), which was a dialect that the Ansar used and which was forbidden from use by Allah."

Also, As-Suddi said,

"Rifaah bin Zayd, a Jewish man from the tribe of Qaynuqa, used to come to the Prophet and say to him, `Hear, Ghayr Musma'in (let you hear nothing).'

The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, `Hear, let you hear nothing,' and so on, as mentioned in Surah An-Nisa."

Thereafter, Allah forbade the believers from uttering the word Ra`ina."

Abdur-Rahman bin Zayd bin Aslam also said similarly.

The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allah said next,

مَا يَوْمُ الْذِّينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزِلَ عَلَيْكُمْ مَنْ خَيْرَ مَنْ رَبِّكُمْ ...

Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters), like that there should be sent down unto you any good from your Lord.

Allah described the deep enmity that the disbelieving polytheists and People of the
Scripture, whom Allah warned against imitating, have against the believers, so that Muslims should sever all friendship with them.

Also, Allah mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muhammad.

Allah said,

وَاللَّهُ يُحْتَصُّ برَحْمَتِهِ مَنْ يَشَاء وَاللَّهُ ذُو الْفَضْلِ العَظِيمِ (۱۰۵)

But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty. (2:105)

2:106 Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsihah (cause to be forgotten), We bring a better one or similar to it.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قُدِّيرٌ

Know you not that Allah is Able to do all things

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَاصِرٍ

2:107 Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth! And besides Allah you have neither any Wali (protector or guardian) nor any helper.

The Meaning of Naskh

Ayah says;

مَا نَسَخْ مِنْ آيَةٍ أَوْ نُسِيَهَا نَأْتِ بِخَيْرٍ مَثَلَّهَا أَوْ مِثْلِهَا...
Whatever a verse (revelation) do **Nansakh** (We abrogate) or **Nunsiha** (cause to be forgotten), We bring a better one or similar to it.

Ibn Abi Talhah said that Ibn Abbas said that، مَا نَسْخُ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

"Whatever an **Ayah** We abrogate."

Also, Ibn Jurayj said that Mujahid said that، مَا نَسْخُ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

"Whenever an **Ayah** We erase."

Also, Ibn Abi Najih said that Mujahid said that، مَا نَسْخُ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

"We keep the words, but change the meaning."

He related these words to the companions of Abdullah bin Mas`ud.

Ibn Abi Hatim said that similar statements were mentioned by Abu Al-Aliyah and Muhammad bin Ka`b Al-Qurazi.

Also As-Suddi said that، مَا نَسْخُ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

"We erase it."

Further, Ibn Abi Hatim said that it means,

"Erase and raise it, such as erasing the following wordings (from the Qur'an), `The married adulterer and the married adulteress: stone them to death,' and, `If the son of Adam had two valleys of gold, he would seek a third.'"

Ibn Jarir stated that، مَا نَسْخُ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

"Whatever ruling we repeal in an **Ayah** by making the allowed unlawful and the unlawful allowed."
The **Nasakh** only occurs with commandments, prohibitions, permissions, and so forth.

As for stories, they do not undergo **Nasakh**.

The word, "**Nasakh**" literally means, "to copy a book".

The meaning of **Nasakh** in the case of commandments is removing the commandment and replacing it by another. And whether the **Nasakh** involves the wordings, the ruling or both, it is still called **Nasakh**.

Allah said next,

... أَوْ نُ نَسِيهَا ...

or **Nunsiha** (cause it to be forgotten).

Ali bin Abi Talhah said that Ibn Abbas said that, مَا نَسِهْنَا أَوْ نَسِيَهَا (Whatever a verse (revelation) do **Nansa'ha** or **Nunsiha**) means,

"Whatever **Ayah** We repeal or uphold without change."

Also, Mujahid said that the companions of Ibn Mas`ud (who read this word **Nansa'ha**) said that it means,

"We uphold its wording and change its ruling."

Further, Ubayd bin Umayr, Mujahid and Ata said, `**Nansa'ha**' means,

"We delay it (i.e., do not abrogate it)."

Further, Atiyah Al-Awfi said that the **Ayah** means,

"We delay repealing it."

This is the same Tafsir provided by As-Suddi and Ar-Rabi bin Anas.

Abdur-Razzaq said that Ma`mar said that Qatadah said about Allah's statement, مَا نَسِهْنَا أَوْ نَسِيَهَا (Whatever a verse (revelation) do We abrogate or cause to be forgotten),
"Allah made His Prophet forget what He willed and He abrogated what He will."

Allah's said,

... نَاتٌ بَيْخَرْ مَنْهَا أوْ مِثْلِهَا ...

We bring a better one or similar to it, better, relates to the benefit provided for the one it addresses,

as reported from Ali bin Abi Talhah that Ibn Abbas said, نَاتٌ بَيْخَرْ مَنْهَا (We bring a better one) means,

"We bring forth a more beneficial ruling, that is also easier for you."

Also, As-Suddi said that، نَاتٌ بَيْخَرْ مَنْهَا أوْ مِثْلِهَا (We bring a better one or similar to it) means,

"We bring forth a betterِ آيَة, or similar to that which was repealed."

Qatadah also said that، نَاتٌ بَيْخَرْ مَنْهَا أوْ مِثْلِهَا (We bring a better one or similar to it) means,

"We replace it by anِ آيَة more facilitating, permitting, commanding, or prohibiting."

Naskh occurs even though the Jews deny it

Allah said,

(... أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءِ قَدِيرٍ (۱۶))

(... أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُم مَّنْ ذُو نَاِمِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٌ (۱۷))

Know you not that Allah is Able to do all things!

Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth! And besides Allah you have neither anyِ وَالْيَأْتِي وَلَا نَصِيرٌ مَّنْ ذُو دُونِ اللَّهِ (۱۷)

Wali (protector or guardian) nor any helper.
Allah directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills.

He also brings success to whom He wills and failure to whom He wills.

He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned.

He tests His servants and their obedience to His Messengers by the Naskh. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allah here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that Naskh does not occur, may Allah curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that Naskh does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that Naskh occurred.

Imam Abu Jafar bin Jarir said,

"The Ayah means, `Do you not know, O Muhammad, that I alone own the heavens and the earth and that I decide whatever I will in them I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will.'"

Ibn Jarir then said,
"Although Allah directed His statement indicating His greatness towards His Prophet, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo Naskh.

The Jews also denied the Prophethood of Jesus and Muhammad, because of their dislike for what they brought from Allah, such as changing some rulings of the Torah, as Allah commanded. Allah thus proclaimed to the Jews that He owns the heavens and earth and also all authority in them.

Further, the subjects in Allah's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allah has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills."

I (Ibn Kathir) say that;

the Jews' dismissal of the occurrence of the Naskh is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a Naskh in Allah's commandments, for He decides what He wills, just as He does what He wills. Further, Naskh occurred in previous Books and Law. For instance,

- Allah allowed Adam to marry his daughters to his sons and then later forbade this practice.
- Allah also allowed Nuh to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods.
- Further, marrying two sisters to one man was allowed for Israel and his children, but Allah prohibited this practice later in the Torah.
- Allah commanded Abraham to slaughter his son, then repealed that command before it was implemented.
Also, Allah commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated.

There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muhammad and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muhammad and that no good deed would be accepted from them, unless it conformed to Muhammad's Law. The Prophet brought another Book, - the Qur'an -, which is the last revelation from Allah.

2:108 Or do you want to ask your Messenger (Muhammad) as Musa (Moses) was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

The Prohibition of Unnecessary Questions

Allah said;

Or do you want to ask your Messenger (Muhammad) as Musa (Moses) was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

In this Ayah, Allah forbade the believers from asking the Prophet numerous questions about matters that did not occur yet.
Similarly, Allah said,

"And say those 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. (5:101)

This Ayah means,

"If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions."

This is why the Sahih narrated,

The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.

This is why when the Messenger of Allah was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allah did not like such questions. Later on, Allah revealed the ruling of Mula`'anah (Refer to 24:6-9 in the Qur'an).

The Two Sahihs recorded that Al-Mughirah bin Shu`bah said that;

the Messenger of Allah "Forbade saying, `It was said' and `He said,' and wasting money and asking many questions."
Muslim recorded that the Prophet said,

Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.

The Prophet only said this after he told the Companions that Allah has ordered them to perform Hajj. A man asked, "Every year, O Messenger of Allah?"

The Prophet did not answer him, but he repeated his question three times.

Then the Prophet said,

No. Had I said yes, it would have been ordained, and you would not have been able to implement it.

This is why Anas bin Malik said,

"We were forbidden from asking the Messenger of Allah about things. So we were delighted when a Bedouin man would come and ask him while we listened."

Muhammad bin Ishaq said that Muhammad bin Abi Muhammad told him that Ikrimah or Sa`id said that Ibn Abbas said that Rafi bin Huraymilah or Wahb bin Zayd said,

"O Muhammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you." Allah sent down the answer to this challenge,
Or do you want to ask your Messenger (Muhammad) as Musa was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

Allah criticized those who ask the Messenger of Allah about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Musa out of stubbornness, rejection and rebellion.

Allah said,

وَمَن يَتَبَدَّل الْكَفْرَ بالْإِيمَانِ... (108)

And he who changes faith for disbelief,

meaning, whoever prefers disbelief to faith.

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

verily, he has gone astray from the right way.

meaning, he has strayed from the straight path, to the path of ignorance and misguidance.

This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allah said,

الَّذِينَ تَرَ إِلَى الْذِّينَ يَتَبَلُّوْنَ عَمَّالِهِ الْلَّهُ كَفَرُواْ وَأَحْلَلُواْ فِى مَهْمَّتِهِمْ دَارَ الْبَوْارِ - جَهَّالُهُمْ يَصَلُّونَهَا وَيَسْعُونَ الْقَرَارَ

Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction Hell, in which they will burn and what an evil place to settle in! (14:28-29)

Abu Al-Aliyah commented,

"They exchanged comfort for hardship."
The Prohibition of following the Ways of the People of the Book

Allah says;

وَذَ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرْدُوْنَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ 

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed,

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly
harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet.

Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them. Allah commanded the believers to perform the prayer perfectly, to pay the Zakah and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Hatim recorded that Abdullah bin Ka`b bin Malik said that;

Ka`b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet in his poems, so Allah revealed,

ود كثير من أهلك الكتاب لوزرونكم (Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..) regarding his matter.

Also, Ad-Dahhak said that Ibn Abbas said,

"An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the Ayat of Allah. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allah said,

كفارا حسدا من عند أنفسهم من بعد ما تبيين لهم الحق...[out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them.

Allah said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet. Thus Allah criticized, chastised and denounced them."

Allah legislated the characteristics that His Prophet and the believers should adhere to: belief, faith and
accepting what Allah revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabi bin Anas said that, من عند أنفسهم (from their own selves) means,

"of their making."

Also, Abu Al-Aliyah said that, من بعد ما تبين لهم الحق (even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them) means,

"After it became clear that Muhammad is the Messenger of Allah whom they find written of in the Torah and the Injil. They denied him in disbelief and transgression because he was not one of them."

Qatadah and Ar-Rabi bin Anas said similarly.

Allah said,

فأغفروا وأصنحوا حتى يأتي الله بأمره ...

But forgive and overlook, till Allah brings His command.

this is similar to His saying;

وَلَتَسْمَعُنَّ مِنْ الْذِّينَ أُوْلُوا الكِتَابَ مِنْ قَبْلِكُمْ وَمِنْ الْذِّينَ أَشْرَكُوا أَذِى كَثِيرا

And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah. (3: 186)

Ali bin Abi Talhah said that Ibn Abbas said that,

"Allah's statement, فأغفروا وأصنحوا حتى يأتي الله بأمره (But forgive and overlook, till Allah brings His command.) was abrogated by the Ayah, فاقتلوا المشركين حيث وجدتموه (Then kill the Mushrikin wherever you find them), (9:5), and,
Fight against those who believe not in Allah, nor in the Last Day) (9:29) until, \( \text{وَهُمُ صَافِعُونَ} \) (And feel themselves subdued), (9:29).

Allah's pardon for the disbelievers was repealed."

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and As-Suddi said similarly:

It was abrogated by the Ayah of the sword," (Mentioned above). The Ayah, \( \text{حَتَّى يُأْتِيَ اللَّهُ بَأَمْرُهُ} \) (till Allah brings His command.) gives further support for this view.

Ibn Abi Hatim recorded Usamah bin Zayd saying that; the Messenger of Allah and his Companions used to forgive the disbelievers and the People of the Book, just as Allah commanded in His statement,

\[ \text{فَاعَفُواْ وَأُصْفَحُواْ حَتَّى يُأْتِيَ اللَّهُ بَأَمْرُهُ إِنَّ اللَّهَ عَلَى كُلٍّ شَيْءٍ قَدِيرٍ} \]  

(109)

But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.

The Messenger of Allah used to forgive them and was patient with them as Allah ordered him, until Allah allowed fighting them. Then Allah destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.

The chain of narration for this text is Sahih, but I did not see its wordings in the six collections of Hadith, although the basis of it is in the Two Sahihs, narrated from Usamah bin Zayd.

**The Encouragement to perform Good Deeds**

Allah said,

\[ \text{وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقَدَّمْ مِنْ حُكْمِكُمْ مَنْ خَيْرَ تَجْدُوهُ عِنْدَ اللَّهِ} \]  

...
And perform the **Salah** and give the **Zakah**, and whatever of good you send forth for yourselves before you, you shall find it with Allah.

Allah encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying **Zakah**. This way, they will gain Allah's aid in this life and on a Day when the witnesses testify,

ٍَ٦٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠热度
Say (O Muhammad ), "Produce your Burhan if you are truthful."

And Allah tells;

2:112 Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.

And they said (the Christians) that the Jews follow nothing (i.e. are not on the right religion); and the Jews said that the Christians follow nothing (i.e. are not on the right religion); though they both recite the Scripture.

Like unto their word, said those (the pagans) who know not.

Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

The Hopes of the People of the Book

Allah tells;

And they said (the Jews) that the Christians follow nothing (i.e. are not on the right religion) like unto their word, said those (the pagans) who know not.
And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires.

Allah made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian.

Similarly, Allah mentioned their claims in Surah Al-Ma'idah:

ناحن أبناؤ اللهو أحباؤه

We are the children of Allah and His loved ones. (5:18)

Allah refuted this false claim and informed them that they will be punished because of their sins.

Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allah rebuked this claim, and He said about this baseless claim, "تلك أمانيهم" (These are their own desires).

Abu Al-Aliyah commented,

"These are wishes that they wished Allah would answer, without basis."

Similar was stated by Qatadah and Ar-Rabi bin Anas.

Allah then said,

قُلْ ...

"Say,

meaning, "Say O Muhammad:"

هَاتُوا بِرَهْرَاهَانَكَمْ ...

"Produce your Burhan..."

Abu Al-Aliyah, Mujahid, As-Suddi and Ar-Rabi bin Anas stated,

meaning, "Your proof."
Qatadah said that the *Ayah* means,

"Bring the evidence that supports your statement."

إِن كُنتُ صَادِقِينَ (111)

if you are truthful, (in your claim)."

Allah then said,

بَلَى مَن أَسْلَمَ وَجَهَّهَ لِلَّهِ وَهُوَ مُحْسِنٌ...

Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a **Muhsin**.

meaning, "Whoever performs deeds in sincerity, for Allah alone without partners."

In a similar statement, Allah said,

فَإِنْ حَاجُوكَ فَقُلْ أَسْلَمْتُ وَجَهَّى لِلَّهِ وَمَنْ أَتَبَعْنَ

So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me." (3:20)

Abu Al-Aliyah and Ar-Rabi said that, بَلَى مَن أَسْلَمَ وَجَهَّهَ لِلَّهِ (Yes! But whoever submits his face (himself) to Allah) means,

"Whoever is sincere with Allah."

Also, Sa`id bin Jubayr said that,

بَلَى مَن أَسْلَمَ (Yes! But whoever submits) means, he is sincere.

وَجَهَّهَ (his face (himself)) meaning, in his religion.

وَهُوَ مُحْسِنٌ (and he is a **Muhsin**) following the Messenger.

For there are two conditions for deeds to be accepted;

- the deed must be performed for Allah's sake alone and
• conform to the **Shariah**.

When the deed is sincere, but does not conform to the **Shariah**, then it will not be accepted.

The Messenger of Allah said,

من عمل عملا ليس عليه أمرنا فهو رد

Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.

This **Hadith** was recorded by Muslim.

Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allah alone, because these deeds do not conform with the method of the Messenger, who was sent for all mankind.

Allah said regarding such cases,

وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. (25:23)

والذين كفروا أعملهم كسراه بقئسية يحسبه الظلمان ماءا حطى

إذا جاءه لم يجدوه شئنا

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)

and,

وجوه يومئذ خشعة

عاملة ناصبة

تصلى نارا حامية
Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. They will be given to drink from a boiling spring. (88:2-5)

When the deed conforms to the Shariah outwardly, but the person did not perform it sincerely for Allah alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off.

Similarly, Allah said,

إنَّ الْمَنْفَقِينَ يَخْتَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ فَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالِى يُرَايُونَ النَّاسَ وَلَا يَذَكَّرُونَ اللَّهَ إِلَّا قَليِلاً

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah (the prayer), they stand with laziness to be seen by people, and they do not remember Allah but little. (4:142)

and,

وَيَلَى لِلْمُصْلِّينَ
الذَّينَ هُمْ عَنِ صَلَائِهِمْ سَاهُونَ
الذَّينَ هُمْ يُرَايُونَ
وَيَمْتَعُونَ المَعْوُنَ

So woe unto those performers of Salah (prayers) (hypocrites). Those who delay their Salah (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Ma`un (small kindnesses). (107:4-7)

This is why Allah said,

فَمَنْ كَانَ يُرْجِعُ لِفَأْهِ رَبِّهِ قَلِيلَ عَمَّالَ صَلَحًا وَلَا يَشْرَكُ بِعِبَادَةِ رَبِّهِ أَحَدًا
So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. (18:110)

He also said in this Ayah,

بَلَى مَنْ أَسَلَمْ وَجَهَّهَ لِلَّهِ وَهُوَ مُحْسِنَ…

Yes, but whoever submits his face (himself) to Allah (follows Allah's religion of Islamic Monotheism) and he is a Muhsin.

Allah's statement,

...فَلَهُ أجْرَهُ عند رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (12)

Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve, guaranteed them the rewards and safety from what they fear and should avoid.

(There shall be no fear on them) in the future,

(nor shall they grieve) about what they abandoned in the past.

Moreover, Sa`id bin Jubayr said,

"وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (There shall be no fear on them) in the Hereafter, and (nor shall they grieve) about their imminent death."

The Jews and Christians dispute among Themselves out of Disbelief andStubbornness

Allah said,

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتَّلُونَ الْكِتَابَ...

The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that
the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.

Allah explained the disputes, hatred and stubbornness that the People of the Book have towards each other.

Muhammad bin Ishaq reported that Ibn Abbas said,

"When a delegation of Christians from Najran came to the Messenger of Allah, the Jewish rabbis came and began arguing with them before the Messenger of Allah. Rafi bin Huraymilah said, 'You do not follow anything,' and he reiterated his disbelief in Jesus and the Injil. Then a Christian man from Najran's delegation said to the Jews, 'Rather, you do not follow anything,' and he reiterated his rejection of Musa's Prophethood and his disbelief in the Torah. So Allah revealed the Ayah,

\[\text{وَقَالَتِ الْيَهُودُ لَيْسَتُ النَّسَارَى عَلَى شَيْءٍ وَقَالَتِ النَّسَارَى لَيْسَتُ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتَّلَوُّنَّ الْكِتَابُ}...

The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture."

Allah made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allah took their Covenant by the tongue of Moses to believe in Jesus.

Also, the Gospel contains Jesus' assertion that Moses' Prophethood and the Torah came from Allah. Yet, each party disbelieved in what the other party had.

Allah said,

\[\text{كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مَثَلَّهُمْ}...

Like unto their word, said those who know not,
thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned.

There is a difference of opinion regarding the meaning of Allah's statement, 

الذُّينَ لَا يَعْلَمُونَ (who know not),

For instance, Ar-Rabi bin Anas and Qatadah said that, 

كَذَلِكَ قَالُوا الذُّينَ لَا يَعْلَمُونَ (Like unto their word, said those said those who know not) means,

"The Christians said similar statements to the Jews."

Ibn Jurayj asked Ata "Who are those `who know not'?"

Ata said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel."

Also, As-Suddi said that,

قالُ الذُّينَ لَا يَعْلَمُونَ (said those who know not) is in reference to the Arabs who said that Muhammad was not following anything (i.e., did not follow a true or existing religion).

Abu Jafar bin Jarir chose the view that;

this Ayah is general and that there is no evidence that specifically supports any of these explanations. So interpreting the Ayah in a general way is better.

Allah knows best.

Allah said,

قالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِي مَآءٍ كَانُوا فِيهِ يُحْتَلُفُونَ (3:113)

Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

meaning, that Allah will gather them all on the Day of Return. On that Day, Allah will justly judge
between them, for He is never unjust with anyone, even as little as the weight of an atom.

This **Ayah** is similar to Allah's statement in Surah Al-Hajj,

وَمَا أَظْلَمُ مِمَّنْ مَنَعَ مَسَجِّدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْتَمْهَأٌ وَسَعَىٰ فِي حَرَابَهَا ۛ 2:114 And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin!

وَأَوْلَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخِلُوهَا إِلَّا حَاتِيْنِ ۛ It was not fitting that such should themselves enter them (Allah's Masjids) except in fear.
For them there is disgrace in this world, and they will have a great torment in the Hereafter.

Of the Most Unjust are Those Who prevent People from the Masjids and strive for their Ruin

The Quraysh idolators are those who hindered the people from the Masjids of Allah and wanted to destroy them.

So Allah said;

وَمَنْ أَظْلَمْ مَمَّنُ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا

And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin,

Ibn Jarir reported that Ibn Zayd said that;

Allah's statement, is about the Quraysh idolators who prevented the Prophet from entering Makkah from Al-Hudaybiyyah, until he slaughtered the Hadi (animal for sacrifice) at Dhi-Tuwa. He then agreed to a peace treaty with the idolators and said to them, (No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allah). They said, "Whoever killed our fathers at Badr, shall never enter it while there is one of us alive."

Allah's statement, وَسَعَى فِي خَرَابِهَا (and strive for their ruin) means,

those who prevent whoever maintain the Masjids with Allah's remembrance and who visit Allah's House to perform Hajj and Umrah.
Ibn Abi Hatim recorded that Ibn Abbas said that;

the Quraysh prevented the Prophet from praying at the Ka`bah in Al-Masjid Al-Haram, so Allah revealed, (And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids)."

After Allah chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allah and his Companions from Makkah, preventing them from praying in Al-Masjid Al-Haram, which they kept exclusively for their idols and polytheism.

Allah said,

And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians! None can be its guardians except Al-Muttaqun (the pious), but most of them know not. (8:34)

It is not for the Mushrikin (polytheists), to maintain the Masjids of Allah while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah. It is they who are on true guidance. (9:17-18)
They are the ones who disbelieved and hindered you from **Al-Masjid-Al-Haram** (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment. (48:25)

Therefore, Allah said here,

إِنَّمَا يَعْمَرُ مَسَجِدَ اللَّهِ مَنْ عَامَّنَ بِاللَّهِ وَأَيَّامَ الْآخِرَ وَأَقَامَ الصَّلَاةَ وَآتَى الْزَكَاةَ وَلَمْ يَحْشَرْ إلَّا اللَّهَ

The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the **Salah**, and give the **Zakah** and fear none but Allah. (9:18)

Therefore, if those believers who follow the virtues mentioned in the Ayah were prevented from attending the **Masjid**, then what cause for destruction is worse than this Maintaining the **Masjids** not only means beautifying them, but it involves remembering Allah, establishing His **Shariah** in the **Masjids** and purifying them from the filth of **Shirk**.

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The Good News that Islam shall prevail

Allah said next,

أُلْبِنَكَ مَا كَانَ لَهُمُ أَن يُدْخِلُوهَا إِلَّا حَايِفِينَ ...

It was not fitting that such should themselves enter them (Allah's Masjids) except in fear.

This Ayah means, "Do not allow them - the disbelievers - to enter the Masjids, except to satisfy the terms of an armistice or a treaty."

When the Messenger of Allah conquered Makkah in 9 H, he commanded that someone announce at Mina,

"After the current year, no idolators shall perform Hajj, and no naked persons shall perform Tawaf around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term."

This Ayah supports the Ayah,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا المُشْرِكُونَ نَجْسُ فَلا يَقِرُّوا الْمَسْجِدَ الحَرَامَ بَعْدَ عَامِهِمْ هَذَا

O you who believe! (in Allah's Oneness and in His Messenger Muhammad)! Verily, the Mushrikun (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Haram (at Makkah) after this year. (9:28)

It was also said that;

this Ayah (2:114) carries the good news for the Muslims from Allah that He will allow them to take over Al-Masjid Al-Haram and all the Masjids and disgrace the idolators. Soon after, the Ayah indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolators not be allowed to enter Al-Masjid Al-Haram.
The Messenger of Allah stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allah.

All of these rulings ensure maintaining the honor of Al-Masjid Al-Haram and purifying the area where Allah sent His Messenger to warn and bring good news to all of mankind, may Allah's peace and blessings be on him.

This Ayah also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering Al-Masjid Al-Haram, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

لَهُمْ فِي الْدُّنْيَا حُزُورٌ... 

For them there is disgrace in this world,

وَلَهُمْ فِي الْآخَرَةِ عَذَابٌ عَظِيمٌ (114)

and they will have a great torment in the Hereafter.

because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allah and performing Tawaf around it while naked, etc.

Here it is worth mentioning the Hadith about seeking refuge from disgrace in this life and the torment of the Hereafter.

Imam Ahmad recorded that Busr bin Artah said that the Messenger of Allah used to supplicate,

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأَمْوَرِ كُلُّهَا وَأَجْرِنَا مِنْ حَزْرِي الْدُّنْيَا وَعَذَابِ الْآخَرَةِ

O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.

This Hadith is Hasan.
2:115 And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Facing the Qiblah (Direction of the Prayer)

Allah said,

And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne).

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram.

In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka`bah in prayer. This is why Allah said, And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne).

Ali bin Abi Talhah said that Ibn Abbas said, "The first part of the Qur'an that was abrogated was about the Qiblah."
When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allah faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allah liked to face the Qiblah of Ibrahim (Al-Ka`bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed, (Verily, We have seen the turning of your (Muhammad’s) face towards the heaven) until, (2:144).

The Jews were disturbed by this development and said, `What made them change the direction of the Qiblah that they used to face' Allah revealed, (Say (O Muhammad): "To Allah belong both, east and the west"), (2:142) and, (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))."

Ikrimah said that Ibn Abbas said, (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Allah’s direction is wherever you face, east or west."

Mujahid said that, (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah."

However, it was said that;

Allah sent down this Ayah before the order to face the Ka`bah.

Ibn Jarir said,
"Others said that this Ayah was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy."

For instance,

Ibn Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the Ayah, "فَأَيْنَمَا ثَوَلَّوًا فَتُلْوُوا فَيْصَلُوا (So wherever you turn (yourselves or your faces) there is the Face of Allah)."

That Hadith was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduwyah, and its origin is in the Two Sahihs from Ibn Umar and Amr bin Rabi`ah without mentioning the Ayah.

In his Sahih, Al-Bukhari recorded that Nafi said that; whenever Ibn Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the Qiblah or not."

Nafi then said, "I think Ibn Umar mentioned that from the Prophet."

It was also said that;

the Ayah was revealed about those who are unable to find the correct direction of the Qiblah in the dark or due to cloudy skies and, thus, prayed in a direction other than the Qiblah by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his Tafsir of this Ayah (2:115), Al-Hafiz Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allah said,
What is between the east and the west is the Qiblah for the people of Al-Madinah, Ash-Sham and Iraq.

At-Tirmidhi and Ibn Majah recorded this Hadith with the wording,

What is between the east and the west is a Qiblah.

Allah's statement

... إنَّ اللَّهَ وَآسِعٌ عَلِيمٌ (115)

Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Ibn Jarir said,

"The meaning of Allah's statement is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor.

His statement, عَلِيمٌ (Knowing) means, He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything."

2:116 And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring).

Glory is to Him (Exalted is He above all that they associate with Him).
Nay, to Him belongs all that is in the heavens and on earth, and all are Qanitun to Him.

2:117 The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! - and it is.

Refuting the Claim that Allah has begotten a Son

Allah said,

وُقَالُوا اْخْذَ اللّهُ وَلَدًا ...

And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring),

This and the following Ayat refute the Christians, may Allah curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allah's daughters. Allah refuted all of them in their claim that He had begotten a son.

Allah said,

سُبْحَانَهُ ...

Glory is to Him.

meaning, He is holier and more perfect than such claim;

... وَلَّدَ اْلّهُ مَا فِي السَّمَاوَاتِ وَالْأرْضِ ...

Nay, to Him belongs all that is in the heavens and on earth,

meaning, the truth is not as the disbelievers claimed, rather, Allah's is the kingdom of the
heavens and earth and whatever and whoever is in, on and between them. Allah is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allah's servants and are owned by Him. Therefore, how could one of them be His son. The son of any being is born out of two comparable beings. Allah has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife Allah said,

بَدْيِعُ السَّمَوَاتِ وَالأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَبِيحَةً

وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the Originator of the heavens and the earth. How can He have children when He has no wife. He created all things and He is the Knower of everything! (6:101)

وَقَالُوا اَلْخَذِ الرَّحْمَنَ وَلَدًا

لَقَدْ جَنُنَّمْ شَيْئًا إِذًا

تَكَادُ السَّمَوَاتُ يَتَقَطَّرُنَّ مِنْهُ وَتَنْشُقُ الأَرْضُ وَتُخْرُ الجِبَالُ هَذَا

أَنْ دُعُوَّا لِلَّرَحْمَنَ وَلَدًا

وَمَا يَبْنُغُ للَّرَحْمَنَ أَنْ يَتَخَذَّ وَلَدًا

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالأَرْضِ إِلَّا أَتَى الَّرَحْمَنَ عَبْدًا

قَدْ أَحْصَسْهُمْ وَعَدَّهُمْ عَدًا

كُلَّهُمْ عَاتِيَهُ بُرُومُ الْقِيَمَةِ فَرَدًا

And they say: "The Most Gracious (Allah) has begotten a son (offspring or children)."

Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring
or children) to the Most Gracious (Allah). But it is not suitable for (the majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children).

There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). (19:88-95)

and,

قلَّ هُوَ اللَّهُ أَحْدَهُ
اللَّهُ الصَّمَّمُ
لَمْ يَلِدْ وَلَمْ يُولِدْ
وَلَمْ يَكُنْ لَهُ كَفَآءٌ أَحْدَهُ

Say: "He is Allah (the) One, Allah the Samad (the Self-Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him." (112:1-4)

In these Ayat, Allah stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them? This is why, in the Tafsir of this Ayah, Al-Bukhari recorded that Ibn Abbas said that the Prophet said,

قالَ اللَّهُ تَعَالَى: كَذِبَنِي ابْنُ أَدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكُ، وَشَتَمْتُي وَلَمْ يَكُنْ لَهُ ذَلِكُ،
فَأَمَّا تَكْذِيبُهُ إِيَّاَيَ فَيَزَّعُمُ أَثْمَيْنَا لاَ أَقَدَرُ أَنْ أُعْيِدَهُ كَمَا كَانَ،
وَأَمَّا شَتَمْتُهُ إِيَّاَيَ فَقَوْلُهُ لَيْ وَلَدًا فَسُبْحَانَ مِنْ أَنْ أَخْيَدَ صَاحِبَةٌ أَوْ
وَلَدًا
Allah said, `The son of Adam has denied Me, and that is not his right. He has insulted Me, and that is not his right.

As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him).

As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbefitting that I should have a wife or a son.'

This Hadith was recorded by Al-Bukhari.

It is recorded in the Two Sahihs that the Messenger of Allah said,

لَا أُحِدَّ أَصِبَّرُ عَلَى أَذْىٰ سَمِعَهُ مِنَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يُرْزَقُهُمْ وَيَغْلِبُهُم

No one is more patient when hearing an insult than Allah. They attribute a son to Him, yet He still gives them sustenance and health.

**Everything is within Allah's Grasp**

Allah said,

كلّ لهُ قانثونٍ (١١٦)

and all are Qanitun to Him.

Ibn Abi Hatim said that Abu Sa`id Al-Ashaj informed them that Asbat informed them from Mutarrif, from Atiyah, from Ibn Abbas who said that, قانتينٍ (Qantin) means, they pray to Him.

Ikrimah and Abu Malik also said that, كلّ لهُ قانثونٍ (and all are Qanitun to Him),

means, bound to Him in servitude to Him.

Sa`id bin Jubayr said that Qanitun is sincerity. Ar-Rabi bin Anas said that, كلّ لهُ قانثونٍ (all are Qanitun to Him) means,

"Standing up - before Him - on the Day of Resurrection."
Also, As-Suddi said that, كلّ له قانثون (and all are Qanitun to Him) means,

"Obedient on the Day of Resurrection."

Khasif said that Mujahid said that, كلّ له قانثون (and all are Qanitun to Him) means,

"Obedient. He says, `Be a human' and he becomes a human."

He also said, "(Allah says,) `Be a donkey' and it becomes a donkey."

Also, Ibn Abi Najih said that Mujahid said that, كلّ له قانثون (and all are Qanitun to Him),

means, obedient.

Mujahid also said,

"The obedience of the disbeliever occurs when his shadow prostrates, while he hates that."

Mujahid's statement, which Ibn Jarir preferred, combines all the meanings, and that is that Qunut means obedience and submission to Allah.

There are two categories of Qunut: legislated and destined, for Allah said,

وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظَلَمَلاً

And unto Allah (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons. (13:15)

The Meaning of Badi`ı

Allah said,

بَديَعُ السَّمَاوَاتِ وَالأَرْضِ ...

The Badi` (Originator) of the heavens and the earth.
which means, He created them when nothing resembling them existed.

Mujahid and As-Suddi said that;

this is the linguistic meaning, for all new matters are called **Bid`ah**.

Muslim recorded the Messenger of Allah saying,

\[
\text{فَإِنَّ كُلَّ مَخْلُوقٍ يَدْعُ}
\]

...every innovation (in religion) is a **Bid`ah**.

There are two types of **Bid`ah**, religious, as mentioned in the Hadith:

\[
\text{فَإِنَّ كُلَّ مَخْلُوقٍ يَدْعُ}
\]

...every innovation is a **Bid`ah** and every **Bid`ah** is heresy.

And there is a linguistic **Bid`ah**, such as the statement of the Leader of the faithful Umar bin Al-Khattab when he gathered the Muslims to pray the **Tarawih** prayer in congregation (which was also an earlier practice of the Prophet) and said,

"What a good **Bid`ah** this is."

Ibn Jarir said,

"Thus the meaning of the **Ayat** (2:116-117) becomes, `Allah is far more glorious than to have had a son, for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allah also bears witness to His servants that Jesus, who some claimed to be Allah's son, is among those who testify to His Oneness. Allah stated that He created the heavens and earth out of nothing and without
precedent. Likewise, He created Jesus, the Messiah, with His power and without a father."

This explanation from Ibn Jarir, may Allah have mercy upon him, is very good and correct.

Allah said,

وَإِذَا قَضَى امَّرًا فَإِنَّمَا يَقُولُ لَهُ كَن فِيٰكُونَ

When He decrees a matter, He only says to it: "Be! - and it is.

thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, `Be' and it comes into existence.

Similarly, Allah said,

إِنَّمَا قُوْلُنَا لِشَيْئٍ إِذَا أَرَادْنَاهُ أَنْ يَقُولَ لَهُ كَن فِيٰكُونَ

Verily, His command, when He intends a thing, is only that He says to it, "Be! - and it is. (36:82)

إِنَّمَا قُوْلُنَا لِشَيْئٍ إِذَا أَرَادْنَاهُ أَنْ يَقُولَ لَهُ كَن فِيٰكُونَ

Verily, Our commandment is but one as the twinkling of an eye. (54:50)

And Our commandment is but one as the twinkling of an eye. (54:50)

So Allah informed us that He created Jesus by merely saying, "Be!" and he was, as Allah willed:

إِنَّ مَثْلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ عَادِمَ خَلْقَهُ مِنْ ثَرَابِ ثُمَّ قَالَ لَهُ

Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! - and he was. (3:59)
And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us!"

So said the people before them words of similar import.

Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

Muhammad bin Ishaq reported that Ibn Abbas said that;

Rafi bin Huraymilah said to the Messenger of Allah, "O Muhammad! If you were truly a Messenger from Allah, as you claim, then ask Allah to speak to us directly, so that we hear His Speech."

So Allah revealed,

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us!"

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and As-Suddi said that it was actually the statement of the Arab disbelievers:

... So said the people before them words of similar import.

He said, "These are the Jews and the Christians."
And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot. (6:124)

And they say: "We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us, until," (Say O Muhammad): "Glorified (and Exalted) be my Lord ((Allah) above all that evil they (polytheists) associate with Him)! Am I anything but a man, sent as a Messenger!"

And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord!" (25:21)

Nay, everyone of them desires that he should be given pages spread out. (74:52)
There are many other Ayat that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allah said,

يُسَاءَلُكُمُ الْأَهْلُ الْكِتَابِ أَنْ تَنْزُلَ عَلَيْهِمْ كِتَابٌ مِّنِّ السَّمَاءِ فَقَدْ سَأَلَوْا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنتُ الْلَّهُ جِهَرَةً

The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (Moses) for even greater than that, when they said: "Show us Allah in public." (4:153)

وَإِذْ قَلَمَ مِمْوُسَى لَن نُؤُمِّنَ لَكَ حَتَّى نَرَى الْلَّهَ جِهَرًا

And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly." (2:55)

Allah's statement,

...تَشَابَهَتْ قُلوبُهُمْ ...

Their hearts are alike.

means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice.

Similarly, Allah said,

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مَنْ رَسُولٌ إِلَّا قَالُوا سَحْرٌ أَوْ مَجْئَلٌ أَوْ أَتَوَاصَوْا بِهِ

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)! (51:52-53)
Allah said next,

...قدْ بَيْنًا الآتِ لِقُوْمٍ يُوقِنُونَ (۱۱۸)

We have indeed made plain the signs for people who believe with certainty.

meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allah sent them with.

As for those whose hearts and hearing Allah has stamped and whose eyes have been sealed, Allah described them:

إِنَّ الْذَّينَ حَقَّتْ علَيْهِمُ كِلِّمَةُ رَبِّكَ لا يُؤْمِنُونَ
وَلَوْ جَاءَهُمْ كُلُّ ءَايَةٍ حَتَّى يَرُوا العَذَابَ الْأَلِيمَ

 Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

2:119 Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.
Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire).

And you will not be asked about the dwellers of the blazing Fire.

means, "We shall not ask you about the disbelief of those who rejected you."

Similarly, Allah said,

So remind them (O Muhammad) - you are only one who reminds. You are not a dictator over them. (88:21-22)

and,

We know best what they say. And you (O Muhammad) are not the one to force them (to belief). But warn by the Qur'an; him who fears My threat. (50:45)

There are many other similar Ayat.
The Description of the Prophet in the Tawrah

Imam Ahmad recorded;

Ata' bin Yasar saying that he met Abdullah bin `Amr bin Al-'As and said to him, "Tell me about the description of the Messenger of Allah in the Torah."

He said, "Yes, by Allah, he is described by the Torah with the same characteristics that he is described with in the Qur'an with:

`O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the Mutawakkil (who depends and relies on Allah for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed. Rather, he forgives and pardons. Allah will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allah. By his hands, Allah will open blind eyes, deaf ears and sealed hearts.'"

This was recorded by Al-Bukhari only.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَبْعَعَ مَلْتَهُمْ

2:120 Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.

قُلْ إِنَّ هَدَى اللَّهِ هُوَ الْهُدَى

Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance."
And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.

2:121 Those to whom we gave the Book recite it as it should be recited (Yatlunahu Haqqa Tilawatihi) they are the ones who believe therein.

And whoso disbelieve in it, those are they who are the losers.

Allah said,

... وَلَنْ تُرْضَى عَنْكَ الْيَهُودُ وَلاَ الْكَانِرَى حَتَّى تُشْهَعَ مَلْتَهُمْ ...

Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.

Ibn Jarir commented on Allah's statement,

meaning, 'The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allah by calling them to the truth that Allah sent you with.'

Allah's statement,

... قُلْ إِنَّ هَذِئِ اللَّهِ هُوَ الْهَدَى ...
Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance."

means, `Say, O Muhammad, the guidance of Allah that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.''

Qatadah said that Allah's statement, قُلْ إِنَّ هَذِئِ اللَّهُ هُوَ الْهَدِيُّ (Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance) is,

"A true argument that Allah taught Muhammad and his Companions and which they used against the people of misguidance."

Qatadah said,

"We were told that the Messenger of Allah used to say,

لَا تُزَالُ طَائِفَةٌ مِنْ أَمْمٍ يُقَاتِلُونَ عَلَى الْحَقِّ ظاهِرِينَ، لَا يَضْرِعُهُمْ مِنْ حَالَفِهِمْ حَتَّى يَأْتِيَ أَمَرُ اللَّهِ (There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allah (the Last Hour) comes.

This Hadith was collected in the Sahih and narrated from Abdullah bin `Amr.

And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.

This Ayah carries a stern warning for the Muslim Ummah against imitating the ways and methods of the Jews and Christians, after they have
acquired knowledge of the Qur'an and Sunnah, may Allah grant us refuge from this behavior.

Although the speech in this Ayah was directed at the Messenger, the ruling of which applies to his entire Ummah.

The Meaning of Correct Tilawah

Allah said,

الذين آتيناهم الكتاب يثلثونه حق ثلاثتيه

Those to whom We gave the Book, Yatlunahu Haqqan Tilawatih.

Abdur-Razzaq said from Ma`mar, from Qatadah,

"They are the Jews and Christians."

This is the opinion of Abdur-Rahman bin Zayd bin Aslam, and it was also chosen by Ibn Jarir.

Sa`id reported from Qatadah,

"They are the Companions of the Messenger of Allah."

Abu Al-Aliyah said that Ibn Mas`ud said,

"By He in Whose Hand is my soul! The right Tilawah is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allah, not changing the words from their places, and not interpreting it with other than its actual interpretation."

As-Suddi reported from Abu Malik from Ibn Abbas who said about this Ayah:

"They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings."

Umar bin Al-Khattab said,
"They are those who when they recite an Ayah that mentions mercy, they ask Allah for it, and when they recite an Ayah that mentions torment, they seek refuge with Allah from it."

This meaning was attributed to the Prophet, for when he used to recite an Ayah of mercy, he invoked Allah for mercy, and when he recited an Ayah of torment, he sought refuge from it with Allah.

Allah's statement,

...أُولَئِكَ يُؤُمِّمونَ بِهِ

they are the ones who believe therein.

explains the Ayah, الأَنْتَيْنَ آتَيْنَاهِمُ الْكِتَابَ يَتَّلَوْنَهُ حَقًّا تَلاوْتَهُ

(Those to whom We gave the Book, Yatlunahu Haqqa Tilawatihi).

These Ayat mean,

"Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muhammad!"

Allah said in another Ayah,

وَلَوْ أَنْهُمْ أَقَامُوا الْتَّوْرَاتَةَ وَالْإِنْجِيلَ وَمَا أَنزَلْنَاهُ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فُوْقِهِمْ وَمِنْ نَحْتِ أَرْجُلِهِمْ

And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely, have gotten provision from above them and from underneath their feet. (5:66)

The Ayah,

قُلْ يَأْتِهِمُ الْكِتَابُ لسَتِمْعَ عَلَى شَيْءٍ حَتَّى نَقْبُمُوا الْتَّوْرَاتَةَ وَالْإِنْجِيلَ وَمَا أَنزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ
Say (O Muhammad) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an)." (5:68)

means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muhammad's Prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter."

In another Ayat, Allah said,

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah and the Injil. (7:157)

Say (O Muhammad to them): "Believe in it (the Qur'an) 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.'" (17:107-108)

These Ayat indicate that what Allah promised for Muhammad will certainly occur.

Allah also said,
Those to whom We gave the Scripture (i.e. the Tawrah and the Injil) 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 have been from those who submit themselves to Allah in Islam as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. (28:52-54)

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)!

If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is the Seer of (His) servants. (3:20)

Allah said,

...وَمَن يَكَفُّرُ بِهِ فَأَوَّلَ لَهُمُ الْخَاسِرُونَ (121)

And whoever disbelieves in it (the Qur'an), those are they who are the losers,

just as He said in another Ayah,

وَمَن يَكَفُّرُ بِهِ فَأَوَّلَ لَهُمُ الْخَاسِرُونَ

But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the
Qur'an), the Fire will be their promised meeting place. (11:17)

As recorded in the *Sahih*, the Prophet said,

وَالَّذِي نَفَسِي بِيدهَا لَا يَسُمَّعُ بِي أَحَدٌ مِّنْ هَذِهِ الْأَمْمِ يَهُودِيُّ وَلَا نِصْرَأَئِيُّ لَمْ لَا يُؤْمِنُ بِهِ إِلاً ذَخَّلَ النَّارَ

By He in Whose Hand is my soul! There is no member of this *Ummah* (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.

2:122 O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.

وَانْطَفَقُوا يُومَانَا لَا نَتَجَزَّى نَفْسٌ عَنْ نَفْسٍ شَيْبًا وَلَا يُقَبِّلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعْهَا شَقْعَةٌ وَلَا هُمْ يَنْصَرُونَ

2:123 And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

Allah says;

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نَعْمَتِي الَّتِي أَنْعَمَتْ عَلَيْكُمْ وَأَنَى فَضْلُكُمْ عَلَى

الْعَالَمِينَ (122)

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.
And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

We mentioned a similar Ayah at the beginning of this Surah, and it is mentioned here to emphasize the importance of following the Ummi Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his Ummah.

Allah warned them against concealing this information, which is among the favors that Allah granted them.

Allah also commanded them to remember their daily life and their religious affairs and how He blessed them. They should not envy their cousins, the Arabs, for what Allah has given them, the Final Messenger of Allah being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allah's peace and blessings be upon him until the Day of Judgment.

2:124 And (remember) when the Lord of Ibrahim (Abraham) tried him with (certain) commands, which he fulfilled.

He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)."
Ibrahim Al-Khalil was an Imam for the People

Allah is informing us of the honor of Ibrahim Al-Khalil, who He made an Imam for the people, and a model to be imitated, because of the way he conducted himself and adhered to Tawhid. This honor was given to Prophet Ibrahim when he adhered to Allah's decisions and prohibitions. This is why Allah said,

وَإِذِ آبْتَلِى إِبْرَاهِیمُ رَبُّهُ بِكُلَمَاتِ... 

And (remember) when the Lord of Ibrahim (i.e., Allah) tried him with (certain) commands.

This Ayah means, O Muhammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrahim, while in reality they do not follow it, while you, O Muhammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allah tested Ibrahim with.

which he fulfilled.

indicating that Ibrahim implemented all of Allah's orders.

Allah said in another Ayah,

وَابْرَهِیمُ الَّذِی وَقَفَی 

And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey). (53:37)
meaning, he was truthful and he was obedient to Allah's legislation.

Also, Allah said,

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إِنَّ إِبْرَاهِيمَ كَانَ آمَنًا فَنِئَا لِلَّهِ حَنيَّاً وَلَمْ يَكُنْ مِنَ الْمُشَرِّكِينَ
شَاعَرًا لَثَعُمِّهِ اجْتَبَعْهُ وَهَذَا إِلَى صرَّاطٍ مُسْتَقِيمٍ
وَءَاتَيْنِهِ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لِمَن الْصَّلِحِينَ
ثُمَّ أُوْلِي الْكَٰوِيِّنَ اللَّهُ أَنَّفَعَ مَلَِّهِ إِبْرَاهِيمَ حَنيَّاً وَمَا كَانَ مِنَ
المُشَرِّكِينَ
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Verily, Ibrahim was an **Ummah** (or a nation), obedient to Allah, **Hanif** (i.e. to worship none but Allah), and he was not one of those who were **Al-Mushrikin** (polytheists), (He was) thankful for His (Allah's) favors. He (Allah) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad saying): "Follow the religion of Ibrahim Hanif (Islamic Monotheism - to worship none but Allah) and he was not of the **Mushrikin**. (16:120-123)

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قُلْ إِنِّي هَذَايِ إِلَيْهِ رَبّي إِلَى صرَّاطٍ مُسْتَقِيمٍ دِينًا قَوِيمًا مَلَِّهِ إِبْرَاهِيمَ
حَنيَّاً وَمَا كَانَ مِنَ الْمُشَرِّكِينَ
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Say (O Muhammad): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, **Hanifan**, and Ibrahim (to worship none but Allah, alone) and he was not of **Al-Mushrikin**." (6:161)

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مَا كَانَ إِبْرَاهِيمُ يَهْوَى الْأَحْزَآءِ وَلَا نَصْرَانِيًا لَكَ حَنيَّاً قَوِيمًا مُسْلِمًا وَمَا
كَانَ مِنَ الْمُشَرِّكِينَ
إِنَّ أُولِي الْثَّانِيِّنَ إِبْرَاهِيمَ الْذِّينَ اتَّبَعُوهُ وَهَٰذَا الْثَّانِيُّ وَالَّذِينَ عَامَّنُوا
اللَّهُ وَلِيُّ الْمُؤْمَنِينَ
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Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifan** (Islamic Monotheism - to worship none but Allah alone) and he was not of **Al-Mushrikin**.

Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the **Wali** (Protector and Helper) of the believers. (3:67-68)

Allah said, **بِكُلَمَاتٍ** (with **Kalimat** (words)) which means,

"Laws, commandments and prohibitions."

`Words' as mentioned here, sometimes refers to what Allah has willed, such as Allah's statement about Maryam,

وَصَبَرْتَ بِكُلَمَاتِ رَبِّكَ وَكَتَبَهُ وَكَانَتْ مِنَ الْقَنِينِ

And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the **Qanitine** (i.e. obedient to Allah). (66:12)

"Words" also refers to Allah's Law, such as Allah's statement,

وَتَمَّتْ كُلِّمَةُ رَبِّكَ صِدِّيقًا وَعَدُّلاً

And the Word of your Lord has been fulfilled in truth and in justice. (6:115), meaning, His legislation.

"Words" also means truthful news, or a just commandment or prohibition. For instance, Allah said,

وَإِذْ أَبَتَلَى إِبْرَاهِيمَ رَبُّهُ بِكُلَمَاتٍ فَأَتَمُّهُنَّ

And (remember) when the Lord of Ibrahim tried him with (certain) Words (commands), which he fulfilled,
meaning, he adhered to them.

Allah said,

... قال إني جاعلك للناس إماما ...

He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)."

as a reward for Ibrahim's good deeds, adhering to the commandments and avoiding the prohibitions.

This is why Allah made Ibrahim a role model for the people, and an Imam whose conduct and path are imitated and followed.

**What were the Words that Ibrahim was tested with**

There is a difference of opinion over the words that Allah tested Ibrahim with. There are several opinions attributed to Ibn Abbas.

For instance, Abdur-Razzaq said that Ibn Abbas said,

"Allah tested him with the rituals (of Hajj)."

Abu Ishaq reported the same.

Abdur-Razzaq also narrated that Ibn Abbas said that, إِذِ ابتُلِي إِبْرَاهِيمُ رَبُّهُ بِكُلِمَاتٍ (And (remember) when the Lord of Ibrahim (Abraham) (i.e., Allah) tried him with (certain) commands) means,

"Allah tested him with Taharah (purity, ablution):

five on the head and five on the body.

As for the head, they are;

• cutting the mustache,
• rinsing the mouth,
• inhaling and discarding water,
• using Siwak and
• parting the hair.
As for the body, they are:
- trimming the nails,
- shaving the pubic hair,
- circumcision and
- plucking under the arm and
- washing with water after answering the call of nature.

Ibn Abi Hatim said,
"A similar statement was also reported from Sa`id bin Al-Musayyib, Mujahid, Ash-Sha`bi, An-Nakhai, Abu Salih, Abu Al-Jald, and so forth."

There is a similar statement that Imam Muslim narrated from Aishah who said that Allah's Messenger said,

عِشْرُ مِنَ الْفِطْرَةِ:
- قَصُّ الشَّامِبَةِ
- وَإِعْفَاءُ الْلِّحْيَةِ
- وَالسَّوَالُ
- وَالسَّوَالُ
- وَالسَّوَالُ
- وَالسَّوَالُ
- وَالسَّوَالُ
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- وَالسَّوَالُ
- وَالسَّوَالُ

Ten are among the **Fitrah** (instinct, natural constitution):
- trimming the mustache,
- growing the beard,
- using **Siwak**, 
- inhaling and then exhaling water (in ablution),
• cutting the nails,
• washing between the fingers (in ablution),
• plucking the underarm hair,
• shaving the pubic hair,
• washing with water after answering the call of nature, (and I forgot the tenth, I think it was)
rinsing the mouth (in ablution).

The Two Sahihs recorded Abu Hurayrah saying that the Prophet said,

الفطرةُ خمسَ:
• الختانُ
• والاستِحْدَادُ
• وقصُ الشرابِ
• وتقليمة الأطْفَارِ
• ونَثْفُ الابْطَطِ

Five are among the acts of Fitrah:
• circumcision,
• shaving the pubic hair,
• trimming the mustache,
• cutting the nails and
• plucking the underarm hair.

This is the wording with Muslim.

Muhammad bin Ishaq reported that Ibn Abbas said,

"The words that Allah tested Ibrahim with, and that he implemented were:
• abandoning his (disbelieving) people when Allah commanded him to do so,
• disputing with Nimrod (king of Babylon) about Allah,
• being patient when he was thrown in the fire (although this was extremely traumatic),
• migrating from his homeland when Allah commanded him to do so,
• patience with the monetary and material demands of hosting guests by Allah's command,
• and Allah's order for him to slaughter his son.

When Allah tested Ibrahim with these words, and he was ready for the major test, Allah said to him, "Submit (be a Muslim)!")' He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." (2:131) although this meant defying and being apart from the people."

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**The Unjust do not qualify for Allah's Promise**

Allah said that Ibrahim said,

... قالَ وَمَنْ دُرَّيْتَيۡيِ ... (Ibrahim) said, And of my offspring (to make leaders),

and Allah replied,

... قالَ لَا يَنَالُ عَهْدِي الطَّالِمِينَ (۱۲) ... My covenant (Prophethood) includes not Zalimin (polytheists and wrongdoers).

When Allah made Ibrahim an Imam (Leader for the faithful), he asked Allah that Imams thereafter be chosen from his offspring. Allah accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allah's promise. Thus, they will neither become Imams nor be imitated (for they will not be righteous).

The proof that Ibrahim's supplication to Allah was accepted is that Allah said in Surah Al-Ankabut,

وَجَعَلْنَا فِي ذَرَّيۡتِهِ الْبَيۡتَةَ وَالْكِتَابَ

And We ordained among his offspring Prophethood and the Book. (29:27)
Hence, every Prophet whom Allah sent after Ibrahim were from among his offspring, and every Book that Allah revealed was to them.

As for Allah's statement, (Allah) said, "My covenant (Prophethood) includes not Zalimin (polytheists and wrongdoers)."

Allah mentioned that there are unjust people among the offspring of Ibrahim, and they will not benefit from Allah's promise, nor would they be entrusted with anything, even though they are among the children of Allah's Khalil (intimate friend, Prophet Abraham).

There will also be those who do good among the children of Ibrahim, and these it is who will benefit from Ibrahim's supplication.

Ibn Jarir said that this Ayah indicated that the unjust shall not be Imams for the people.

Moreover, the Ayah informed Ibrahim that there will be unjust people among his offspring.

Also, Ibn Khuwayz Mindad Al-Maliki said,

"The unjust person does not qualify to be a Khalifah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of Hadiths)."

2:125 And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety.

And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim as a place).
And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (Itikaf), or bowing or prostrating themselves (there, in prayer).

The Virtue of Allah's House

Allah says;

وَإِذْ جَعَلْنَا البَيْتَ مَثَابَةً لِلنَّاس وَأَمِنًا وَاتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيم مُصَلِّى...

And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim as a place).

Al-Awfi reported that Ibn Abbas commented on Allah's statement, وَإِذْ جَعَلْنَا البَيْتَ مَثَابَةً لِلنَّاس وَأَمِنًا وَاتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيم مُصَلِّى...

"They do not remain in the House, they only visit it and return to their homes, and then visit it again."

Also, Abu Jafar Ar-Razi narrated from Ar-Rabi bin Anas from Abu Al-Aliyah who said that، وَإِذْ جَعَلْنَا البَيْتَ مَثَابَةً لِلنَّاس وَأَمِنًا (And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety) means,

"Safe from enemies and armed conflict. During the time of Jahiliyyah, the people were often victims of raids and kidnapping, while the people in the area surrounding it (Al-Masjid Al-Haram) were safe and not subject to kidnapping."
Also, Mujahid, Ata, As-Suddi, Qatadah and Ar-Rabi bin Anas were reported to have said that the **Ayah** (2:125) means,

"Whoever enters it shall be safe."

This **Ayah** indicates that Allah honored the Sacred House, which Allah made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allah accepted the supplication of His Khalil, Ibrahim, when he asked Allah to make the hearts of people eager to visit the House. Ibrahim said,

ربنا وَتَقَبَّلْ دَعَائِكَ

Our Lord! And accept my invocation. (14:40)

Allah described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, Khalil Ar-Rahman, just as Allah said,

وَإِذْ بَوَاتِنِنِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تَشْرَكُ بِهِ شَيْئًا

And (remember) when We showed Ibrahim the site of the (Sacred) House (the Ka`bah at Makkah) (saying): "Associate not anything (in worship) with Me..." (22:26)

إنْ أُولَيْ الْبَيْتِ وُضِعَ لِلْنَّاسِ لِلَّذِينَ بَيْكَهُ مَبَارَكًا وَهَذَى لِلْعَالَمِينَ فِيهِ آيَتُ بَيْتِنَى مَقَامَ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ عَمِينًا

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-Alamin (mankind and Jinn). In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security. (3:96-97).

The last honorable **Ayah** emphasized the honor of Ibrahim's Maqam, and the instruction to pray next to it,

وَأَخْذُواْ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّى (And take you (people) the Maqam (place) of Ibrahim as a place of prayer). The Maqam of Ibrahim.
Sufyan Ath-Thawri reported that Sa`id bin Jubayr commented on the Ayah, وَاتَّخَذْنَاهَا مَيْتَى مَقَامَ إِبْرَاهِيمَ مُصَلِّى (And take you (people) the **Maqam** (place) of Ibrahim as a place of prayer),

"The stone (**Maqam**) is the standing place of Ibrahim, Allah's Prophet, and a mercy from Allah. Ibrahim stood on the stone, while Ismail was handing him the stones (constructing the **Ka`bah**)."

As-Suddi said,

"The **Maqam** of Ibrahim is a stone which Ismail's wife put under Ibrahim's feet when washing his head."

Al-Qurtubi mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Razi reported it in his Tafsir from Al-Hasan Al-Basri, Qatadah, and Ar-Rabi bin Anas.

Ibn Abi Hatim reported that Jabir, describing the **Hajj** (pilgrimage) of the Prophet said,

"When the Prophet performed **Tawaf**, Umar asked him, `Is this the **Maqam** of our father?'

He said, `Yes.'

Umar said, `Should we take it a place of prayer?'

So Allah revealed, وَاتَّخَذْنَاهَا مَيْتَى مَقَامَ إِبْرَاهِيمَ مُصَلِّى (And take you (people) the **Maqam** (place) of Ibrahim (Abraham) as a place of prayer")."

Al-Bukhari said,

"Allah's statement, وَاتَّخَذْنَاهَا مَيْتَى مَقَامَ إِبْرَاهِيمَ مُصَلِّى (And take you (people) the **Maqam** (place) of Ibrahim (Abraham) as a place of prayer) meaning, they return to it repeatedly."

He then narrated that Anas bin Malik said that Umar bin Al-Khattab said,
"I agreed with my Lord, or my Lord agreed with me, regarding three matters.

I said, `O Messenger of Allah! I wish you take the Maqam of Ibrahim a place for prayer.' The Ayah, والآخذُوا من مَّقَامِ إِبْرَاهِيم   مُصِلِّي (And take you (people) the Maqam (place) of Ibrahim (Abraham)) was revealed.

I also said, `O Messenger of Allah! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear Hijab. Allah sent down the Ayah that required the Hijab.

And when I knew that the Prophet was angry with some of his wives, I came to them and said, `Either you stop what you are doing, or Allah will endow His Messenger with better women than you are.'

I advised one of his wives and she said to me, `O Umar! Does the Messenger of Allah not know how to advise his wives, so that you have to do the job instead of him!' Allah then revealed، عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أن يَبْدِلْهُ أَزْوَٰجًا خَيْرًا مُّتَّنَكُّ مُسْلِمَتٍ

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, - Muslims (who submit to Allah)." (66:5)

Also, Ibn Jarir narrated that Jabir said, "After the Messenger of Allah kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then
went to **Maqam** of Ibrahim, with it between him and the House, and prayed two **Rak`ahs**.

This is part of the long **Hadith** that Muslim recorded in **Sahih**.

Al-Bukhari recorded that `Amr bin Dinar said that he heard Ibn Umar say,

"The Messenger of Allah performed **Tawaf** around the House seven times and then prayed two **Rak`ahs** behind the **Maqam**."

All these texts indicate that the **Maqam** is the stone that Ibrahim was standing on while building the House.

As the House's walls became higher, Ismail brought his father a stone, so that he could stand on it, while Ismail handed him the stones. Ibrahim would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrahim kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrahim and Ismail and how they built the House, as narrated from Ibn Abbas and collected by Al-Bukhari.

Ibrahim's footprints were still visible in the stone, and the Arabs knew this fact during the time of **Jahiliyyah**. This is why Abu Talib said in his poem known as **Al-Lamiyyah**,

"And Ibrahim's footprint with his bare feet on the stone is still visible."

The Muslims also saw Ibrahim's footprints on the stone, as Anas bin Malik said,

"I saw the **Maqam** with the print of Ibrahim's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

Earlier, the **Maqam** was placed close to the **Ka`bah's** wall. In the present time, the **Maqam** is placed next to
on the right side of those entering through the door.

When Ibrahim finished building the House, he placed the stone next to the wall of Al-Ka`bah. Or, when the House was finished being built, Ibrahim just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the Tawaf (circumambulating). It is understandable that the Maqam of Ibrahim would stand where the building of the House ended.

The Leader of the faithful Umar bin Al-Khattab, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away from the Ka`bah's wall during his reign.

Umar is one of the two men, whom the Messenger of Allah described when he said,

اقتَدُوا بِالْلَّدِينِ مِنْ بَعْدِي أبي بكْر وعَمَّرَ

Imitate the two men who will come after me: Abu Bakr and Umar.

Umar was also the person whom the Qur'an agreed with regarding praying next to Maqam of Ibrahim. This is why none among the Companions rejected it when he moved it.

Abdur-Razzaq reported from Ibn Jurayj from Ata,

"Umar bin Al-Khattab moved the Maqam back."

Also, Abdur-Razzaq narrated that Mujahid said that,

"Umar was the first person who moved the Maqam back to where it is now standing."

Al-Hafiz Abu Bakr, Ahmad bin Ali bin Al-Husayn Al-Bayhaqi recorded Aishah saying,

"During the time of the Messenger of Allah and Abu Bakr, the Maqam was right next to the House. Umar moved the Maqam during his reign."

This Hadith has an authentic chain of narration.
Allah says;

And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (Itikaf), or bowing or prostrating themselves (there, in prayer).

Al-Hasan Al-Basri said that, (And We gave Our Ahd (command) to Ibrahim and Ismail) means,

"Allah ordered them to purify it from all filth and impurities, of which none should ever touch it."

Also, Ibn Jurayj said,

"I said to Ata, `What is Allah's Ahd?'

He said, `His command.'"

Also, Sa`id bin Jubayr said that Ibn Abbas commented on the Ayah, (that they should purify My House (the Ka`bah) for those who are circumambulating it, or staying (Itikaf)),

"Purify it from the idols."

Further, Mujahid and Sa`id bin Jubayr said that, (purify My House for those who are circumambulating it) means,

"From the idols, sexual activity, false witness and sins of all kinds."

Allah said, (for those who are performing Tawaf (circumambulating) it).

The Tawaf around the House is a well-established ritual.
Sa`id bin Jubayr said that,

(for those who are circumambulating it),

means, strangers (he means who do not live in Makkah),

while; (or staying (Itikaf)),

is about those who live in the area of the Sacred House.

Also, Qatadah and Ar-Rabi bin Anas said that;

Itikaf is in reference to those who live in the area of the House, just as Sa`id bin Jubayr stated.

Allah said,

(or bowing or prostrating themselves (there, in prayer)),

Ibn Abbas said,

when it is a place of prayer it includes those who are described as bowing and prostrating themselves.

Also, Ata and Qatadah offered the same Tafsir.

Purifying all Masjids is required according to this Ayah and according to Allah's statement,

In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhan, Iqamah, Salah, invocations, recitation of the Qur'an). Therein glorify Him (Allah) in the mornings and in the (late) afternoons. (24:36)

There are many Hadiths that give a general order for purifying the Masjids and keeping filth and impurities away from them. This is why the Prophet said,

The Masjids are established for the purpose that they were built for (i.e. worshipping Allah alone).
2:126 And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day."

"And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."
Makkah is a Sacred Area

Allah said,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبَّيْنَ اجْعَلْ هَذَا بَلْدًا آمنًا وَأَرْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمُ بِاللَّهِ وَالْيَوْمِ الآخِرِ...

And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day."

Imam Abu Jafar bin Jarir At-Tabari narrated that Jabir bin Abdullah said that the Messenger of Allah said,

إِنَّ إِبْرَاهِيمَ حَرَمَ بَيْتَ الْلَّهِ وَأَمَّهُ وَإِيَّي حَرَمَتِهِ المَدِينَةَ مَا بِيْنَ لَابِئِيَّةِهَا، فَلَا يُصَادُ صَيْدَهَا وَلَا يُقَطَّعُ عَضَايْهَا

Ibrahim made Allah's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madinah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.

An-Nasa'i and Muslim also recorded this Hadith.

There are several other Hadiths that indicate that Allah made Makkah a sacred area before He created the heavens and earth.

The Two Sahihs recorded Abdullah bin Abbas saying that the Messenger of Allah said,

إِنَّ هَذَا الْبَلَدَ حَرَمَةَ اللَّهِ يُوْمَ خَلْقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحَرَمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِذَا لَمْ يَحْلَ اللَّهُ يَا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحَرَمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُصَادَ صَيْدَهَا وَلَا يُقَطَّعُ عَضَايْهَا إِلَى مِنْ عَرَقِهَا وَلَا يُخْتَلِىُ خَلَاءُ

Allah has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allah made it a sanctuary.
It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allah made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.

Al-Abbas said, O Messenger of Allah! Except the lemon-grass, for our goldsmiths and for our graves.'

The Prophet added,

إِلَّا الْبَيْدَخَر

Except lemon-grass.

This is the wording of Muslim.

The Two Sahihs also recorded Abu Hurayrah narrating a similar Hadith, while Al-Bukhari recorded a similar Hadith from Safiyyah bint Shaybah who narrated it from the Prophet.

Abu Shurayh Al-Adawi said that he said to `Amr bin Sa`id while he was sending armies to Makkah, "O Commander! Let me narrate a Hadith that the Messenger of Allah said the day that followed the victory of Makkah. My ears heard the Hadith, my heart comprehended it, and my eyes saw the Prophet when he said it.

He thanked Allah and praised Him and then said,
Allah, not the people, made Makkah a sanctuary, so any person who has belief in Allah and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, `Allah allowed His Messenger and did not allow you.'

Allah allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).

Abu Shurayh was asked, `What did `Amr reply?'

He said, (Amr said) `O Abu Shurayh! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.'

This Hadith was collected by Al-Bukhari and Muslim.

After this, there is no contradiction between the Hadiths that stated that Allah made Makkah a sanctuary when He created the heavens and earth and the Hadiths that Ibrahim made it a sanctuary, since Ibrahim conveyed Allah's decree that Makkah is a sanctuary, before he built the House.

Similarly, the Messenger of Allah was written as the Final Prophet when Adam was still clay. Yet, Ibrahim said, (Our Lord! Send amongst them a Messenger of their own), (2: 129).

Allah accepted Ibrahim's supplication, although He had full knowledge beforehand that it will occur by His decree.

To further elaborate on this subject, we should mention the Hadith about what the Messenger of Allah said when he was asked,
"O Messenger of Allah! Tell us about how your Prophethood started."

He said,

I am the supplication of my father Ibrahim, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Sham (Syria).

In this Hadith, the Companions asked the Messenger about the beginning of his Prophethood. We will explain this matter later, if Allah wills.

Ibrahim invokes Allah to make Makkah an Area of Safety and Sustenance

Allah tells;

وَإِذْ قَالَ إِبْرَاهِيمُ... 

And (remember) when Ibrahim said,

رَبِ اجْعَلْ هَذَا بَلْدَةً آمنًا...

My Lord, make this city (Makkah) a place of security, from terror, so that its people do not suffer from fear.

Allah accepted Ibrahim's supplication. Allah said,

وَمَنْ دَخَلَهُ كَانَ آمِنًا 

Whosoever enters it, he attains security, (3:97) and,

أَوْلَمْ يَرِوُا أَنَا جَعَلْتُ مَنْ آمَنَ وَخُطَطْتُ النَّاسَ مِنْ حَوْلِهِمْ 

Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them. (29:67)
We have already mentioned the Hadiths that prohibit fighting in the Sacred Area.

Muslim recorded that Jabir said that the Messenger of Allah said,

لا يَحلُّ لِأحدٍ أن يَحملَ بمكة السْلَاح

No one is allowed to carry weapons in Makkah.

Allah mentioned that Ibrahim said, 

ربَّ أَجْعِلْ هَذَا بَلَدًا أَمْنًا (My Lord, make this city (Makkah) a place of security)

meaning,

make this a safe city.

This occurred before the Ka`bah was built.

Allah said in Surah Ibrahim,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبَّ اجْعِلْ هَذَا الْبَلَدَ أَمْنًا

And (remember) when Ibrahim said, "My Lord! Make this city (Makkah) one of peace and security..." (14:35)

as here, Ibrahim supplicated a second time after the House was built and its people lived around it, after Ishaq who was thirteen years Ismail's junior was born.

This is why at the end of his supplication, Ibrahim said here,

الْحَمْدُ لِلَّهِ الَّذِى وَهَبَ لَى عَلَى الْكِبْرِ إِسْمَعِيلٍ وَإِسْحَاقَ

إِنَّ رَبِّي لِسَمِيعِ الدُّعَاءَ

All the praises and thanks be to Allah, Who has given me in old age Ismail (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the Hearer of invocations. (14:39)

Allah said next,

... وَأَرْزُقْ أَهْلَهُ مِنَ النَّمَرَاتِ مِنْ أَمْنٍ مِنْ مَلَكِهِمْ باللَّهِ وَأَيْمَانِ الْآخَرِ قَالَ وَمَنْ كَفَرَ فَأَمَّتَعُهُ قَلِيلاً ثُمَّ أَصْطَرَهُ إِلَى عَذَابِ النَّارَ وَبَيْنَ الْمَصِيرِ (١٢٦)

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"...and provide its people with fruits, such of them as believe in Allah and the Last Day."

He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

Ibn Jarir said that Ubayy bin Ka`b commented on، قال وَمَن كَفَرَ فَامْتَغَهَ قَلِيلاً ثُمَّ اضْطَرَّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمِصْرِ (He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!")

"These are Allah's Words (meaning not Ibrahim's)"

This is also the Tafsir of Mujahid and Ikrimah.

Furthermore, Ibn Abi Hatim narrated that Ibn Abbas commented on Allah's statement، رَبَّ اجْعَلْ هَذَا بَلْدَةً أَمِينًا وَارْزُقْ أَهْلَهَا مِنَ الْثَّمْرَاتِ مِنْ آمِنَ مَثْعَابٍ بَالِلَّهِ وَاليَوْمُ الآخر (My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.)

"Ibrahim asked Allah to grant sustenance for the believers only. However, Allah revealed، 'I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination.'" Ibn `Abbas then recited، كَلَّا نَعْطَاهُ وَهُمُّ أَوَّلَاءٌ مِنْ عَطَاءٍ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. (17:20)
This was recorded by Ibn Marduwyah, who also recorded similar statements from Ikrimah and Mujahid.

Similarly, Allah said,

وَمَن كَفَّرَ فَلا يَجِزَّ الَّذِينَ كَفَّارَةً إِلَيْنَا مَرْجَعُهُمْ فَثُمَّ نُشْرِبُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

Verily, those who invent a lie against Allah will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

And whoever disbelieves, let not his disbelief grieve you (O Muhammad). To Us is their return, and We shall inform them what they have done. Verily, Allah is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:23-24)

And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for
those who disbelieve in the Most Gracious (Allah), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqin (the pious). (43:33-35)

Allah said next,

... ثمَّ أضطَرَّهُ إلى عَذَاب الْثَّارِ وَبَئِسَ المَصِيرُ

Then I shall compel him to the torment of the Fire, and worst indeed is that destination!

meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination."

This Ayah indicates that Allah gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability.

This Ayah is similar to Allah’s statement,

وَكَأيۡنَ مَنْ قَرَبَهُ أَمْلِيَتْ لَهَا وَهَٰٓيَّ ظَلَمَةٌ ثُمَّ أَخْطَتْهَا وَإِلَىٰ المَصِيرٍ

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). (22:48)

Also, the Two Sahihs recorded,

لَا أَحَدَ أَصَبَّرَ عَلَى أَدۡيَةٍ سَمۡعَهُ مِنَ اللَّهِ إِنَّهُمْ يَجۡعَلُونَ لَهُ وَلَدًا وَهُوَ يَرۡزَقُهُمْ وَيَعۡقَبُهُم

No one is more patient than Allah when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.

The Sahih also recorded,

إِنَّ اللهَ لَيَمْلِي لِلْظَّالِمِ رَحۡمَةً حَتَّى إِذَا أَخَذَهُ لَمْ يَفۡلِئهِ
Allah gives respite to the unjust person, until when He seizes him; He never lets go of him.

He then recited Allah's statement,

وَكَذَلْكَ أَحْذَرْ رَبَّكَ إِذَا أَخَذَ الْفُرُقَ وَهِيَ ظَلْمَةٌ إِنَّ أَحْذَهُ أَلِيمًا شَدِيدٌ

Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe. (11:102)

Building the Ka`bah and asking Allah to accept This Deed

Allah said,

وَإِذْ يَرْقَعُ إِبْرَاهِيمُ القَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبِّنَا تَقَبَّلْ مَنًا إِذْ كَأَنْتَ السَّمِيعُ العلِيمُ (۷۲)

And (remember) when Ibrahim (Abraham) and (his son) Ismail (Ishmael) were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.

Allah said,

"O Muhammad! Remind your people when Ibrahim and Ismail built the House and raised its foundations while saying, رَبِّنَا تَقَبَّلْ مَنًا إِذْ كَأَنْتَ السَّمِيعُ العلِيمُ (Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower)."

Al-Qurtubi mentioned that Ubayy and Ibn Mas`ud used to recite the Ayah this way,

وَإِذْ يَرْقَعُ إِبْرَاهِيمُ القَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبِّنَا تَقَبَّلْ مَنًا إِذْ كَأَنْتَ السَّمِيعُ العلِيمُ

And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House
(the Ka`bah at Makkah), Saying, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."

What further testifies to this statement (which adds `saying' to the Ayah) by Ubayy and Ibn Mas`ud, is what came afterwards, (Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You).

The Prophets Ibrahim and Ismail were performing a good deed, yet they asked Allah to accept this good deed from them.

Ibn Abi Hatim narrated that;

Wuhayb bin Al-Ward recited, (And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us") and cried and said,

"O Khalil of Ar-Rahman! You raise the foundations of the House of Ar-Rahman (Allah), yet you are afraid that He will not accept it from you"

This is the behavior of the sincere believers, whom Allah described in His statement, (23:60), And those who give that which they give, meaning, they give away voluntary charity, and perform the acts of worship yet, (with their hearts full of fear) (23: 60) afraid that these good deeds might not be accepted of them.

There is an authentic Hadith narrated by Aishah on this subject, which we will mention later, Allah willing.

Al-Bukhari recorded that Ibn Abbas said,
"Prophet Ibrahim took Ismail and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the Masjid. During that time, Ismail's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrahim left them there with a bag containing some dates and a water-skin containing water.

Ibrahim then started to leave, and Ismail's mother followed him and said, `O Ibrahim! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrahim did not reply.

She asked, `Has Allah commanded you to do this?'

He said, `Yes.'

She said, `I am satisfied that Allah will never abandon us.'

Ibrahim left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated, رَبّنَا إِلَيْهِ أَسَكِنْتُمَّ مِن ذُرُّتِي بَيْتٍ غَيْرَ ذِي زُرْعٍ عِندَ بَيْتِكَ المَهْرَمِ (O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka`bah at Makkah)) until, يَشْكُرُونَ (Give thanks) (14:37).

Ismail's mother then returned to her place, started drinking water from the water-skin and nursing Ismail. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, As-Safa, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached
the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times."

Ibn Abbas said that the Messenger of Allah said,

"This is why the people make the trip between As-Safa and Al-Marwah (during Hajj and Umrah)."

"When she reached Al-Marwah, she heard a voice and said, `Shush,' to herself. She tried to hear the voice again and when she did, she said, `I have heard you. Do you have relief?'

She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out.

Ismail's mother was astonished and started digging, using her hand to transfer water to the water-skin."

Ibn Abbas said that the Prophet then said,

"May Allah grant His mercy to the mother of Ismail, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth."

"Ismail's mother started drinking the water and her milk increased for her child.

The angel (Gabriel) said to her, `Do not fear abandonment. There shall be a House for Allah built here by this boy and his father. Allah does not abandon His people.'

During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kada', made camp at the bottom
of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.'

They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismail's mother, next to the water, and said, 'O Mother of Ismail! Will you allow us to be with you (or dwell with you),'

She said, 'Yes. But you will have no exclusive right to the water here.'

They said, 'We agree.'

Ibn Abbas said that the Prophet said,

"At that time, Ismail's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismail learned Arabic from them, and they liked the way he was raised. Ismail's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismail, so he asked his wife about him. She said, 'He has gone out hunting.'

When he asked her about their living conditions, she complained to him that they live in misery and poverty.

Abraham said (to her), 'When your husband comes, convey my greeting and tell him to change the threshold of his gate.'

When Ismail came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor?'
She said, `Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.'

Ismail said, `Did he ask you to do anything?'

She said, `Yes. He asked me to convey his greeting and that you should change the threshold of your gate.'

Ismail said to her, `He was my father and you are the threshold, so go to your family (i.e. you are divorced).'

So he divorced her and married another woman.

Again Ibrahim thought of visiting his dependents whom he had left (at Makkah). Ibrahim came to Ismail's house, but did not find Ismail and asked his wife, `Where is Ismail?'

Ismail's wife replied, `He has gone out hunting.'

He asked her about their condition, and she said that they have a good life and praised Allah.

Ibrahim asked, `What is your food and what is your drink?'

She replied, `Our food is meat and our drink is water.'

He said, `O Allah! Bless their meat and their drink.''

The Prophet (Muhammad) said,

"They did not have crops then, otherwise Ibrahim would have invoked Allah to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrahim said, `When Ismail comes back, convey my greeting to him and ask him to keep the threshold of his gate.'

When Ismail came back, he asked, `Has anyone visited us?"
She said, `Yes. A good looking old man,' and she praised Ibrahim, `And he asked me about our livelihood and I told him that we live in good conditions.'

He asked, `Did he ask you to convey any message?'

She said, `Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.'

Ismail said, `That was my father, and you are the threshold; he commanded me to keep you.'

Ibrahim then came back visiting and found Ismail behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrahim, he stood up and they greeted each other, just as the father and son greet each other.

Ibrahim said, `O Ismail, Your Lord has ordered me to do something.'

He said, `Obey your Lord.'

He asked Ismail, `Will you help me?'

He said, `Yes, I will help you.'

Ibrahim said, `Allah has commanded me to build a house for Him there,' and he pointed to an area that was above ground level.

So, both of them rose and started to raise the foundations of the House. Abraham started building (the Ka`bah), while Ismail continued handing him the stones. Both of them were saying, `O our Lord! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127)."

Hence, they were building the House, part by part, going around it and saying, `ربنا تقبل منا إثلك أنت السميع العليم' (Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knowler).
In his Sirah, Muhammad bin Ishaq bin Yasar said,

"When the Messenger of Allah reached thirty-five years of age, the Quraysh gathered to rebuild the Ka`bah, this included covering it with a roof. However, they were weary of demolishing it. During that time, the Ka`bah was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top.

Some people had stolen the Ka`bah's treasure beforehand, which used to be in a well in the middle of the Ka`bah. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayh bin `Amr, from the tribe of Khuza`ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk.

Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the Ka`bah's ceiling; a Coptic carpenter in Makkah prepared what they needed for the job. When they decided to begin the demolition process to rebuild the House, Abu Wahb bin Amr bin A'idh bin Abd bin Imran bin Makhzum took a stone from the Ka`bah; the stone slipped from his hand and went back to where it had been.

He said, `O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.'"

Ibn Ishaq commented here that the people also attribute these words to Al-Walid bin Al-Mughirah bin Abdullah bin Amr bin Makhzum.

Ibn Ishaq continued,

"The Quraysh began to organize their efforts to rebuild the Ka`bah, each sub tribe taking the responsibility of rebuilding a designated part of it."
However, they were still weary about bringing down the Ka`bah. Al-Walid bin Al-Mughirah said, `I will start to bring it down.' He held an ax and stood by the Ka`bah and said, `O Allah! No harm is meant. O Allah! We only seek to do a good service.' He then started to chop the House's stones.

The people waited that night and said, `We will wait and see. If something strikes him, we will not bring it down and instead rebuild it the way it was. If nothing happens to him, then Allah will have agreed to what we are doing.'

The next morning, Al-Walid went to work on the Ka`bah, and the people started bringing the Ka`bah down with him. When they reached the foundations that Ibrahim built, they uncovered green stones that were above each other, just like a pile of spears."

Ibn Ishaq then said that some people told him, "A man from Quraysh, who was helping rebuild the Ka`bah, placed the shovel between two of these stones to pull them up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones."

Ibn Ishaq said, "The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the Ka`bah reached the point where the Black Stone was to be placed in its designated site.

A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House.

Banu Abd Ad-Dar and Banu Adi bin Ka`b bin Lu'ay, gave their mutual pledge to fight until death. However, five or
four days later, Abu Umayyah bin Al-Mughirah bin Abdullah bin Amr bin Makhzum, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muhammad - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, `This is Al-Amin (the Honest one). We all accept him; This is Muhammad.'

When the Prophet reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allah `Al-Amin' even before the revelation came to him.''

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**Ibn Az-Zubayr rebuilds Al-Ka`bah the way the Prophet wished**

Ibn Ishaq said,

"During the time of the Prophet, the Ka`bah was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment.

Al-Hajjaj bin Yusuf was the first person to cover it with silk."

The Ka`bah remained the same way the Quraysh rebuilt it, until it was burned during the reign of Abdullah bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazid bin Muawiyah.

During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the Ka`bah down and built it upon the foundations of 380
Ibrahim, including the Hijr in it. He also made an eastern door and a western door in the Ka`bah and placed them on ground level. He had heard his aunt Aishah, the Mother of the believers, narrate that the Messenger of Allah had wished that.

The Ka`bah remained like this throughout his reign, until Al-Hajjaj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of Abdul-Malik bin Marwan.

Muslim recorded that Ata said,

"The House was burnt during the reign of Yazid bin Muawiyah, when the people of Ash-Sham raided Makkah. Ibn Az-Zubayr did not touch the House until the people came for Hajj, for he wanted to incite them against the people of Ash-Sham. He said to them, `O people! Advise me regarding the Ka`bah, should we bring it down and rebuild it, or just repair the damage it sustained.'

Ibn Abbas said, `I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet was sent.'

Ibn Az-Zubayr said, `If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allah's House I will invoke my Lord for three days and will then implement what I decide.'

When the three days had passed, he decided to bring the Ka`bah down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level.

Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect.
Ibn Az-Zubayr then said, `I heard Aishah say that the Messenger of Allah said,

إِنَّ النَّاسَ حَدِيثُ عَهْدُهُمْ بِكَفُّرٍ، وَلَيْسَ عَهْدُي مِنَ النَّافِقِينَ مَا يُقَوَّبُونَ عَلَى بَنَاتِي لَكِنْ أَدْخَلْتُ فِيهِ مِنَ الحَجَّرِ حَمْسَةً أَدْرُعُ وَلَجَعَّلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْهُ

If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits from Al-Hijr and would have made a door for it that people could enter from, and another door that they could exit from.

Ibn Az-Zubayr said, `I can spend on this job, and I do not fear the people.'

So he added five cubits from the Hijr, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Hajjaj wrote to Abdul-Malik bin Marwan asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House.

Abdul-Malik wrote back, `We do not agree with Ibn Az-Zubayr's actions. As, for the Ka`bah's height, leave it as it is. As for what he added from the Hijr, bring it down, and build the House as it was before and close the door.'

Therefore, Al-Hajjaj brought down the House and rebuilt it as it was."

In his Sunan, An-Nasa'i collected the Hadith of the Prophet narrated from Aishah, not the whole story,

The correct Sunnah conformed to Ibn Az-Zubayr's actions, because this was what the Prophet wished he
could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This **Sunnah** was not clear to Abdul-Malik bin Marwan. Hence, when Abdul-Malik realized that Aishah had narrated the **Hadith** of the Messenger of Allah on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it."

Muslim recorded that Ubadydullah bin Ubayd said that Al-Harith bin Abdullah came to Abdul-Malik bin Marwan during his reign. Abdul-Malik said, `I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from Aishah what he said he heard from her.'

Al-Harith said, `Yes he did. I heard the **Hadith** from her.'

Abdul-Malik said, `You heard her say what?'

He said, `She said that the Messenger of Allah said,

 إنَّ قُومَكَ أَقَصَرُوا مِنْ بَيْتِيَانِ البَيْتَيْنِ وَلَوْلَا حَدَاثَةٌ عَهْدِهِمْ

 بالشَّرْكِ أَعْدَتْ مَا تُرْكُوا مِنْهُ، فَإِنَّ بَدْأًا لْقُومَكَ مِنْ بَعْضٍ أَنْ

 يَبْنُوهُ فَهَلْمِيْ لَأَرَبَّكَ مَا تُرْكُوهُ مِنْهُ

Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of **Shirk**, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.

He showed her around seven cubits.'

One of the narrators of the **Hadith**, Al-Walid bin Ata, added that the Prophet said,

 وَلَجْعَلْتُ لَهَا بَابَيْنَ مَوْضُوعَيْنَ فِي الأَرْضِ: شَرْقِيَّةً وَغَرْبِيَّةً،

 وَهَلْ نَدْرِينَ لَمْ كَانَ قُومُكَ رَفَعُوا بَابَهَا؟

I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?
She said, `No.'

He said,

`أَنْ لَمْ يَدْخَلْهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الَّذِي يُرْجِعُ إِذَا هُوَ أَرَادَ أَنْ يَدْخَلْهَا يَدْعُونَهُ يَرُتْقَي حَتَّى إِذَا كَانَ أَنْ يَدْخَلْ دُفْعَهُ فَسَقْتَ.

To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down.

Abdul-Malik then said, `You heard Aishah say this Hadith?'

He said, `Yes.'

Abdul-Malik said, `I wish I left it as it was.'"

**An Ethiopian will destroy the Ka`bah just before the Last Hour**

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

يَحْرِبُ الْكَعْبَةُ دُوْ السُّوْيِقَتَيْنَ مِنَ الحَبَّتَة

The Ka`bah will be destroyed by Dhus-Sawiqatatayn (literally, a person with two lean legs) from Ethiopia.

Also, Ibn Abbas said that the Prophet said,

كَأْلَتِي بِهِ أَسْوَدَ أَفْحَرَ يَقَلِعُهَا حَجْرًا حَجْرًا

As if I see him now: a black person with thin legs plucking the stones of the Ka`bah one after another.

Al-Bukhari recorded this Hadith.

Imam Ahmad bin Hanbal recorded in his Musnad that Abdullah bin Amr bin Al-`As said that he heard the Messenger of Allah say,

يَحْرِبُ الْكَعْبَةُ دُوْ السُّوْيِقَتَيْنَ مِنَ الحَبَّتَةِ وَيُسْلِبُهَا حَلْبَتَهَا وَيُجَرَّدُهَا مِنْ كَسْوَتِهَا، وَكَأْلَتِي أَنْتَرْ إِلَيْهِ أَصْبِلَعْ وَأَقْفِيْدَعْ يَضَرِّعُ عَلَيْهَا بِمَسْحُاتِهِ وَمَعْوَلَهُ
Dhus-Sawiqatayn from Ethiopia will destroy the Ka`bah and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the Ka`bah with his ax.

This will occur after the appearance of Gog and Magog people.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

لِيْحَجِّنَ الْبَيْتُ وَلِيُعْتَمَّ رَبُّ بَعْدَ خُرُوجٍ يَأَجُوجَ وَمَأَجُوجَ

There will be Hajj and Umrah to the House after the appearance of Gog and Magog people.)

Al-Khalil's Supplication

Allah said that Ibrahim and Ismail supplicated to Him,

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ دُرِّيْتُنَا إِمَّةً مُسْلِمَةً لَكَ وَأَرْنَا مَنْاسِكَنَا وَنِبِّإُنَّا أَلِكَ أَنتَ النَّوَابُ الرَّحِيمُ (۱۸)

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Ibn Jarir said,

"They meant by their supplication, `Make us submit to Your command and obedience and not associate anyone with You in obedience or worship."

Also, Ikrimah commented on the Ayah, رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ (Our Lord! And make us submissive unto You),

"Allah said, `I shall do that."

وَمَنْ دُرِّيْتُنَا إِمَّةً مُسْلِمَةً لَكَ (And of our offspring a nation submissive unto You),

Allah said, `I shall do that."
This supplication by Ibrahim and Ismail is similar to what Allah informed us of about His believing servants,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاحِنَا وَذُرِّيَّتِنَا فَرْقَةً أَعْيُنٍ

And those who say: `Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqin. (25:74)

This type of supplication is allowed, because loving to have offspring who worship Allah alone without partners is a sign of complete love of Allah. This is why when Allah said to Ibrahim,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا (Verily, I am going to make you an Imam (a leader) for mankind (to follow you)), (2:124),

Ibrahim said,

ذُرٍّ وَمِنْ ذَرِّيَّتي قَالَ لَا يَتَّنَّ عَهْدِي الظَّالِمِينَ ("And of my offspring (to make leaders)." (Allah) said, "My covenant (Prophethood) includes not the Zalimin (polytheists and wrongdoers)"") (2:124) which is explained by,

وَاجْتَنَبِي وَبَنيٍّ (And keep me and my sons away from worshipping idols) (14:35)

Muslim narrated in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

إِذَا مَاتَ ابْنُ أَدَمَ أَفْعَلْ عَمَلًا إِلَّا مِنْ ثَلَاثٍ:

• صَدَقَةٌ جَارِيةٌ
• أَوْ عَلَمٌ يَنْتَفَعُ بِهِ
• أَوْ وَلَدٌ سَالِحٌ يَدْعُو لَهِ

When the son of Adam dies, his deeds end except for three deeds:

• an ongoing charity,
• a knowledge that is being benefited from and
• a righteous son who supplicates (to Allah) for him.
Sa`id bin Mansur said that Attab bin Bashir informed us from Khasif, from Mujahid who said,

"The Prophet Ibrahim supplicated, وَأَرِﻥَ (and show us our Manasik), Jibril then came down, took him to the House and said, `Raise its foundations.'

Ibrahim raised the House's foundations and completed the building.

Jibril held Ibrahim's hand, led him to As-Safa and said, `This is among the rituals of Allah.'

He then took him to Al-Marwah and said, `And this is among the rituals of Allah.'

He then took him to Mina until when they reached the Aqabah, they found Iblis standing next to a tree. Jibril said, `Say Takbir (Allah is the Great) and throw (pebbles at) him.'

Ibrahim said the Takbir and threw (pebbles at) Iblis.

Iblis moved to the middle Jamrah, and when Jibril and Ibrahim passed by him, Jibril said to Ibrahim, `Say Takbir and throw at him.'

Ibrahim threw at him and said Takbir.

The devious Iblis sought to add some evil acts to the rituals of Hajj, but he was unable to succeed.

Jibril took Ibrahim's hand and led him to Al-Mash`ar Al-Haram and Arafat and said to him, `Have you Arafta (known, learned) what I showed you' thrice.

Ibrahim said, `Yes I did.'"

Similar statements were reported from Abu Mijlaz and Qatadah.
2:129 "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'an), and purify them. Verily, You are the Mighty, the Wise."

Ibrahim's Supplication that Allah sends the Prophet

Allah mentioned Ibrahim's supplication;

رَبَّنَآ وَآبَعَتُ فِيهِمْ رَسُوْلًا مِّنْهُمْ يُتَّلِوْعَ عَلَيْهِمْ آيَتَكَ
وَيَعْلَمُهُمْ الْكِتَابَ وَالْحِكْمَةَ وَيَرْكُبُهُمْ إِنَّكَ أَنتَ الْعَزِيزُ
الْحَكِيمُ

"Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses,

Allah mentioned Ibrahim's supplication for the benefit of the people of the Sacred Area (to grant them security and provision), and it was perfected by invoking Allah to send a Messenger from his offspring.

This accepted supplication, from Ibrahim, conformed with Allah's appointed destiny that Muhammad be sent as a Messenger among the Ummiyyin and to all non-Arabs, among the Jinns and mankind.

Hence, Ibrahim was the first person to mention the Prophet to the people. Ever since, Muhammad was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muhammad by name. Jesus addressed the Children of Israel saying,
I am the Messenger of Allah unto you, confirming what is before me in the **Tawrah**, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. (61:6)

This is why the Prophet said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى أبْنِ مَرْيَمَ

The supplication of my father Ibrahim and the glad tidings brought forth by Jesus the son of Mary.

The Prophet said,

وَرَآتِ أَمِي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ فَصَنْوَرَ الْشَّامِ

My mother saw a light that went out of her and radiated the palaces of Ash-Sham.

It was said that;

the Prophet’s mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them.

The light mentioned in the **Hadith** appeared in Ash-Sham (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Sham area. This is why by the end of time, Ash-Sham will be a refuge for Islam and its people. Also, Jesus the son of Mary will descend in Ash-Sham, next to the eastern white minaret in Damascus.

The Two **Sahihs** stated,

لَا تَرَ أَلٌ طَائِفَةً مِنِّ أَمْطَىٰٰ ظَاهِرِينَ عَلَى الْحَقِّ لَا يُضَرُّهُمْ مِنْ حَذَالِهِمْ وَلَا مِنْ خَالِفَهُمْ حَتَّى يَأْتِيَ أَمَرُ اللّهِ وَهُمْ كَذَٰلِكَ

There will always be a group of my **Ummah** who will be on the truth, undeterred by those who fail or oppose them, until the command of Allah comes while they are on this.

Al-Bukhari added in his **Sahih**, And they will reside in Ash-Sham.
Allah said,

... وَيَعْلَمُهُمُ الْكِتَابَ ... 

and instruct them in the Book,

meaning, Al-Qur'an,

... وَالْحِكْمَة ... 

and **Al-Hikmah,**

meaning, the **Sunnah,**

as Al-Hasan, Qatadah, Muqatil bin Hayyan and Abu Malik asserted.

It was also said that `**Al-Hikmah**', means

`comprehension in the religion',

and both meanings are correct.

... وَيَزَكُّهُمْ ... 

and purify them,

Ali bin Abi Talhah said, that Ibn Abbas said that the **Ayah** means,

"With the obedience of Allah."

... إِنَّكَ أَنتَ الْعَزِيزُ الحكيمُ (١٩) 

Verily, You are the Mighty, the Wise.

This **Ayah** stated that Allah is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.
Only the Fools deviate from Ibrahim's Religion

Allah says;

وَمَن يَرْجِعُ عَن مَلَّةِ إِبْرَاهِيمَ إِلَّا مِن سَبِيلِ نَفْسِهِ وَلَقِدْ اسْتَطَفِيَتْهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لِمَنَ الصَّالِحِينَ

2:130 And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself! Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلَمْ قَالَ أَسْلَمْتُ لَربِ الْعَالَمِينَ

2:131 When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists)."

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ بَنِيْهِ إِنَّ اللَّهَ اسْتَطَفِيَ لَكُمُ الدُّنْيَا فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

2:132 And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Yaqub (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims."

And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself! Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

Allah refuted the disbelievers' innovations of associating others with Allah in defiance of the religion of Ibrahim,
the leader of the upright. Ibrahim always singled out Allah in worship, with sincerity, and he did not call upon others besides Allah. He did not commit Shirk, even for an instant. He disowned every other deity that was being worshipped instead of Allah and defied all his people in this regard. Prophet Ibrahim said,

وَلَمَّا رَأَى الشَّمَسَ بَارَعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفْلَتْ قَالَ يَقُومُ إِنِّي بَرَاءٌ مَّمَّا نَشْرَكُونَ

إنِّي وَجَهَتُ وَجِهًّا لِلَّذِي فَطَرَ السَّمَوَاتَ وَالْأَرْضَ حَنيفًا وَمَا أَنَا مِنَ المُشْرِكِينَ

O my people! I am indeed free from all that you join as partners (in worship with Allah). Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism), and I am not of Al-Mushrikin. (6:78-79)

Also, Allah said,

وَإِذْ قَالَ إِبْرَاهِيمُ لَأَبِيهِ وَقُومَهُ إِنَّى بَرَاءٌ مَّمَّا نَعْبُدُونَ

إِلَّا الَّذِي فَطَرَنِى فَإِنِّى سَيِّدَيْنِ

(And remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allah alone) Who did create me; and verily, He will guide me." (43:26-27)

وَمَا كَانَ اسْتَبِغَارُ إِبْرَاهِيمَ لَأَبِيهِ إِلَّا عَنِ مَوْعِدَةٍ وَعَدُّهَا إِلَىَّ فَلَمَّا قَبَّانَ لهُ آتِهُ عَذَّوْنَ لَهُ إِبْرَاهِيمُ مَنْهُ إِبْرَاهِيمُ لَأَوَّاهُ حَلِيمٌ

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) was an
enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing. (9:114)

Verily, Ibrahim was an Ummah (a leader having all the good qualities, or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin. (He was) thankful for His (Allah’s) favors. He (Allah) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. (16:120-122)

This is why Allah said here, ومن يرغم عن ملة إبراهيم (And who turns away from the religion of Ibrahim), meaning, abandons his path, way and method إلا ما من سفه نفسه (except him who fools himself), meaning, who commits injustice against himself by deviating from the truth, to wickedness.

Such a person will be defying the path of he who was chosen in this life to be a true Imam, from the time he was young, until Allah chose him to be His Khalil, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following
the path of misguidance and deviation instead. Is there more injustice than this!

Allah said,

إنَّ الشَّرَكَ لَظَلَّمٌ عَظِيمٌ

Verily, joining others in worship with Allah is a great Zulm (wrong) indeed. (31:13)

Abu Al-Aliyah and Qatadah said,

"This Ayah (2:130) was revealed about the Jews who invented a practice that did not come from Allah and that defied the religion of Ibrahim."

Allah's statement,

مَا كَانَ إِبْرَاهِيمُ يُهُوَدُيًا وَلَا نَصْرَائِيًا وَلَكِنَّ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ المُشْرِكِينَ

إنَّ أُولِي الْثَّلَاثِ بِإِبْرَاهِيمِ لِلْذِينَ أَتَبَغَّوْهُ وَهُدَا النَّبِيِّ وَالذِّينَ آمَنُوا

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (to worship none but Allah alone) and he was not of Al-Mushrikin. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers. (3:67-68),

testifies to this fact.

Allah said next,

إِذْ قَالَ لَهُ رَبُّهُ أَسْلَمْ قَالَ أَسْلَمْتُ لَرَبِّ الْعَالَمِينَ (١٣١)

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 Alamin (mankind, Jinn and all that exists)."
This *Ayah* indicates that Allah commanded Ibrahim to be sincere with Him and to abide and submit to Him;

Ibrahim perfectly adhered to Allah's command.

Allah's statement,

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ...

And this (submission to Allah, Islam) was enjoined by Ibrahim upon his sons and by Yaqub,

means, Ibrahim commanded his offspring to follow this religion, that is, Islam, for Allah.

Or, the *Ayah* might be referring to Ibrahim's words, أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (I have submitted myself (as a Muslim) to the Lord of the Alamin (mankind, Jinn and all that exists).

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them.

Similarly, Allah said,

وَجَعَلَهَا كِلَمَةً بَقِيَّةً فِي عَقِبِهِ

And he (Ibrahim) made it (i.e. *La ilaha illallah* (none has the right to be worshipped but Allah alone)) a Word lasting among his offspring, (true Monotheism). (43:28)

It might be that Ibrahim advised his children, including Jacob, Isaac's son, who were present. It appears, and Allah knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrahim and Sarah, for the good news includes both of them in Allah's statement,

فَبَشَرَتْهَنَّ بِإِسْحَاقَ وَمِنْ وَرَأَءِ إِسْحَاقَ يَعْقُوبَ

But We gave her (Sarah) glad tidings of Ishaq (Isaac), and after Ishaq, of Yaqub (Jacob). (11:71).
Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children.

Also, Allah said in Surah Al-Ankabut,

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي دُرْرِهِ بُنْوَةً وَالْكِتَابَ

And We bestowed on him (Ibrahim), Ishaq and Yaqub, and We ordained among his offspring Prophethood and the Book. (29:27)

and,

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً

And We bestowed upon him Ishaq, and (a grandson) Yaqub, (21:72),

thus, indicating that this occurred during Ibrahim's lifetime.

Also, Jacob built Bayt Al-Maqdis, as earlier books testified.

The Two Sahihs recorded that Abu Dharr said,

"I said, `O Messenger of Allah! Which Masjid was built first?'

He said, Al-Masjid Al-Haram (Al-Ka `bah).

I said, `Then?'

He said, Bayt Al- Maqdis.

I said, `How many years later?'

He said, Forty years."

Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in Ayat above (2:130-132).
Adhering to Tawhid until Death

Allah said,

( Saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims."

meaning, perform righteous deeds during your lifetime and remain on this path, so that Allah will endow you with the favor of dying upon it.

Usually, one dies upon the path that he lived on and is resurrected according to what he died on. Allah, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic Hadith that says,

Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it.

Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.
Allah said,

“Fā’ma mān ʿaṭṭāʾi waʿāṭqi
waṣdāqq baḥusnī
waṣnīsra ʿlā biṣrā
waʿma mān bḥl waʿṣtunī
waḵtb bahlusnī
waṣnīsra ʿlā ʿusrā”

As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna. We will make smooth for him the path of ease (goodness).

But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Husna (none has the right to be worshipped except Allah). We will make smooth for him the path for evil. (92:5-10)

2:133 Or were you witnesses when death approached Yaqub (Jacob) When he said unto his sons, "What will you worship after me?"

"Qāla wān tawddūʾ illāha kīmlā ʿābāʾika ʿibrāhīm waʾṣmūʾīl wāṣḥiq illā kā hā waʾhādā wāḥin ʿlā ʿuslīmūn."

They said, "We shall worship your Ilah (God - Allah) the Ilah of your fathers, Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), One Ilah, and to Him we submit (in Islam)."
2:134 That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

Yaqub's Will and Testament to His Children upon His Death

Allah tells;

أم كنتم شهداَ إِذْ حضَرَ يعْقُوبَ الموتَ إِذْ قَالَ لَبَنِيهِ... 

Or were you witnesses when death approached Yaqub (Jacob) When he said unto his sons, "What will you worship after me?"

This Ayah contains Allah's criticism of the Arab pagans among the offspring of Ismail as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrahim.

When death came to Jacob, he advised his children to worship Allah alone without partners.

He said to them,

... مَا تُعْبِدُونَ مِن بَعْدِي قَالَوا نَعْبِدُ إِلَهَكَ وَإِلَهَ آبَاهُكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ... 

"What will you worship after me"

They said, "We shall worship your Ilah (God - Allah) the Ilah of your fathers, Ibrahim, Ismail, Ishaq,"

Mentioning Ismail here is a figure of speech, because Ismail is Jacob's uncle.

An-Nahas said that the Arabs call the uncle a father, as Al-Qurtubi mentioned.
This **Ayah** is used as evidence that;

the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhari who narrated Abu Bakr's statement from Ibn Abbas and Ibn Az-Zubayr.

Al-Bukhari then commented that there are no opposing opinions regarding this subject.

This is also the opinion of Aishah the Mother of the believers, Al-Hasan Al-Basri, Tawus and Ata, Malik, Ash-Shafii and Ahmad said that the inheritance is divided between the grandfather and the brothers.

It was reported that this was also the opinion of Umar, Uthman, Ali, bin Mas`ud, Zayd bin Thabit and several scholars among the **Salaf** and later generations.

The statement,

\[\text{إِلَّا هُوَ أَحَدٌ} \ldots\]

One **Ilah** (God),

means, "We single Him out in divinity and do not associate anything or anyone with Him."

\[\text{وَتَحْنَ لَهُ مُسْلِمُونَ} \ldots\]

And to Him we submit,

in obedience meaning, obedient and submissiveness.

Similarly, Allah said,

\[\text{وَلَهُ أَسْلَمُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرَّهَا وَإِلَيْهِ يُرْجِعُونَ} \ldots\]

While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (3:83)
Indeed, Islam is the religion of all the Prophets, even if their respective laws differed.

Allah said,

وَمَا أُرْسِلْنَا مِن قَبْلَكَ مِن رَّسُولٍ إِلّاً نُوحِى إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَأُقِيمُوا

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): 

La ilaha illa Ana (none has the right to be worshipped but I (Allah)), so worship Me (alone and none else). (21:25)

There are many other Ayat - and Hadiths - on this subject. For instance, the Prophet said,

نحن متعبد الأنبياء أولاد علّات ديننا واحد

We, the Prophets, are brothers with different mothers, but the same religion.

Allah said,

تَّلَكَ أَمْضَىَ قَدْ خُلِّتْ ...

That was a nation who has passed away, meaning, existed before your time.

لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ...

They shall receive the reward of what they earned and you of what you earn.

This Ayah proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours.

ولا تُسَأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٣٤)

And you will not be asked of what they used to do.
This is why a Hadith proclaims,

من بِطَأ بِهِ عَمَلَةً لَمْ يُسْرِعْ بِهِ نَسْبَهُ

Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.

وَقَالَواْ كُونُواْ هُودًا أَوْ نَصَارَى تَهَتَّدُواْ

2:135 And they say, "Be Jews or Christians, then you will be guided."

قلِ بَلْ مِلَّةٌ إِبَرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah.

Allah says;

وَقَالَواْ كُونُواْ هُودًا أَوْ نَصَارَى تَهَتَّدُواْ فَلَنَّ بَلْ مِلَّةٌ إِبَرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٣٥)

And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah.

Muhammad bin Ishaq reported that Ibn Abbas said that Abdullah bin Suriya Al-Awar said to the Messenger of Allah,

"The guidance is only what we (Jews) follow. Therefore, follow us, O Muhammad, and you will be rightly guided."
Also, the Christians said similarly, so Allah revealed, \(\text{وَقَالُواَ كُونُوا هَوُذَا أَوْ نَصَارَىٰ تَهَدَّواً} (And they say, "Be Jews or Christians, then you will be guided").

Allah's statement,

\[\text{قُولُوا إِذْ مِلَّةٌ إِبْرَاهِيمَ حَنيَّةٌ}\

Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, **Hanif**."

means, "We do not need the Judaism or Christianity that you call us to, rather, مَلَّةٌ إِبْرَاهِيمَ حَنيَّةٌ ((we follow) only the religion of Ibrahim, **Hanif**) meaning, on the straight path, as Muhammad bin Ka`b Al-Qurazi and Isa bin Jariyah stated.

Also, Abu Qilabah said,

"The **Hanif** is what the Messengers, from beginning to end, believed in."

2:136 Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and to Al-Asbat (the offspring of the twelve sons of Yaqub), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord.
We make no distinction between any of them, and to Him we have submitted (in Islam)."

The Muslim believes in all that Allah `revealed and all the Prophets

Allah says;

فَوَلَوْا أَمَنًا بِاللَّهِ وَمَا أَنزَلَ إِلَيْنَا وَمَا أَنزَلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَا أَوْتَى مُوسَى وَعِيْسَى وَمَا أَوْتَى النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نَفَرْقَ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and to Al-Asbat (the offspring of the twelve sons of Yaqub), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

Allah directed His believing servants to believe in what He sent down to them through His Messenger Muhammad and in what was revealed to the previous Prophets in general.

Some Prophets Allah mentioned by name, while He did not mention the names of many others.

Allah directed the believers to refrain from differentiating between the Prophets and to believe in them all.

They should avoid imitating whomever Allah described as,

وَيَرِيدُونَ أن يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُلِهِ وَيَفُولُونَ لَوْمَانِ بِبَغْضٍ وَيُكَفُّرُونَ بِبَغْضٍ وَيَرِيدُونَ أن يُفَحَّدُوا بَيْنَ ذَلِكَ سَبِيلًا
And wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

They are in truth disbelievers. (4:150-151)

Al-Bukhari narrated that Abu Hurayrah said,

"The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah said,

لا تُصَدَّقُوا أهَلَّ الْكِتَابِ وَلا تَكْذِبُوهُمْ وَقُولُوا: أَمَنَّا بِاللَّهِ وَمَا أَنزَلَ إِلَيْنَا

Do not believe the People of the Book, nor reject what they say. Rather, say, 'We believe in Allah and in what was sent down to us.'"

Also, Muslim, Abu Dawud and An-Nasa'i recorded that Ibn Abbas said,

"Mostly, the Messenger of Allah used to recite, 'أَمَنَّا بِاللَّهِ وَمَا أَنزَلَ إِلَيْنَا (We believe in Allah and that which has been sent down to us) (2:136), and, 'أَمَنَّا بِاللَّهِ وَآمَنُونَ بِاَلْيَهِودِينَ (We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah) (3:52) during the two (voluntary) Rak`ah before Fajr.'"

Abu Al-Aliyah, Ar-Rabi and Qatadah said,

"Al-Asbat are the twelve sons of Jacob, and each one of them had an Ummah of people from his descendants. This is why they were called Al-Asbat.'"

Al-Khalil bin Ahmad and others said,

"Al-Asbat among the Children of Israel are just like the tribes among the Children of Ismail.'"
This means that the **Asbat** are the various tribes of the Children of Israel, among whom Allah sent several Prophets. Moses said to the Children of Israel,

>اذْكُروْا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيٍّكُمْ أَئِيِّهَا وَجَعَلَكُمْ مُلُوكًا<

Remember the favor of Allah to you: when He made Prophets among you, made you kings. (5:20)

Also, Allah said,

>وَقَطَعْنَاهُمْ اثْنَتَيْنَ عَشَرَةَ أُسْبَاطًا<

And We divided them into twelve tribes. (7:160)

Al-Qurtubi said,

"**Sibt** is the group of people or a tribe all belonging to the same ancestors."

Qatadah said,

"Allah commanded the believers to believe in Him and in all His Books and Messengers."

Also, Sulayman bin Habib said,

"We were commanded to believe in the (original) Torah and **Injil**, but not to implement them."

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2:137 So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition.

فَإِنْ عَامِلُوا بِمِثَالِ مَا عَامِلُتمُّ بِهِ فَقِيدُ اهْتَدَأَوْا وَإِنْ تَوَلَّوا فَإِنَّمَا هُمُ فِي شَيَاطِينَ

So Allah will suffice for you against them. And He is the Hearer, the Knower.
2:138 (Our Sibghah (religion) is) the Sibghah of Allah (Islam) and which Sibghah can be better than Allah's And we are His worshippers.

Allah said,

"فَإِنَّ أَمُنُّوا بِمِثْلِ مَا أَمَنُّتم بِهِ ..."

So if they believe in the like of that which you believe,

Allah said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allah's Books and Messengers and do not differentiate between any of them,

"فَقَدْ اهْتَدَّوا ..."

then they are rightly guided,

meaning, they would acquire the truth and be directed to it.

"وَأَيْنَ تَوَلُّوُّا ..."

but if they turn away,

from truth to falsehood after proof had been presented to them,

"فَإِنَّمَا هُمُ فِي شَقَاقٍ فَسِيَّكُفُّهُمُ اللَّهُ ..."

then they are only in opposition. So Allah will suffice you against them,

meaning, Allah will aid the believers against them.

"وَهُوَ السَّمِيعُ العَلِيمُ (١٣٧)"

And He is the Hearer, the Knower.
Allah said,

صلَّةُ الله وَمَنْ أَحْسَنَ مِنَ الله صَلَّةَ وَنَحْنُ لِهِ عَابِدُونَ (138)

Our Sibghah (religion) is) the Sibghah of Allah (Islam) and which Sibghah can be better than Allah's. And we are His worshippers.

Ad-Dahhak said that Ibn Abbas commented on Allah's statement, صلَّةَ الله (The Sibghah of Allah),

"The religion of Allah."

This Tafsir was also reported of Mujahid, Abu Al-`Aliyah, Ikrimah, Ibrahim, Al-Hasan, Qatadah, Ad-Dahhak, Abdullah bin Kathir, Atiyah Al-Awfi, Ar-Rabi bin Anas, As-Suddi and other scholars.

The Ayah, فطرة الله (Allah's Fitrah (i.e. Allah's Islamic Monotheism), (30:30) directs Muslims to, "Hold to it."

قُلْ أَنْتَ حَاجُونَ فِي الَّذِينَ هُمْ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلَنَا وَلَكُمْ أَعْمَلَكُمْ وَنَحْنُ لِهِ مُخْلِصُونَ

2:139 Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders)."

أَمَّمْ نَفْوُلُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطُ كَانُوا هُدُودًا أو نَصَارَى

2:140 Or say you that Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, were Jews or Christians!
Say, "Do you know better or does Allah! And who is more unjust than he who conceals the testimony he has from Allah And Allah is not unaware of what you do.""

2:141 That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

Allah directed His Prophet to pre-empt the arguments with the idolators:

Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah,

meaning, "Do you dispute with us regarding the Oneness of Allah, obedience and submission to Him and in avoiding His prohibitions!

...وَهوَ رَبُّنَا وَرَبُّكُمْ ...

while He is our Lord and your Lord,

meaning, He has full control over us and you, and deserves the worship alone without partners.

...وَلَنَا أعْمَالَنَا وَلَكُمْ أَعْمَالَكُمْ ...

And we are to be rewarded for our deeds and you for your deeds.

meaning, we disown you and what you worship, just as you disown us.
Allah said in another Ayah,

وَان كَتَبَّوكَ فَقُلْنَ لَى عَمَلِي وَلَكُمْ عِمَالُكُمْ أنَّكُمْ بِرَيْطُونَ مَمَّا أَعْمَلُ وَأَنَا بِرَىِّهِ مَمَّا تَعْمَلُونَ

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" (10:41)

فَإِنَّ حَااجُوْكَ فَقُلْنَ أَسْلَمْتُنِّ وَجَهَيْنِ لله وَمَنْ أَنْتُبَعْنِ

So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me." (3:20)

Allah said about Ibrahim,

وَحَاجَجَهُ قَوْمُهُ قَالَ أَئِنَّا حَااجُوْتُنِّ فِى اللهٍ

His people disputed with him. He said: "Do you dispute with me concerning Allah." (6:80)

أَلِمْ تُرِ إلى الْذِّى حَاجَ جَ إِبْرَاهِيمَ فِى رَبِّهِ

Have you not looked at him who disputed with Ibrahim about his Lord (Allah). (2:258)

He said in this honorable Ayah,

وَلُنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَتَحْنُنْ لَهُ مُخْلُصُونُ (١٣٩)

And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him.

meaning, "We disown you just as you disown us,"

وَتَحْنُنْ لَهُ مُخْلُصُونَ...

And we are sincere to Him,

in worship and submission.

Allah said,

أَمُّ نَفْلُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطُ كَانُوا هُودًا أوْ نَصْرَأَيْنَا...
Or say you that Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, were Jews or Christians!

Allah criticized them in the claim that Ibrahim, the Prophets who came after him and the Asbat were following their religion, whether Judaism or Christianity.

Allah said,

قُلُّ أَنْتَمْ أَعْلَمُ أَمَّ اللَّهُ...

Say, "Do you know better or does Allah!"

meaning, Allah has the best knowledge and He stated that they were neither Jews, nor Christians.

Similarly, Allah said in the Ayah,

مَا كَانَ إِبْرَاهِيمُ يَهُودًا وَلَا نَصْرَائِيًا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ المُشْرِكِينَ

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (to worship none but Allah alone) and he was not of Al-Mushrikin. (3:67) and the following Ayat.

Allah also said,

وَمَنْ أَظْلَمْ مَمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ...

And who is more unjust than he who conceals the testimony he has from Allah,

Al-Hasan Al-Basri said,

They used to recite the Book of Allah He sent to them that stated that the true religion is Islam and that Muhammad is the Messenger of Allah. Their Book also stated that Ibrahim, Ismail, Ishaq, Yaqub and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people.
And you will not be asked of what they used to do.

meaning, the fact that you are their relatives will
not suffice, unless you imitate their good deeds.

Further, do not be deceived by the fact that you
are their descendants, unless you imitate them in
obeying Allah's orders and following His
Messengers who were sent as warners and
bearers of good news.

Indeed, whoever disbelieves in even one Prophet,
will have disbelieved in all the Messengers,
especially if one disbelieves in the master and
Final Messenger from Allah, the Lord of the
worlds, to all mankind and the Jinns. May Allah's
peace and blessings be on Muhammad and the
rest of Allah's Prophets.
Siyyo'olul sufqahu min al-danasa wa-layhum 'an qabilatuhum illati kawawu 'aliyah.

2:142 The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah (prayer direction (towards Jerusalem)) to which they used to face in prayer."

قل لّلهِ المَشْرَقٍ وَالْمَغْرَبِ يَهْدِي مَن يَشَاءُ إِلَى صرَّاطٍ مُسْتَقِيمٍ

Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way."

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شهِداً عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلِيكُمْ شهِيدًا

2:143 Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)), a Wasat (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كَانَتْ عَلَيْهَا إِلَّا لِنَعْلَمَ مِن يَتَبَعُ الرَّسُولَ مِمَّن يَتَّبِعُ عَقِيَّبَهُ

And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger).
Indeed it was great (heavy, difficult) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem).

 Truly, Allah is full of kindness, the Most Merciful towards mankind.

Changing the Qiblah - Direction of the Prayer

Allah says;

The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah (prayer direction (towards Jerusalem)) to which they used to face in prayer." Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way."

Imam Al-Bukhari reported that Al-Bara bin Azib narrated:

"Allah's Messenger offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka`bah (at Makkah).

The first prayer which he offered (facing the Ka`bah) was the Asr (Afternoon) prayer in the company of some people.

Then one of those who had offered that prayer with him, went out and passed by some people in
a mosque who were in the bowing position (in Ruku) during their prayers (facing Jerusalem). He addressed them saying, 'By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah (Ka`bah).'

Hearing that, those people immediately changed their direction towards the House (Ka`bah) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous Qiblah (Jerusalem) before it was changed towards the House (the Ka`bah in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allah then revealed: ﷺ ﷺ ﷺ ﷺ (And Allah would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)), (2:143)."

Al-Bukhari collected this narration, while Muslim collected it using another chain of narrators.

Muhammad bin Ishaq reported that Al-Bara narrated:

Allah's Messenger used to offer prayers towards Bayt Al-Maqdis (in Jerusalem), but would keep looking at the sky awaiting Allah's command (to change the Qiblah). Then Allah revealed: ﷺ ﷺ ﷺ ﷺ ﷺ (Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the Qiblah was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards Bayt Al-Maqdis."
Allah then revealed: وَمَا كَانَ اللَّهَ لِيُضِيعَ إِيمَانَكُمْ (And Allah would never make your faith (prayers) to be lost), (2:143).

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former Qiblah that they used to face" Allah then revealed: سَيُقُولُ الْسُفْهَاءِ مِنَ النَّاسِ (The fools (idolators, hypocrites, and Jews) among the people will say...) until the end of the Ayah.

Ali bin Abu Talhah related that Ibn Abbas said:

When Allah's Messenger migrated to Al-Madinah, Allah commanded him to face Bayt Al-Maqdis (Jerusalem). The Jews were delighted then. Allah's Messenger faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrahim's Qiblah (the Ka`bah in Makkah) and used to supplicate to Allah and kept looking up to the sky (awaiting Allah's command in this regard). Allah then revealed: فَوَلَوْا وَجُوِّهَكُمْ شَطْرَهُ (turn your faces (in prayer) in that direction), (2:144) meaning, its direction.

The Jews did not like this change and said, "What made them change the Qiblah that they used to face (meaning Jerusalem)"

Allah revealed: قُلْ لَلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way").

There are several other Hadiths on this subject.

In summary, Allah's Messenger was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of Ka`bah), so that the Ka`bah would be between him and Bayt Al-Maqdis. When the Prophet migrated to Al-Madinah, this practice was no longer
possible; then Allah commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbas and the majority of the scholars have stated.

Al-Bukhari reported in his Sahih that;

the news (of the change of Qiblah) was conveyed to some of the Ansar while they were performing the Asr (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the Ka`bah.

It is reported in the Sahihayn (Al-Bukhari Muslim) that Ibn Umar narrated:

While the people were in Quba (Mosque) performing the Fajr (Dawn) prayer, a man came and said, "A (part of the) Qur'an was revealed tonight to Allah's Messenger and he was commanded to face the Ka`bah. Therefore, face the Ka`bah. They were facing Ash-Sham, so they turned towards the Ka`bah.

These Hadiths prove that;

the Nasikh (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the Nasikh had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous Asr, Maghrib and Isha prayers (although they had prayed them towards Jerusalem after Allah had changed the Qiblah). Allah knows best.

When the change of Qiblah (to Ka`bah in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said: ما وَلَأَهْمَ عَنْ قِبْلَتِهِمُ الَّتِي كَانُواَ عَلَيْهَا (What has turned them (Muslims) from their Qiblah to which they used to face in prayer).

They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)"
Allah answered their questions when He stated: 

قُلْ لَهُ المَشْرَقُ وَالمَغْرِبُ

(Say (O Muhammad): "To Allah belong both, east and the west), meaning, the command, the decision and the authority are for Allah Alone. Hence:

فَأَيْتُمَا تُولُوْفَ قَطْمَ وَجْهٍ للهِ

...so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). (2:115)

and:

ليَسَ الْبِرُّ أَنْ تُولُواْ وَجْهَكُمْ قِبْلَ الْمَشْرَقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ

مَنْ عَامَّنَ بِاللَّهِ

It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is the one who believes in Allah. (2:177)

This statement means, the best act is to adhere to Allah's commands. Hence, wherever He commands us to face, we should face.

Also, since obedience requires implementing Allah's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allah's care and kindness towards His servant and Messenger, Muhammad, and certainly, his Ummah (Muslim nation) is profoundly great. Allah has guided them to the Qiblah of (Prophet) Ibrahim -- Allah's Khalil (intimate friend). He has commanded them to face the Ka`bah, the most honorable house (of worship) on the face of the earth, which was built by Ibrahim Al-Khalil in the Name of Allah, the One without a partner. This is why Allah said afterwards:

قُلْ لَهُ المَشْرَقُ وَالمَغْرِبُ يَهْدِي مَنْ يَشَاء إِلَى صِرَاطٍ مَسْتَقِيمٍ

Say (O Muhammad ): "To Allah belong both, east and the west. He guides whom He wills to the straight way.”
Imam Ahmad reported that Aishah (the Prophet's wife) said that Allah's Messenger said about the People of the Scripture (Jews and Christians):

إِنّهُمْ لَا يُحْسَدُونَا عَلَى شَيْءٍ كَمَا يُحْسَدُونَا عَلَى يُؤُومَ الْجَمِيعَةَ الَّتِي هَدَايَا الْلَّهُ لَهَا وَضَلُّلُوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَايَا الْلَّهُ لَهَا وَضَلُّلُوا عَنْهَا وَعَلَى قُوَّلُهَا خَلَفَ الإِمَامَ: أَمِينَ

They do not envy us for a matter more than they envy us for Jumuah (Friday) to which Allah has guided us and from which they were led astray; for the (true) Qiblah to which Allah has directed us and from which they were led astray; and for our saying `Amin' behind the Imam (leader of the prayer).

**The Virtues of Muhammad's Nation**

Allah said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شِهَّاءٌ عَلَى النَّاسِ وَيُكُونَ الرَّسُولُ عِلَيْكُمْ شَهِيدًا...

Thus We have made you (true Muslims), a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

Allah stated that He has changed our Qiblah to the Qiblah of Ibrahim and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue.

The word Wasat in the Ayah means;

the best and the most honored.

Therefore, saying that (the Prophet's tribe) Quraysh is in the Wasat regarding Arab tribes and their areas, means the best.
Similarly, saying that Allah's Messenger was in the *Wasat* of his people, means he was from the best sub tribe.

Also, *Asr*, the prayer that is described as `*Wusta'* (a variation of the word *Wasat*), means the best prayer, as the authentic collections of *Hadith* reported.

Since Allah made this *Ummah* (Muslim nation) the *Wasat*, He has endowed her with the most complete legislation, the best *Manhaj* (way, method, etc.,) and the clearest *Madhhab* (methodology, mannerism, etc).

Allah said:

هُوَ احْتِيَّكُمْ وَمَا جَعَلْ عَلَيْكُمْ فِي الْدِّينِ مَنْ حَرَّجَ مَلِّهِ أَبِيكُمْ
إِبْرَاهِيمَ هُوَ سَمَّاَكُمُ الْمُسْلِمُينَ مِنْ قَبْلُ وَفِي هَذَا لَيْكُونَ الْرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَّدًا عَلَى الْنَّاسِ

He has chosen you (to convey His Message of Islamic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad) may be a witness over you and you be witnesses over mankind! (22:78)

Moreover, Imam Ahmad reported that Abu Sa`id narrated:

Allah's Messenger said:

يُدْعَى نُوحُ يَوْمَ الْقِيَامَةِ، فَيُقَالُ لَهُ: هَلُ بَلَغْتَ؟

Nuh will be called on the Day of Resurrection and will be asked, `Have you conveyed (the Message)?'

فَيَقُولُ: نَعَمُ،

He will say, `Yes.'

فَيُدْعَى قُوْمَهُ فَيُقَالُ لَهُمْ: هَلُ بَلَغْكُمْ

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His people will be summoned and asked, `Has Nuh conveyed (the Message) to you?'

فيقولون: ما أتانا من ذيير وما أتانا من أحد!

They will say, `No warner came to us and no one (Prophet) was sent to us.'

فقال لنوح: من يشهد لك؟

Nuh will be asked, `Who testifies for you?'

فقال: محمد وأمة وسطاً (Thus We have made you a Wasat nation).

قال:

The Prophet said;

والوسط العدل، فتدعون فتشهدون له بالباع ثم أشهد عليكم

The **Wasat** means the **Adl** (just). You will be summoned to testify that Nuh has conveyed (his Message), and I will attest to your testimony.

It was also recorded by Al-Bukhari, At-Tirmidhi, An-Nasa'i and Ibn Majah.

Imam Ahmad also reported that Abu Sa`id Khudri narrated:

Allah's Messenger said:

يحيى النبي يوم القيامة ومعه الرجلان وأكثر من ذلك فيدعى قومه، فقال: هل بلغكم هذا؟

The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, `Has he (their Prophet) conveyed (the Message) to you?'
They would say, `No.'

He would be asked, `Have you conveyed (the Message) to your people?'

He would say, `Yes.'

He would be asked, `Who testifies for you?'

He would say, `Muhammad and his Ummah.'

Muhammad and his Ummah would then be summoned and asked, `Has he conveyed (the Message) to his people?'

They would say, `Yes.'

They would be asked, `Who told you that?'

They would say, `Our Prophet (Muhammad) came to us and told us that the Messengers have conveyed (their Messages).'

Hence Allah's statement:
Thus We have made you a Wasat nation.

He said, "the `Adl,' he then continued reciting the Ayah,

Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you."

Furthermore, Imam Ahmad reported that Abul-Aswad narrated:

I came to Al-Madinah and found that an epidemic had broken out that caused many fatalities. I sat next to Umar bin Al-Khattab once when a funeral procession started and the people praised the dead person.

Umar said, "Wajabat (it will be recorded as such), Wajabat!"

Then another funeral was brought forth and the people criticized the dead person. Again, Umar said, "Wajabat."

Abul-Aswad asked, "What is Wajabat, O Leader of the faithful?"

He said, "I said just like Allah's Messenger had said:

أيَّما مُسْلِمٌ شَهِدَ لهُ أَرَبَعَةٌ يُخْرِجُهُ اللَّهُ عَلَى النَّاسِ جَنَّةٌ

Any Muslim for whom four testify that he was righteous, then Allah will enter him into Paradise.'
We said, `What about three?'
He said, `And three.'
We said, `And two'
He said, `And two.'
We did not ask him about (the testimony) of one (believing) person.''
This was also recorded by Al-Bukhari, At-Tirmidhi, and An-Nasa'i.

The Wisdom behind changing the Qiblah

Allah then said:

وَما جَعَلَنَا الْقَبْلَةَ الَّتِي كُنتَ عَلَيْهَا إلَّا لِتَعْلَمُ مِنْ يَبْعِثُ الرَّسُولُ مَنْ يَنْقُلِبُ عَلَى عَقِبِيَّهَيْ وَإِنْ كَانَتْ لَكَبِيرَةَ إلَّا عَلَى الْذِّينَ هَدَى اللَّهُ...

And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allah guided.

Allah states thus: We have legislated for you, O Muhammad, facing Bayt Al-Maqdis at first and then changed it to the Ka`bah so as to find who will follow and obey you and thus face whatever you face.

مَمْنُونْ يَنْقُلِبُ عَلَى عَقِبِيَّهِ (...from those who would turn on their heels.),

meaning, reverts from his religion.

Allah then said, (Indeed it was great (heavy, difficult).

The Ayah indicates that changing the Qiblah from Bayt Al-Maqdis to the Ka`bah is heavy on the heart, except
for whomever Allah has rightly guided their hearts, who believe in the truth of the Messenger with certainty and that whatever he was sent with is the truth without doubt.

It is they who believe that Allah does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers.

Similarly, Allah said:

وَإِذَا مَا أَنْزَلْتُ سُورَةً فَمَنْهُمْ مَنْ يَقُولُ أَيْمَنُ زَادَهُ هَذِهِ أَيْمَنًا
فَأَعْمَلُوا فَزَادَهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمْ رَجُسًا إِلَى رَجُسِهِمْ

And whenever there comes down a **Surah** (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his faith increased by it!"

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add doubt and disbelief to their doubt and disbelief; and they die while they are disbelievers. (9:124-125)

and:

وَلْنَزْلُ مِنَ الْقُرْآنِ مَا هُوَ شُفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ
الظَّلَمِينَ إِلَّا حُسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers in nothing but loss. (17:82)
Certainly, those who remained faithful to the Messenger, obeyed him and faced whatever Allah commanded them, without doubt or hesitation, were the leaders of the Companions.

Some scholars stated that;

the Early Migrants (who migrated with the Prophet from Makkah to Al-Madinah) and Ansar (the residents of Al-Madinah who gave aid and refuge to both the Prophet and the Migrants) were those who offered prayers towards the two Qiblah (Bayt Al-Maqdis and then the Ka`bah).

Al-Bukhari reported in the explanation of the Ayah (2:143) that;

Ibn Umar narrated:

While the people were performing the Fajr (Dawn) prayer in the Quba Mosque, a man came and said, "Qur'an was revealed to the Prophet and he was ordered to face the Ka`bah. Therefore, face the Ka`bah." They then faced the Ka`bah.

Muslim also recorded it. At-Tirmidhi added that;

they were performing Ruku (bowing down in prayer), and then changed the direction (of the Qiblah) to the Ka`bah while still bowing down.

Muslim reported this last narration from Anas.

These Hadiths all indicate the perfect obedience the Companions had for Allah and His Messenger and their compliance with Allah’s commandments, may Allah be pleased with them all.

Allah said:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ...

And Allah would never make your faith (prayers) to be lost.
meaning, the reward of your prayers towards Bayt Al-Maqdis before would not be lost with Allah.

It is reported in Sahih that Abu Ishaq As-Sabî`y related that Bara' narrated:

"The people asked about the matter of those who offered prayers towards Bayt Al-Maqdis and died (before the Qiblah was changed to Ka`bah). Allah revealed: وَمَا كَانَ اللَّهُ لِيَضيع إِيمَانَكُمْ (And Allah would never make your faith (prayers) to be lost)."

It was also recorded by At-Tirmidhi from Ibn Abbas, and At-Tirmidhi graded it Sahih.

Ibn Ishaq reported that Ibn Abbas narrated: وَمَا كَانَ اللَّهُ لِيَضيع إِيمَانَكُمْ (And Allah would never make your faith to be lost) entails:

Your (prayer towards) the first Qiblah and your believing your Prophet and obeying him by facing the second Qiblah; He will grant you the rewards for all these acts.

Indeed,

... إنَّ اللَّهَ بَنَالَّاس لَرَؤُوفٍ رَحِيمٍ (341)

Truly, Allah is full of kindness, the Most Merciful towards mankind."

Furthermore, it is reported in the Sahih that;

Allah's Messenger saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse.

Allah's Messenger said:
Do you think that this woman would willingly throw her son in the fire?

They said, "No, O Messenger of Allah!"

He said,

فَوَأَلَّهُمُ اللَّهُ أَرْحَمَ مَعْبَادِهِ مِنْ هَذِهِ بُولَدَاهَا

By Allah! Allah is more merciful with His servants than this woman with her son.

2:144 Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.

وَإِنَّ الَّذِينَ أُوْلُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Certainly, the people who were given the Scripture (i.e., Jews and Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.
The First Abrogation in the Qur'an was about the Qiblah

Allah said:

"Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.

Ali bin Abu Talhah related that Ibn Abbas narrated:

The first abrogated part in the Qur'an was about the Qiblah. When Allah's Messenger migrated to Al-Madinah, the majority of its people were Jews, and Allah commanded him to face Bayt Al-Maqdis. The Jews were delighted then. Allah's Messenger faced it for ten and some months, but he liked to face the Qiblah of Ibrahim (Ka`bah in Makkah). He used to supplicate to Allah and look up to the sky (awaiting Allah's command).

Allah then revealed: "Verily, We have seen the turning of your (Muhammad's) face towards the heaven), until, turn your faces (in prayer) in that direction.

The Jews did not like this ruling and said:

"What has turned them (Muslims) from their Qiblah (prayer direction) to which they used to face in prayer."

Say (O Muhammad), "To Allah belong both, east and the west." (2:142)
Allah said:

...so wherever you turn (yourselves or your faces) there is the Face of Allah. (2:115)

and:

And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). (2:143)

Is the Qiblah the Ka`bah itself or its General Direction

Al-Hakim related that Ali bin Abu Talib said: فُولُوْ وَجِهُوهُمْ شَطَرَ الْمَسْجِدِ الحَرَامِ (...so turn your face in the direction of Al-Masjid Al-Haram (at Makkah)).

means its direction."

Al-Hakim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhari and Muslim) did not include it in their collections.

This ruling concerning the Qiblah is also the opinion of Abu Al-Aliyah, Mujahid, Ikrimah, Sa`id bin Jubayr, Qatadah, Ar-Rabi bin Anas and others.

Allah's Statement: وَحِيْثُ مَا كَنَّتُمْ فُولُوْا وَجُوهُكُمْ شَطَرَهُ (And wheresoever you people are, turn your faces (in prayer) in that direction),

is a command from Allah to face the Ka`bah from wherever one is on the earth: the east, west, north or south.
The exception is of the voluntary prayer (Nafl) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the Ka`bah.

Also, when the battle is raging, one is allowed to offer prayer, however he is able.

Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the Qiblah, because Allah does not burden a soul beyond what it can bear.

The Jews had Knowledge that the (Muslim) Qiblah would later be changed

Allah stated that:

وَإِنَّ الَّذِينَ أُتْنِيَتْ مِنَ الْكِتَابِ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رُوْبِهِمْ ...

Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord.)

This Ayah means:

The Jews, who did not like that you change your Qiblah from Bayt Al-Maqdis, already knew that Allah will command you (O Muhammad) to face the Ka`bah.

The Jews read in their Books their Prophets' description of Allah's Messenger and his Ummah, and that Allah has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelief and rebellion. This is why Allah threatened them when He said:

وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (۴۴)

And Allah is not unaware of what they do.
The Stubbornness and Disbelief of the Jews

Allah says;

And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other's Qiblah.

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.

In another instance, Allah said:

And Allah describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allah's Messenger, that if the Prophet brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires.
Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

This is why Allah said here: وَلَنَّ أَثْبَتَ الَّذِينَ أُوْلِثُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبَغَّوا قِبْلَتَكَ (And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction)).

Allah's statement:

وَمَا أَنتَ بِتَابِعٍ قِبْلَتُهُمْ ...

...nor are you going to follow their Qiblah, indicates the vigor with which Allah's Messenger implements what Allah commanded him.

Allah's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet adheres by Allah's commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case.

Hence, praying towards Bayt Al-Maqdis was not because it was the Qiblah of the Jews, but because Allah had commanded it.

وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةٍ بَعْضٍ

And they will not follow each other's Qiblah.

Allah then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allah said to His Messenger and his Ummah:

وَلَنَّ أَثْبَتَ أَهْوَاءَهُمْ مَنْ بَعْدَ مَا جَاءَهُمْ مِنَ الْعَلْمِ إِنِّكَ إِذَا لَمْ نَمَّ الْطَّالِمُينَ (٤٥)

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.
Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka`bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it - (i.e., the qualities of Muhammad which are written in the Tawrah and the Injil).

Allah states that the scholars of the People of the Scripture know the truth of what Allah’s Messenger was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent.

Similarly, in a Hadith, Allah's Messenger said to a man who had a youngster with him:

ابْنِكَ هذَا
Is this your son?

He said, "Yes, O Messenger of Allah! I testify to this fact."

Allah's Messenger said:

أَمَّا إِنَّهُ لَا يَجْنَبْ عَلَيْكَ وَلَا يَجْنَبْ عَلَيْهِ

Well, you would not transgress against him nor would he transgress against you.

According to Al-Qurtubi, it was narrated that Umar said to Abdullah bin Salam (an Israelite scholar who became a Muslim),

"Do you recognize Muhammad as you recognize your own son?"

He replied, "Yes, and even more.

The Honest One descended from heaven on the Honest One on the earth with his (i.e., Muhammad's) description and I recognized him, although I do not know anything about his mother's story."

Allah states next that although they had knowledge and certainty in the Prophet , they still:

لِيَكْتُلُونَ الْحَقَّ

...conceal the truth.

The Ayah indicates that they hide the truth from the people, about the Prophet , that they find in their Books,

وَهُمْ يَعْلَمُونَ (١٤٦)

...while they know it.

Allah then strengthens the resolve of His Prophet and the believers and affirms that what the Prophet came with is the truth without doubt, saying:

الْحَقُّ مِن رَبِّكَ فَلا تَكُونَنَّ مِنَ المُمَتَّرِينَ (٧٤)

(This is) the truth from your Lord. So be you not one of those who doubt.
2:148 For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.

**Every Nation has a Qiblah**

Allah said;

وَلْكُلٌّ وَجْهَةٌ هَوَّ مُولِئَهَا فَاسْتَبْقِوا الْخَيْرَاتِ

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

Al-Awfi reported that Ibn Abbas said:

وَلْكُلٌّ وَجْهَةٌ هَوَّ مُولِئَهَا فَاسْتَبْقِوا الْخَيْرَاتِ

(For every nation there is a direction to which they face (in their prayers)),

"This talks about followers of the various religions. Hence, every nation and tribe has its own Qiblah that they choose, while Allah's appointed Qiblah is what the believers face."

Abul-Aliyah said,

"The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allah has guided you, O (Muslim) Ummah, to a Qiblah which is the true Qiblah."
This statement was also related to Mujahid, Ata, Ad-Dahhak, Ar-Rabi bin Anas, As-Suddi, and others.

This last Ayah is similar to what Allah said:

لكل جعلنا منكم شرعة ومنهجا ولت شناء الله لجعلكم أمة وحدة ولكن ليبلوكم في مَا ءاتكم فاستبقوا الخيرات إلى الله مرجعكم جميعا

To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah. (5:48)

Allah said:

أيُّمن مات فقدانو بكم الله جميعا إن الله على كل شيء قدير

(148)

Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.

meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

ومن حيث خرجت فول وجهك شتر المسجد الحرام وإنه لحق من ربكم وما الله بعفل عمما تعملون

2:149 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.
Why was changing the Qiblah mentioned thrice

Allah said;

وَمِنْ حَيْثُ خَرَجْتُمْ فَوَلَّوْا وَجَهُوهُ شَطْرَ الْمَسْجِدِ الحَرَامِ
وَحِيْثُ مَا كَنتُمْ فُولُوا وَجُوهُكمْ شَطْرَهُ لِتَلَّا يَكُونَ لِلنَّاسِ
عَلَيْكُمْ حُجَّةٌ إِلَّا أَنْذَرُواٰ أَنْذَرْنَاهُمْ
وَاحْضِرُواٰ ثَمَانِيَةَ عَلَيْكُمْ وَلَعَلَّكُمْ تُهْتَدِىْ

2:150 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! - And so that I may complete My blessings on you and that you may be guided.

And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.

This is a third command from Allah to face Al-Masjid Al-Haram (the Sacred Mosque) from every part of the world (during prayer).

It was said that Allah mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allah first said:

ۚكَذَٰلِكَ نَزَّلْنَا تَقْلِيَلَ الْحَيَاةِ الْأُمُورِ ۚأَنْذَرْنَاهُمْ

Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely,
We shall turn you to a Qiblah (prayer direction) that shall please you, (2:144), until:

وَإِنَّ الَّذينَ أُوْلوا الْكُتُبَ لِيَعْلَمُونَ أَنَّهُ الحَقُّ مِن رَبِّهِمْ وَمَا الَّذِينَ
بَغَافِلٌ عَمَّا يَعْمَلُونَ

Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do. (2:144)

Allah mentioned in these Ayat His fulfillment of the Prophet’s wish and ordered him to face the Qiblah that he liked and is pleased with.

In the second command, Allah said:

وَمَنْ حَيْثُ خَرَجَتْ فُوْلْ وَجَهَّاكَ شَنَّطَرَ السَّمَسُجَدُ الحَرَامَ وَإِنَّهُ
للَّحَقُّ مِن رَبِّكَ وَمَا الَّذِينَ بَغَافِلٌ عَمَّا يَعْمَلُونَ

And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram that is indeed the truth from your Lord. And Allah is not unaware of what you do.

Therefore, Allah states here that changing the Qiblah is also the truth from Him, thus upgrading the subject more than in the first Ayah, in which Allah agreed to what His Prophet had wished for. Thus Allah states that this is also the truth from Him that He likes and is pleased with.

In the third command, Allah refutes the Jewish assertion that the Prophet faced their Qiblah, as they knew in their Books that the Prophet will later on be commanded to face the Qiblah of Ibrahim, the Ka`bah.

وَمَنْ حَيْثُ خَرَجَتْ فُوْلْ وَجَهَّاكَ شَنَّطَرَ السَّمَسُجَدُ الحَرَامَ وَحَيْثُ مَا كُنْنَا
فُوْلُوا وَجُوُهُمْ شَنَّطَرَهُ...
And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray),

The Arab disbelievers had no more argument concerning the Prophet's Qiblah after Allah commanded the Prophet to face the Qiblah of Ibrahim, which is more respected and honored, rather than the Qiblah of the Jews. The Arabs used to honor the Ka`bah and liked the fact that the Messenger was commanded to face it.

**The Wisdom behind abrogating the Previous Qiblah**

Allah said:

...لَنَّا يَكُونَ لِلنَّاسِ عَلَيْكُمُ حَجَّةٌ...

...so that men may have no argument against you,

Therefore, the People of the Book knew from the description of the Muslim Ummah that they would be ordered to face the Ka`bah. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the Qiblah of Bayt Al-Maqdis, which was also the Qiblah of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allah's Statement:

... إِلاَّ الَّذينَ ظَلَّمُوا مِنْهُمُ...

...except those of them that are wrongdoers,

indicates the Mushrikin (polytheists) of Quraysh.

The reasoning of these unjust persons was the unsound statement:

"This man (Muhammad) claims that he follows the religion of Ibrahim! Hence, if his facing Bayt Al-Maqdis was a part of the religion of Ibrahim, why did he change it?"
The answer to this question is that Allah has chosen His Prophet to face Bayt Al-Maqdis first for certain wisdom, and he obeyed Allah regarding this command. Then, Allah changed the Qiblah to the Qiblah of Ibrahim, which is the Ka`bah, and he also obeyed Allah in this command. He, obeys Allah in all cases and never engages in the defiance of Allah even for an instant, and his Ummah imitates him in this.

Allah said:

 فلا تَحْسَوْهُمْ وَأَحْسَوْنِي ... 

...so fear them not, but fear Me!

meaning: `Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.'

Indeed, Allah Alone deserves to be feared.

Allah said:

 ولَاتُمْ يَعْمَمِي عَلَيْكُمْ ... 

...so that I may complete My blessings on you.

This Ayah relates to Allah's statement: لِنَلَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حَجَّةً (...so that men may have no argument against you), meaning:

I will perfect My bounty on you by legislating for you to face the Ka`bah, so that the (Islamic) Shariah (law) is complete in every respect.

Allah said:

 وَلَعَلَّكُمْ تُهْتَدُونَ (150) 

...that you may be guided.

meaning: `To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.'

This is why this Ummah is the best and most honored nation ever.
Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you did not know.

Fاذْكُرُونِي أذْكَرْكُمْ وَأَشْكَرْكُمْ لِي وَلَا تَكْفُرُونَ

Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.

Muhammad's Prophecy is a Great Bounty from Allah

Allah says;

٢:١٥١ كَمَا أَرْسَلْنَا فِي كُم رَسُولًا مُّنْكَمْ بِلَوْقَ عَلَيْكُمْ آيَاتٍ وَيَرَكُّبُكُمْ وَيُعَلِّمُكُمْ الْكِتَابَ وَالحَكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونِوا تَعْلَمُونَ

٢:١٥٢ لِيَرْكُبُكُمْ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونِوا تَعْلَمُونَ

Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you did not know.

Allah reminds His believing servants with what He has endowed them with by sending Muhammad as a Messenger to them, reciting to them Allah's clear Ayat and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of Jahiliyyah.
(pre-Islamic era). The Messenger also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'an, and the Hikmah (i.e., the wisdom), which is his Sunnah. He also teaches them what they knew not.

During the time of Jahiliyyah, they used to utter foolish statements. Later on, and with the blessing of the Prophet’s Message and the goodness of his prophecy, they were elevated to the status of the Awliya (loyal friends of Allah) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues.

Allah said:

لقد من الله على المؤمنين إذ بعث فيهم رسولًا من أنفسهم يتقوا

Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His verses (the Qur'an), and purifying them (from sins). (3:164)

Allah also criticized those who did not give this bounty its due consideration, when He said:

لم تر إلى الذين بدئوا فعمرت الله كفرًا وأحلوا قومهم دار البوار

Have you not seen those who have changed the favors of Allah into disbelief (by denying Prophet Muhammad) and his Message of Islam), and caused their people to dwell in the house of destruction. (14:28)

Ibn Abbas commented,

"Allah's favor means Muhammad."

Therefore, Allah has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:
Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.

Mujahid said that Allah's statement: 
كما أرسلنا فيكم رسلنا منكم (Similarly (to complete My favor on you), We have sent among you a Messenger (Muhammad) of your own),

means: Therefore, remember Me in gratitude to My favor.

Al-Hasan Al-Basri commented about Allah's statement: 
فاذَكْرُونِي أذَكَّركُمْ (Therefore remember Me. I will remember you),

"Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness)."

An authentic Hadith states:

يقولُ اللهُ تَعاَلَى: مَنْ ذَكَّرَتْهُ فِي نَفْسِهِ ذَكَّرَتْهُ فِي نَفْسِي وَمَنْ ذَكَّرَتْهُ فِي مَلَأِ ذَكَّرَتْهُ فِي مَلَأِ خَيْرِ مَنْهُ

Allah the Exalted said, `Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.'

Imam Ahmad reported that Anas narrated that Allah's Messenger said:

قالَ اللهُ عَزَّ وَجَلَّ: يَا بَنَيَّ أَبَنَيْنَا، إِنَّ ذَكَّرتَنِي فِي نَفْسِكَ ذَكَّرتُكَ فِي نَفْسِي، إِنَّ ذَكَّرتَنِي فِي مَلَأِ ذَكَّرتُكَ فِي مَلَأِ مَلَأِ الْمَلَاَكَةَ أَوْ قَالَ: فِي مَلَأِ خَيْرِ مَنْهُ وَإِنْ ذَنَوْتَ مَلِي شَيْئًا ذَنَوْتُ مَلِي ذَرَاعَةَ، وَإِنْ ذَنَوْتَ مَلِي ذَرَاعَةً ذَنَوْتُ مَلِي مَلِيٍّ بَاعًا، وَإِنْ أَتَيْتَنِي تَمَشَّى أَتَيْتُ الذِّرَاعَةَ هَرُوْلَةً

Allah the Exalted said, `O son of Adam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will
mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come to you running.

Its chain is Sahih, it was recorded by Al-Bukhari.

Allah said:

وَأَشْكُرُوا لِي وَلَا تَكُفْرُونَ

...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.)

In this Ayah, Allah commands that He be thanked and appreciated, and promises even more rewards for thanking Him.

Allah said in another Ayah:

وَإِذْ تَأَذَّنَ رَبُّكَمْ لَنْ شَكَرَتْمُ لَنَّهُمْ لَمْ تَشْتَكُرُوا لِشَدِيدٍ

And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe. (14:7)

Abu Raja' Al-Utaridi said:

Imran bin Husayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards.

He said, "Allah's Messenger said:

مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ نَعْمَةً فَإِنَّ اللَّهَ يُحْبِبُ أَنْ يَرَى أَثْرَ نَعْمَتِهِ عَلَى خَلْقِهِ
Those whom Allah has favored with a bounty, then Allah likes to see the effect of His bounty on His creation),

or he said,

"on His servant" - according to Ruh (one of the narrators of the Hadith).

The Virtue of Patience and Prayer

Allah says;

وَلَا تَقُولُوا لَمَّا يَقْتُلُ فِي سَبِيلِ اللَّهِ أَمُوَاتٌ بَلْ أَحْيَاءٌ وَلَكْنَ أَلْتُشْعُرُونَ

Nay, they are living, but you perceive (it) not.

O you who believe! Seek help in patience and As-Salah (the prayer). Truly, Allah is with As-Sabirin (the patient).
After Allah commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience.

A Hadith states:

Amazing is the believer, for whatever Allah decrees for him, it is better for him!

- If he is tested with a bounty, he is grateful for it and this is better for him;
- and if he is afflicted with a hardship, he is patient with it and this is better for him.

Allah has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allah's statement:

And seek help in patience and As-Salah (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi`in (i.e., the true believers in Allah). (2:45)

There are several types of Sabr - patience:

- one for avoiding the prohibitions and sins,
- one for acts of worship and obedience.

The second type carries more rewards than the first type.

- There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

Abdur-Rahman bin Zayd bin Aslam said,
"Sabr has two parts:

- patience for the sake of Allah concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body,

- and patience when avoiding what He dislikes, even if it is desired.

Those who acquire these qualities will be among the patient persons whom Allah shall greet (when they meet Him in the Hereafter; refer to Surah Al-Ahzab (33:44), Allah willing."

The Life enjoyed by Martyrs

Allah's statement:

وَلَا تَفْوَّلُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ إِمَّا تُؤْتِيهِ مَلٌّ أَحْيَاءٍ ...

And say not of those who are killed in the way of Allah, "They are dead." Nay, they are living,

indicates that the martyrs are alive and receiving their sustenance.

... ولكن لا تَشْعُرُونَ (١٥٤)

Nay, they are living, but you perceive (it) not.

Muslim reported in his Sahih:

أَنَّ أَرْوَاهُمْ الشَّهِيَّاءُ فِي حَوَاهُمْ طَيْرٌ خَضْرٌ، تُسْرَحُ فِي الجَنَّةِ حَيْثُ شَأَءُتُ، ثُمَّ تَأْوَى إِلَى قَنَادِيلَ مُعْلَقَةَ تَحْتَ الْعَرْشَ، فَأَطْلَعُ عَلَيْهِمْ رَبُّكَ اطْلَاعًا، فَقَالَ: مَلَا تَبْلُغُونَ؟

The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allah). Your Lord looked at them and asked them, 'What do you wish for?'
They said, `What more could we wish for while You have favored us with what You have not favored any other of your creation.'

فقالوا: يا رَبِّنَا وأي شَيْءٌ تَنْعِي، وَقَدْ أعطِيَتَنَا مَا لَمْ نُعْطِهِ أَحَدًا من حَلَّيْكَ؟

He repeated the question again.

فَلَمَّا رَأَوْا أَنْهُمْ لا يُشْرَكُونَ مِنْ أَن يُسَلَّمُوا، قَالُوا: نَرِيدُ أَن تُرْدَنَا إلى الدَّارِ الدَّنَّى فَقَتَالُوا فِي سَبِيلِكَ حَتَّى نَقْتَلَنَّ فِيكَ مَرَّةً أَخْرَى لِمَا يَزُوَّنُ مِنْ ثُوَابِ الشَّهَادَةِ

When they realize that they will be asked (until they answer), they said, `We wish that You send us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom).

فَيَقُولُ الرَّبُّ جَلَّ جَالَهُ: إِنِّي كَتِبْتُ أَنْهُمْ إِلَيْهِ لَا يَرْجَعُونَ

The Lord then said, `I have written that they will not be returned to it (earthly life) again.

Imam Ahmad reported that Abdur-Rahman bin Ka`b bin Malik narrated from his father that Allah's Messenger said:

نَسَمَةُ الْمُؤْمِنِ طَارِئَ تَعَلَّقُ فِي شَجَرَ الجَنَّةِ حَتَّى يُرِجَعَهُ اللهُ إِلَى جَسَدَهُ يَوْمَ يُبعِثُهُ

The believer's soul is a bird that feeds on the trees of Paradise until Allah sends it back to its body when the person is resurrected.

This Hadith includes all the believers in its general meaning. Thus, the fact that the Qur'an mentions the martyrs in particular in the above Ayah serves to honor, glorify and favor them (although the other believers share the rewards they enjoy.
The Believer is Patient with the Affliction and thus gains a Reward

Allah says;

وَلَنَبْلُوْنَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْصَ مَنَ الأَمْوَالِ وَالْأَنْفُسِ وَالْمُمَّرَّتِ وَبِبَشْرِ الصَّبِيرِينَ

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient).

2:155

وَالَّذِينَ إِذَا أَصَبَّتْهُمُ مُصِيبَةٌ قَالُواْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجُعُونَ

2:156 Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return."

2:157 They are those on whom are the Salawat (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.

And certainly, We shall test you with something of fear, hunger,

Allah informs us that He tests and tries His servants, just as He said in another Ayah:

وَلَنَبْلُوْنَكُمْ حَتَّى نَعْلَمَ الْمُجَهَّدِينَ مِنْكُمْ وَالْصَّبِيرِينَ وَنَبْلُوْنَ أَخْبَرَكُمْ

And surely, We shall try you till We test those who strive hard (for the cause of Allah) and As-
Sabirin (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful). (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger.

Allah said in another Ayah:

فَأَذَاقَهُمْ اللَّهُ لِيُبَيِّنَ الْجُوعَ وَالْخَوَفَ

So Allah made it taste extreme of hunger (famine) and fear. (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allah has used here the word `Libas' (cover or clothes) of fear and hunger.

In the Ayat above, Allah used the words:

بَشَّيَّةٌ مِّنَ الْخَوَفَ وَالْجُوعِ (with something of fear, hunger), meaning, a little of each.

Then Allah said,

وَتَقَصُّصُ مَنَ الأَمْوَالِ ...

loss of wealth,

meaning, some of the wealth will be destroyed,

وَالْأنْفُسِ ....

lives,

meaning, losing friends, relatives and loved ones to death,

وَالْتَمْرَاتِ ...

and fruits,

meaning, the gardens and the farms will not produce the usual or expected amounts.
This is why Allah said next:

... بَشَّرُ الصَّابِرِينَ (١٥٥)

but give glad tidings to As-Sabirin (the patient).

He then explained whom He meant by `the patient' whom He praised:

الذين إذا أصابتهم مصيبة قالوا إنا لله وإنا إليه راجعون (١٥٦)

Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.''

meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the Day of Resurrection. These facts thus compel them to admit that they are Allah's servants and that their return will be to Him in the Hereafter.

This is why Allah said:

أولئك علىهم صلوات من ربكهم ورحمة...

They are those on whom are the Salawat (i. e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,

 meaning, Allah's praise and mercy will be with them.

Sa`id bin Jubayr added,

"Meaning, safety from the torment."

... وأولئك هم المُهتدون (١٥٧)

and it is they who are the guided ones.

Umar bin Al-Khattab commented:

"What righteous things, and what a great heights."
(They are those on whom are the Salawat from their Lord, and (they are those who) receive His mercy) are the two righteous things.

(and it is they who are the guided ones) are the heights."

The heights means more rewards, and these people will be awarded their rewards and more.

The Virtue of asserting that We all belong to Allah, during Afflictions

There are several Hadiths that mention the rewards of admitting that the return is to Allah by saying:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجِعُونَ

"Truly, to Allah we belong and truly, to Him we shall return."

when afflictions strike.

For instance, Imam Ahmad reported that Umm Salamah narrated:

Once, Abu Salamah came back after he was with Allah's Messenger and said: I heard Allah's Messenger recite a statement that made me delighted.

He said:

لا يُصيبَ أحدًا مِنَ الْمُسْلِمِينَ مَصِيبَةً فَيَسْتَرْجِعُ عِنْدَ مَصِيبَتِهِ ثُمَّ يَقُولُ: اللَّهُمَّ أَجْرَنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي هُدًىٰ مِنْهَا، إِنَّا فَعَلْتُ ذَلِكَ بِهِ

No Muslim is struck with an affliction and then says Istirja` when the affliction strikes, and then says: `O Allah! Reward me for my loss and give me what is better than it,' but Allah will do just that.

Umm Salamah said: So I memorized these words.
When Abu Salamah died I said **Istirja**` and said: "O Allah! Compensate me for my loss and give me what is better than it."

I then thought about it and said, "Who is better than Abu Salamah?"

When my **Iddah** (the period of time before the widow or divorced woman can remarry) finished, Allah's Messenger asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it.

He then asked me for marriage and when he finished his speech, I said, "O Messenger of Allah! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allah would punish me. I am old and have children."

He said:

أَمَّا مَا ذَكَرْتُ مِنْ الْغَيْرَةِ فَسُوْفَ يُذْهِبْهَا اللَّهُ عِزٌّ وَجَلَّ عَلَيْكَ، وَأَمَّا مَا ذَكَرْتُ مِنْ السَّنَّ فَقُدْ أَصَابْتُ مِثْلُ الَّذِي أَصَابْتُكَ، وَأَمَّا مَا ذَكَرْتُ مِنْ العِيْالِ فَإِنَّمَا عَيْبَ يَلِيَ عَيْبَالِي

As for the jealousy that you mentioned, Allah the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.

She said, "I have surrendered to Allah's Messenger."

Allah's Messenger married her and Umm Salamah said later,

"Allah compensated me with who is better than Abu Salamah: Allah's Messenger."

Muslim reported a shorter version of this **Hadith**.
Verily, As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the House to perform Tawaf between them.

And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.

The Meaning of "it is not a sin" in the Ayah

Allah says

Verily, As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the House to perform Tawaf between them.

Imam Ahmad reported that Urwah said that he asked Aishah about what Allah stated:

"By Allah! It is not a sin if someone did not perform Tawaf around them."

Aishah said,

"Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, 'It is not a sin if one did not perform Tawaf around them.'

Rather, the Ayah was revealed regarding the Ansar, who before Islam, used to assume Ihlal
(or Ihram for Hajj) in the area of Mushallal for their idol Manat that they used to worship. Those who assumed Ihlal for Manat, used to hesitate to perform Tawaf (going) between Mounts As-Safa and Al-Marwah. So they (during the Islamic era) asked Allah's Messenger about it, saying, `O Messenger of Allah! During the time of Jahiliyyah, we used to hesitate to perform Tawaf between As-Safa and Al-Marwah."

Allah then revealed:

ינָן הַסְלַּפָן וַהַמֶּרֶוָה מִן שָׂעַתָּו הַלְּהָ מִן חוֹמַּּוֹתֶנָּו אוֹ אַעַמְּרֶנָּו פָּלוּ גָּנַּּא   עַלָּיֵהּ אָנָא יְעִיפוּ בְּהֵמָּא ... 

Verily, As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah of the House to perform the going (Tawaf) between them."

Aishah then said,

"Allah's Messenger has made it the Sunnah to perform Tawaf between them (As-Safa and Al-Marwah), and thus, no one should abandon performing Tawaf between them."

This Hadith is reported in the Sahihayn.

In another narration, Imam Az-Zuhri reported that Urwah said:

Later on I (Urwah) told Abu Bakr bin Abdur-Rahman bin Al-Harith bin Hisham (of Aishah's statement) and he said,

"I have not heard of such information. However, I heard learned men saying that all the people, except those whom Aishah mentioned, said, `Our Tawaf between these two hills is a practice of Jahiliyyah.'

Some others among the Ansar said, `We were commanded to perform Tawaf of the Ka`bah, but not between As-Safa and Al-Marwah.' So
Allah revealed: إنَّ الصَّفا وَالْمَرْوَةَ مِن شَعَانَرِ اللَّهِ (Verily, As-Safa and Al-Marwah are of the symbols of Allah).

Abu Bakr bin Abdur-Rahman then said,

"It seems that this verse was revealed concerning the two groups."

Al-Bukhari collected a similar narration by Anas.

Ash-Sha`bi said,

"Isaf (an idol) was on As-Safa while Na'ilah (an idol) was on Al-Marwah, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing Tawaf between them. Thereafter, the Ayah (2:158 above) was revealed."

The Wisdom behind legislating Sa`i between As-Safa and Al-Marwah

Muslim recorded a long Hadith in his Sahih from Jabir, in which Allah's Messenger finished the Tawaf around the House, and then went back to the Rukn (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near As-Safa while reciting: إنَّ الصَّفا وَالْمَرْوَةَ مِن شَعَانَرِ اللَّهِ (Verily, As-Safa and Al-Marwah are of the symbols of Allah).

The Prophet then said, (I start with what Allah has commanded me to start with (meaning start the Sa`i (i.e., fast walking) from the As-Safa).

In another narration of An-Nasa'i, the Prophet said, (Start with what Allah has started with (i.e., As-Safa)).

Imam Ahmad reported that Habibah bint Abu Tajrah said,

"I saw Allah's Messenger performing Tawaf between As-Safa and Al-Marwah, while the people were in front of him and he was behind them walking in Sa`i. I saw his garment twisted around his knees because of the fast walking in Sa`i (he was performing) and he was reciting:
Perform *Sa`i*, for Allah has prescribed *Sa`i* on you."

This Hadith was used as a proof for the fact that *Sa`i* is a Rukn of Hajj.

It was also said that:

*Sa`i* is Wajib, and not a Rukn of Hajj and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with Damm.

Allah has stated that Tawaf between As-Safa and Al-Marwah is among the symbols of Allah, meaning, among the acts that Allah legislated during the Hajj for Prophet Ibrahim.

Earlier we mentioned the Hadith by Ibn Abbas that the origin of Tawaf comes from the Tawaf of Hajar (Prophet Ibrahim's wife), between As-Safa and Al-Marwah seeking water for her son (Ismail). Ibrahim had left them in Makkah, where there was no habitation for her. When Hajar feared that her son would die, she stood up and begged Allah for His help and kept going back and forth in that blessed area between As-Safa and Al-Marwah. She was humble, fearful, frightened and meek before Allah. Allah answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of Zamzam bring forth its water for her, which is:

طَعَامٌ طَعُومُ وَرَبِّيْهَا سُقُمَ

A tasty (or nutritional) food and a remedy for the illness.

Therefore, whoever performs *Sa`i* between As-Safa and Al-Marwah should remember his meekness, humbleness and need for Allah to guide his heart, lead his affairs to success and forgive his sins. He should also want Allah to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allah to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, --- the same providence which was provided to Hajar.

Allah then states:
And whoever does good voluntarily.

It was said that;

the Ayah describes performing Tawaf more than seven times,

it was also said that;

it refers to voluntary Umrah or Hajj.

It was also said that;

it means volunteering to do good works in general, as Ar-Razi has stated.

The third opinion was attributed to Al-Hasan Al-Basri. Allah knows best.

Allah states:

...فَإِنَّ اللّهَ شَآَكِرٌ عَلِيمٌ (١٥٨)

...then verily, Allah is All-Recognizer, All-Knower.

meaning, Allah's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone.

Indeed:

إِنَّ اللّهَ لَا يَظْلَمُ مِثْلًا دَرَّةً وَإِنَّ تُكَ جَسَّاَةُ يُضَعَّفُهَا وَيُوَّّبُهَا مِنْ لَدْنِهِ أَجْرًا عَظِيمًا

Surely, Allah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward. (4:40)
2:159 Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

2:160 Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

2:161 Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allah and of the angels and of mankind, combined.

2:162 They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved.
Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

These **Ayat** sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allah has made such aspects clear for His servants through the Books that He revealed to His Messengers.

Abu Al-Aliyah said that these **Ayat**,

"were revealed about the People of the Scripture who hid the description of Muhammad."

Allah then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allah and by the cursers.

A **Hadith** in the **Musnad**, narrated through several chains of narrators, that strengthens the overall judgment of the **Hadith**, states that Abu Hurayrah narrated that Allah's Messenger said:

\[
\text{مَنْ سَنِّلَ عَنْ عَلَمٍ فَكْتَمَهَا، أَلْحَجَّ يَوْمَ الْقِيَامَةِ بِلَجَاجَةَ مِنْ نَارٍ}
\]

Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.

It is also recorded by Al-Bukhari that Abu Hurayrah said,

"If it was not for an **Ayah** in Allah's Book, I would not have narrated a **Hadith** for anyone: [Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down]"
Mujahid said,

"When the earth is struck by drought, the animals say, `This is because of the sinners among the Children of Adam. May Allah curse the sinners among the Children of Adam.'"

Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah said that 

وَيَلْغُهُمُ اللَّاهُمَّ (and cursed by the cursers) means that;

the angels and the believers will curse them.

Moreover, a Hadith states that;

everything, including the fish in the sea, asks for forgiveness for the scholars.

The Ayah (2:159 above) states that;

those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allah, the angels, all humanity, and those who curse (including the animals) each in its own distinct way.

Allah knows best.

From this punishment, Allah excluded all who repent to Him:

إِلَّا الَّذِينَ تَابُوا وَأَصَلَّحُوا وَبَيَّنُوا ...

Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).

This Ayah refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

فَأَوْلَيْكَ أُنْبِثُ عَلَيْهِمْ وَأَنَا النَّويَابُ الرَّحِيمُ (۳۰۱)

These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
This Ayah also indicates that those who used to call to innovation, or even disbelief, and repent to Allah, then Allah will forgive them.

Allah afterwards states that;

إنَّ الَّذينَ كَفَرُوا وَمَاتَوْا وَهُمْ كَفَارٌ...

Verily, those who disbelieve, and die while they are disbelievers,

then:

أُولِيَّ الْكَفَّارَةِ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالْنَّاسِ أَجْمَعِينَ (۱۲۱)

خَالِدِينَ فِيهَا...

it is they on whom is the curse of Allah and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of Jahannam, where,

لا يَحْقِفُ عَنْهُمْ العَذَابُ...

their punishment will neither be lightened,

Hence, the torment will not be decreased for them,

وَلَا هُمْ يَنْظُرُونَ (۱۲۲)

nor will they be reprieved.

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge with Allah from this evil end.

Cursing the Disbelievers is allowed

There is no disagreement that it is lawful to curse the disbelievers.
Umar bin Al-Khattab and the **Imams** after him used to curse the disbelievers in their **Qunut** (a type of supplication) during the prayer and otherwise.

As for cursing a specific disbeliever, some scholars stated that;

it is not allowed to curse him, because we do not know how Allah will make his end.

Others said that;

it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allah curse him! He is being brought repeatedly (to be flogged for drinking)."

Allah's Messenger said:

لا تَلَعْنِهِ فَإِنَّهُ يَحْبُبُ اللَّهُ وَرَسُولُهُ

Do not curse him, for he loves Allah and His Messenger.

This **Hadith** indicates that it is allowed to curse those who do not love Allah and His Messenger.

Allah knows best.

And your **Ilah** (God) is One **Ilah** (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

And your **Ilah** (God) is One **Ilah** (God - Allah), **La ilaha illa Huwa** (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.
In this Ayah, Allah mentions that He is the only deity, and that He has no partners or equals. He is Allah, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious - Ar-Rahman, the Most Merciful - Ar-Rahim.

We explained the meanings of these two Names in the beginning of Surah Al-Fatihah.

Shahr bin Hawshab reported that Asma' bint Yazid bin As-Sakan narrated that Allah's Messenger said:

«اسمَ اللهِ الأَعْظُمُ في هَاتِئَنَ الآيَتَينَ»

Allah's Greatest Name is contained in these two Ayat:

وَإِلَهُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

and:

الم

اللهَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيْيُومُ

Alif-Lam-Mim. Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Haiyul-Qaiyum (the Ever Living, the One Who sustains and protects all that exists)." (3:1-2)

Then Allah mentions some of the proof that He is alone as the deity, that He is the One who created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness.

Allah said:
Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.

The Proofs for Tawhid

Allah said:

Verily, in the creation of the heavens and the earth...,

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has.

Allah continues:

...and in the alternation of night and day.
This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allah said:

لا الشّمّسُ يَنبِغَيِّ لهَا أن تَذُرَّكَ النّمَرَ وَلا النّيَلُ سَابِقُ النّهَارِ وَكُلُّ
في فلکٍ يَسبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allah said:

يُولِجُ النّيَلُ فِي النّهَارِ وَيُولِجُ النّهَارِ فِي النّيَلِ

Allah merges the night into the day, and He merges the day into the night. (57:6)

meaning, He extends the length of one from the other and vice versa.

Allah then continues:

وَالْفُلُوكِ الَّذِي تَجْرُي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ...

...and the ships which sail through the sea with that which is of use to mankind,

Shaping the sea in this manner, so that it is able to carry ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allah then continues:

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّا فَلَحَبَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا...

...and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death,

which is similar to Allah's statement:
And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. (36:33), until:  

وَمَا لا يَعْلَمُونَ (which they know not). (36:36)

Allah continues:

َوَبِيتٌ فِيهَا مِنْ كُلّ دَابَّةٍ...

and the moving (living) creatures of all kinds that He has scattered therein,

meaning, in various shapes, colors, uses and sizes, whether small or large. Allah knows all that, sustains it, and nothing is concealed from Him.

Similarly, Allah said:

وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلَّاً عَلَى اللَّهِ رَزْقُهَا وَيَعْلَمُ مُسْتَقْرَهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كَتَابٍ مُّبِينٍ

And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawh Al-Mahfuz - the Book of Decrees with Allah). (11:6)

...وَتَصَرَّفُ الرَّيْاحُ...

...and in the veering of winds...,  

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north (the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the Ka`bah, sometimes from the west, striking its back.
There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allah knows best.

Allah continues:

...وَالسَّحَابَ المُسْحَّر بَيْنَ السَّمَاءَ وَالأَرْضَ...

...and clouds which are held between the sky and the earth,

The clouds run between the sky and the earth to wherever Allah wills of lands and areas.

Allah said next:

لاَيِّاتٍ لِّقَوْمٍ يَعْقُلُونَ (۶۴)

...are indeed Ayat for people of understanding.

meaning, all these things are clear signs that testify to Allah's Oneness.

Similarly, Allah said:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ لَا يَتَّبِعُ الْأَوَّلِ الْآخِرَ

الذِّنِينَ يَذْكُرُونَ اللَّهَ قَيْمَةً وَفِقْعًا وَعَلَى جَنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ رَبِّيَّةً مَا خَلَقْتُهُ هَذَا بَطْلاً سَبِحَّنَكَ فَقَنَا عَذَابَ النَّارِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire." (3:190-191)
2:165 And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).

And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.
The Condition of the Polytheists in this Life and the Hereafter

In these Ayat, Allah mentions the condition of the polytheists in this life and their destination in the Hereafter.

Allah says;

وَمِنَ النَّاسِ مَن يَتَخَذُّونَ مِن دُونِ اللَّهِ أَنْدَادًا يَحبُونَهُمُّ كَحَبَّ اللَّهِ...

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.

They appointed equals and rivals with Allah, worshipping them along with Allah and loving them, just as they love Allah. However, Allah is the only deity worthy of worship, Who has neither rival nor opponent nor partner.

It is reported in the Sahihayn that Abdullah bin Mas`ud said:

I said, "O Messenger of Allah! What is the greatest sin" He said:

آنَ تَجْعَلَ اللَّهِ نَذَا وَهُوَ خَلقَكَ

To appoint a rival to Allah while He Alone has created you.

Allah said:

وَالَّذِينَ أَمْتَعْنَ أَنْدَادًا حَبِّ اللَّهِ...

But those who believe, love Allah more (than anything else).

Because these believers love Allah, know His greatness, revere Him, believe in His Oneness, then they do not associate anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allah warns those who commit Shirk,
If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah.

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and Shirk (polytheism), then they would shun the deviation that they live by.

... وَأَنَّ اللَّهَ شَدِيدُ العَذَابِ (۱۵) 

and that Allah is severe in punishment.

Allah mentions their false beliefs in their idols, and that those they followed will declare their innocence of them.

Allah said:

إِذْ تَبَرَّاَلذِينَ أُبَيِّعُوا مِنَ الْذِّينَ أُبَيْعُوا ...

When those who were followed disown (declare themselves innocent of) those who followed (them),

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

تَبَرَّاَلذِينَ أُبَيِّعُوا مِنَ الْذِّينَ أُبَيْعُوا ...

We declare our innocence (from them) before You. It was not us they worshipped. (28:63)

and:

سُبْحَانَكَ أَنتُ لَوْلَا نَإِيََّمًا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجَنُّ أَكْثَرُ هُمْ بِهِمْ مُؤْمِنُونَ

"Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them." (34:4)

The Jinn will also disown the disbelievers who worshipped them, and they will reject that worship.
Allah said:

وَمَنْ أَصِلَ مَمَّا يُدْعَوْنَ مِنْ دُونِ اللَّهِ مَنْ لَا يُسْتَحِبُّ لَهُ إِلَى يَوْمِ الْقِيَّمَةِ وَهُمْ عَنَّ دُعَاءِهِمْ غَفُولُونَ

وَإِذَا حَشْرُ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعَبَادَتِهِمْ كَفُرَينَ

And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. (46:5-6)

Allah said:

وَاتَّخَذَّا مِنْ دُونِ اللَّهِ عَالَيْهَا لَيُكُونُوا لَهُمْ عَرَاءً

كَلَّا سَيَكُفَّرُونَ بِعَبَادَتِهِمْ وَلَيُكُونُونَ عَلَيْهِمْ ضِيَاءً

And they have taken (for worship) alihah (gods) besides Allah, that they might give them honor, power and glory (and also protect them from Allah' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). (19:81, 82)

Prophet Ibrahim said to his people:

إِنَّمَا اتَّخَذَّاهُمْ مِنْ دُونِ اللَّهِ أَوْلِيَاءً مَّوِيَّةً بَيْنِيَّمُ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَّمَةِ يَكُفُّرُ بَعْضُكُمْ بَعْضًا وَيَلْعَنُنَّ بَعْضًا وَيَوْقِتُمُ الْقَبْضَةَ وَمَا أَوْلَادُكُمْ إِلَّا وَمَا لَكُمْ مِنْ نَصِيرٍ

You have taken (for worship) idols instead of Allah. 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)
Allah said:

وَلَوْ تَرَى إِذْ الظَّلَمُونَ مُوقَفٌ عَنْ رَبِّهِمْ يَرْجُعُونَ بَعْضُهُمْ إِلَى بَعْضٍ القُوْلَ يَقُولُ الَّذِينَ اسْتَضْعَفَهُمُ اللَّهُ أَنْ هُمْ أَصْحَابُ الْجَهَنَّمَ

فَقَالَ الَّذِينَ أَسْتَكْبَرُوا لِلَّذِينَ أَسْتَضْعَفَهُمْ أَنْحَنَّ صَدَقَنَا عَن

الْهُجُرِّ بَعْضٍ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجَرَّمِينَ

فَقَالَ الَّذِينَ أَسْتَضْعَفَهُمْ لِلَّذِينَ أَسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالْيَهَارِ إِذْ

تَأْمُرُونَا أَنْ نُكَفِّرَ بِاللَّهِ وَنَجْعَلْ لَهُ أَنُدَادًا وَأَسْرَأْوَا الْبَدَايَةَ لِمَا

رَأَوْا الْعَذَابَ وَجَعَلْنَا الأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هُلٌ

يُجُرُّونَ إِلَّا مَا كَانُوا يَعْمَلُونَ

But if you could see when the Zalimun (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimin (polytheists, sinners, disbelievers, 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 to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they required aught except what they used to do. (34:31-33)

Allah said:

وَقَالَ الَّذِينَ شَيَطَانُ لَمَّا قَضَى الْآمُرُ إِنَّ اللَّهَ وَعَدَ الْحَقَّ وَعَدَ اللَّهُ وَعَدَ الْحَقَّ وَقَالَ الَّذِينَ فَاتَدْعُوْتَمْ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَن
And Shaytan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zalimun (polytheists and wrongdoers). (14:22)

Allah then said:

...وَرَأَوُاْ اَلْعَذَابَ وَتَقْطَعْتُ بِهِمْ الأَسْبَابُ (٦٦١)

...and they see the torment, then all their relations will be cut off from them.

meaning, when they see Allah's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire.

Ata reported that Ibn Abbas said about: وتقطعتبِهمُ الأسباب (then all their relations will be cut off from them),

"meaning the friendship."

Mujahid reported a similar statement in another narration by Ibn Abu Najih.

Allah said:

وَقَالُ الَّذِينَ أَتَبَعُوا لَوْ أَنْ لَنَا كَرَةً فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّأْنَا مِنْهُمَا...

And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us."
This Ayah means:

`If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allah Alone instead.'

But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allah said.

This is why Allah said:

\[\text{كَذَلِكَ يَرِيهمُ اللَّهُ أَعْمَالَهُمُ حَسَرَاتٍ عَلَيْهِمْ...} \]

Thus Allah will show them their deeds as regrets for them.

meaning, their works will vanish and disappear.

Similarly, Allah said:

\[\text{وَقَدْ نُنَبِّئُنَا إِلَى مَا عُمِلَ مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءَ مَنْتُورًا...} \]

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. (25:23)

Allah also said:

\[\text{مَثَلُ الَّذينَ كَفَرُوا بَرَبَّهُمْ أَعْمَالَهُمْ كَرَمَةَ اسْتَنَدُتْ به الْرِّيْحُ في} \]

\[\text{يَوْمَ عَاصِفٍ...} \]

The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day. (14:18)

\[\text{وَالَّذينَ كَفَرُوا أَعْمَالَهُمْ كَسَرَابٍ بَقِيعَةٍ يَحْسَبَهُ الْظُّمَانُ مَأَهَ...} \]

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water. (24:39)
This is why Allah said,

وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ (۱۶۷)

And they will never get out of the Fire.

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy.

2:168 O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy.

And they will never get out of the Fire.

2:169 He (Satan) commands you only what is evil and Fahishah (sinful), and that you should say about Allah what you know not.

The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of Shaytan

After Allah stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that;

ٍيَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الأرْضِ حَلَالًا طَيِّبًا وَلَا تَتَبَلَّغوا حُطُوتَهُ الْشَّيْطَانِ إِنَّهُ لَكُمْ عَذُورٌ مَّبِينٌ

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan).

Allah stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them;
He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind.

He also forbade them from following the footsteps of Shaytan, meaning his ways and methods with which he misguides his followers,

- like prohibiting the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or
- Sa`ibah (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or
- a Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery),

and all of the other things that Shaytan made attractive to them during the time of Jahiliyyah.

Muslim recorded Iyad bin Himar saying that Allah's Messenger said that Allah the Exalted says,

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إِنْ كَلِّ مَا لَ مَانَعًا عَبَّادِي فَهُوَ لَهُمْ حَرَامٌ، وَفِيهِ وَإِلَّا خُلْقُ عَبَّادِي حَنْتَفًا، فَجَآءَهُمْ الشَّيْطَانُ فَأَجْتَالَهُمْ عَنْ دِينَهُمْ، وَحَرَّمَهُمْ عَلَيْهِمْ مَا أَحْلَتْ لَهُمْ
```

`Every type of wealth I have endowed My servants is allowed for them...' (until), `I have created My servants Hunafa' (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I allowed for them.'

Allah said:

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... إِنَّهُ لَكُمُ عَذَّرٌ مُّبِينٌ (168)
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...he is to you an open enemy.

warning against Satan.
Allah said in another instance:

إنَّ الشَّيْطَانَ لَكُمْ عَدُوٌ فَاتَخْذُوهْ عَدُوًا إِنَّمَا يُدْعَوْ حَزْبُهُ لِيَكُونُوا
منْ أصْحَبِ السَّعِيرِ

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy. He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

أفتَخَذُوهُ وَذَرُّوهُ أُولِيَآءٍ مِّنْ دُونِهِ وَهُمْ لَكُمْ عَدُوٌّ بَنْسَ
للظلمين بدلًا

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you! What an evil is the exchange for the **Zalimin** (polytheists, and wrongdoers, etc). (18:50)

Qatadah and As-Suddi commented on what Allah said:...and follow not the footsteps of **Shaytan** (Satan),

Every act of disobedience to Allah is among the footsteps of Satan.

Abd bin Humayd reported that Ibn Abbas said:

"Any vow or oath that one makes while angry, is among the footsteps of **Shaytan** and its expiation is that of the vow."

Allah's statement:

إِنَّمَا يُمْرِكُ مِّبَالسُوءَ وَالفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (169)

He (Satan) commands you only what is evil and **Fahishah** (sinful), and that you should say about Allah what you know not.

The verse means:

`Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as adultery and so forth."

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He commands you to commit what is even worse, that is, saying about Allah without knowledge.'

So this includes every innovator and disbeliever.

The Polytheist imitates Other Polytheists

Allah says;

وَإِذَا قُلُواً لَهُمْ أَتِبَاعُوا مَا أَنزَلَ اللَّهُ قَالُواَ بَلْ نَتَّبِعُ مَا أَلْقَيْنَا عَلَيْهِ اِبْنِ آبَائِنَا

2:170 When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following."

وَإِذَا قُلُواَ لَهُمْ أَتِبَاعُوا مَا أَنزَلَ اللَّهُ قَالُواَ بَلْ نَتَّبِعُ مَا أَلْقَيْنَا عَلَيْهِ اِبْنِ آبَائِنَا

(Would they do that!) even though their fathers did not understand anything nor were they guided!

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلُ الَّذِي يَتَّبَعُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنَذَاً

2:171 And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries.

صُمُّ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ

(They are) deaf, dumb and blind. So they do not understand.

When it is said to them: "Follow what Allah has sent down."

They say: "Nay! We shall follow what we found our fathers following."
Allah states that if the disbelievers and polytheists are called to follow what Allah has revealed to His Messenger and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following," meaning, worshipping the idols and the false deities.

Allah criticized their reasoning:

أولو كان آباؤهم... (Would they do that!) even though their fathers,

meaning, those whom they follow and whose practices they imitate, and:

لا يعقلون شيئًا ولا يهتدون (170)

...did not understand anything nor were they guided.

meaning, they had no sound understanding or guidance.

Ibn Ishaq reported that Ibn Abbas said that this was revealed about a group of Jews whom Allah's Messenger called to Islam, but they refused, saying, "Rather, we shall follow what we found our forefathers following." So Allah revealed this Ayah (2:170) above."

The Disbeliever is just like an Animal

Allah says;

ومثل الذين كفروا كمثل الذي ينعق بما لا يسمع إلا دعاء وئداء...

And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries.

Allah made a parable of the disbelievers, just as He said in another Ayah:

لِذَٰلِكُنَّ لا يَؤمِنُونَ بالآخِرَةَ مثَلُ السَّوَءِ

For those who believe not in the Hereafter is an evil description. (16:60)
Similarly, Allah said here (And the example of those who disbelieve...),

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds.

This is what is reported from Ibn Abbas, Abu Al-Aliyah, Mujahid, Ikrimah, Ata, Al-Hasan, Qatadah, Ata Al-Khurasani and Ar-Rabi bin Anas.

They are deaf, dumb, and blind.

means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

So they do not understand.

means, they do not comprehend or understand anything.

2:172 O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.
2:173 He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah.

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

The Command to Eat Pure Things and the Explanation of the Prohibited Things

Allah commands;

أَيَأْبُهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقَكُمْ وَاشْكُرُوا لِلَّهِ إِنَّكُمْ إِيَاهُ تَعْبِدُونَ (١٧٢)

O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

Allah commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants.

Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a Hadith recorded.
by Imam Ahmad, that Abu Hurayrah said that Allah's Messenger said:

يَا أَيُّهَا النَّاسُ إِنِّيٌّ اللهِ طَيِّبَتُ، لاٌ يَقَبُّلُ إِلَّا طَيِّبَةٌ، وَإِنَّ اللهَ أَمَرَ المؤمنينَ بِمَا أُمِرَ بهِ الْمُرْسَلِينَ، فَقُلُوهُ:

O people! Allah is **Tayyib** (Pure and Good) and only accepts that which is **Tayyib**. Allah has indeed commanded the believers with what He has commanded the Messengers, for He said:

يَا أَيُّهَا الرَّسُولُ كُلُوا مِنَ الطَّيِّبَتِ وَاْعْمَلُوا صَلِيحًا إِنَّ اللَّهَ عَلِيمٌ

O (you) Messengers! Eat of the **Tayyibat** and do righteous deeds. Verily, I am well-acquainted with what you do. (23:51),

and:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

O you who believe! Eat of the lawful things that We have provided you with.

ثُمَّ ذَكِرَ الرَّجُلُ

He then mentioned a man,

يُطِيلُ السَّفَرَ أُشْعِثُ أَعْثَرْ يُمَدْ يَدَهُ إِلَى السَّمَاءِ: يَا رَبُّ يَا رَبُّ

وَمِطْعَمُهُ حَرَامٌ، وَمُشْرِبُهُ حَرَامٌ، وَمَلِبَىْهُ حَرَامٌ، وَغُدْيُّهُ بِالْحَرَامِ

فَأَلَيْنَِيُسْتَجِبُ لِذَلِكَ؟

who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, `O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?''

It was also recorded by Muslim and At-Tirmidhi
After Allah mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيتَةَ وَالْدَمَّ وَلَحْمَ الخِنزِيرِ وَمَا أَهْلَ بِهِ لْغَيْرِ اللَّهِ

He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah.

Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal.

Dead animals of the sea are excluded from this ruling, as is explained later, Allah willing, as Allah said:

أَحْلَ لَكُمْ صَنِيدُ الْبَحْرِ وَطَعَامُهُ

Lawful to you is (the pursuit of) water game and its use for food, (5:96),

and because of the Hadith about the whale recorded in the Sahih.

The Musnad, Al-Muwatta and the Sunan recorded the Prophet saying about the sea:

هُوَ الطَّهُورُ مَاؤُهُ وَالْحَلُّ مَيْتَنَّهُ

Its water is pure and its dead are permissible.)

Ash-Shafii, Ahmad, Ibn Majah, and Ad-Daraquutni reported that Ibn Umar said that the Prophet said:

أَحْلَ لَنَا مَيْتَانِ وَدَمَانِ

• السَّمَكُ وَالْجِرَادُ

• والْكِبْدُ وَالْطَّخَالُ
We have been allowed two dead things and two bloody things:

- fish and locusts;
- and liver and spleen.

We will mention this subject again in Surah Al-Ma'idah, if Allah wills.

**Issue:**

According to Ash-Shafii and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal.

In one narration from him, Malik said that;

- they are pure themselves, but become impure because of their location.

Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurtubi commented:

"Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid."

Ibn Majah reported that Salman said that Allah's Messenger was asked about butter, cheese and fur.

He said:

الحلالُ مَا أحلَّ اللهُ في كِتَابِهِ، وَالحَرَامُ مَا حَرَّمَ اللهُ في كِتَابِهِ،
وَمَا سَكَتْ عَنْهُ فَهُوَ مَمَّا عَفَّا عَنْهُ

The allowed is what Allah has allowed in His Book and the prohibited is what Allah has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.
Allah has prohibited;

eating the meat of swine, whether slaughtered or not, and this includes its fat, either because it is implied, or because the term Lahm includes that, or by analogy.

Similarly prohibited are;

offerings to other than Allah, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of Jahiliyyah.

Al-Qurtubi mentioned that;

Aishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims.

She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables."

**The Prohibited is Allowed in Cases of Emergency**

Then Allah permitted eating these things when needed for survival or when there are no permissible types of food available.

Allah said:

...فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ...

But if one is forced by necessity without willful disobedience nor transgressing due limits,

meaning, without transgression or overstepping the limits,

...فَلَا إِنَّمَا عَلَيْهِ...

...then there is no sin on him.

meaning, if one eats such items, for,
Truly, Allah is Oft-Forgiving, Most Merciful.

Mujahid said,

"If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allah, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allah, then the permission does not apply to him even if he is in dire need."

The same was reported from Sa`id bin Jubayr.

Sa`id and Muqatil bin Hayyan are reported to have said that without willful disobedience means,

"Without believing that it is permissible."

It was reported that Ibn Abbas commented on the Ayah: 

\[\text{غَيْرُ يَمَارِضُ وتَأْمُرُ وَلَا عَادُ (without willful disobedience nor transgressing)}\]

saying,

"Without willful disobedience means eating the dead animal and not continuing to do so."

Qatadah said: 

\[\text{غَيْرُ يَمَارِضُ (without willful disobedience),}\]

"Without transgressing by eating from the dead animals, that is when the lawful is available."

**Issue:**

When one in dire straits finds both - dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals.

Ibn Majah reported that Abbad bin Shurahbil Al-Ghubari said,
"One year we suffered from famine. I came to Al-Madinah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allah's Messenger and told him what had happened. He said to the man:

مَا أطْعَمْتَهُ إِذْ كَانَ جَائِعًا أَوْ سَأَعْبَى وَلا عَلِيمَتَهُ إِذْ كُانَ جَاهِلًا

You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.

The Prophet commanded him to return Abbad's garment to him, and to offer him a Wasq (around 180 kilograms) - or a half Wasq - of food.

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the Hadith that Amr bin Shu`ayb narrated from his father that his grandfather said:

Allah's Messenger was asked about the hanging clusters of dates.

He said:

مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ بِفَيْهِ عُيْنٍ مَتَخَذَّهُ خَبْيَةً فَلَا تَشْيِءَ عَلَيْهِ

There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.

Muqatil bin Hayyan commented on: فلا إِنَّ أَسْلَمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (...then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful),

"For what is eaten out of necessity."

Sa`id bin Jubayr said,

"Allah is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity."
Masruq said,

"Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire."

This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.
Criticizing the Jews for concealing what Allah revealed

Allah said:

 وإنَّ الَّذينَ يُكْتُمُونَ مَا أُنزِلَ اللَّهُ مِنَ الْكِتَابِ ...

Verily, those who conceal what Allah has sent down of the Book,

Meaning the Jews who concealed their Book's descriptions of Muhammad, all of which testify to his truth as a Messenger and a Prophet.

They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muhammad, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit.

They preferred the little that they gained over guidance and following the truth, believing in the Messenger and having faith in what Allah was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allah made the truth about His Messenger known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allah criticized them again many times in His Book.

For instance, Allah said in this Ayah,

 وإنَّ الَّذينَ يُكْتُمُونَ مَا أُنزِلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَّ نَا قَلِيلًا ...

Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things).
meaning, the joys and delights of this earthly life.

Allah said:

"أولئكَ ما يأكلونَ في بطنهم إلّا النار..."

...they eat into their bellies nothing but fire,

meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allah said:

\[ إنَّ الذين يأكلونَ أمْوَلَ الْيَقِيمَة ظَلْمًا إِنَّما يأكلونَ في بطنهم نَارًا وَسُيِّصُّونَ سَعِيراً \]

Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire! (4:10)

Also, reported in an authentic Hadith is that Allah's Messenger said:

\[ الذي يأكلُ أو يشرّبُ في آنية الدّهَب وَالقُضَّةُ إِنَّما يُجَرِّجُ في بَطْنِهِ نَارَ جَهَنَّمَ \]

Those who eat or drink in golden or silver plates are filling their stomachs with the fire of Jahannam (Hell).

Allah said:

\[ وَلا يَكَلْمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلا يُرَكِّبُهُمْ وَلَهُمْ عَذَابٌ عَظِيمٌ (174) \]

Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

This is because Allah is furious with them for concealing the truth. They thus deserve Allah's anger, so Allah will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment.

Then, Allah said about them:
Those are they who have purchased error for guidance.

Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books.

Allah said:

وَالعذاب بالمحفرة

...and torment at the price of forgiveness,

meaning, they preferred torment over forgiveness due to the sins they have committed.

Allah then said:

فَمَا أُصِبْرَهُمْ عَلَى النَّارِ (١٧٥)

So how bold they are (for evil deeds which will push them) to the Fire.

Allah states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer.

We seek refuge with Allah from this evil end.

Allah's Statement:

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالحَقِّ

That is because Allah has sent down the Book (the Qur'an) in truth.
means, they deserve this painful torment because Allah has revealed Books to His Messenger Muhammad, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allah's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it.

This Final Messenger - Muhammad - called them to Allah, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the Ayat that Allah revealed to His Messengers, and this is why they deserved the torment and the punishment.

This is why Allah said here:

ذلك بأن الله نزل الكتاب بالحق وإن الذين اختلفوا في الكتاب لفي شقاق

That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed about the Book are far away in opposition.

2:177 It is not Birr that you turn your faces towards east and (or) west;

ولكن البَيْنَ مِنْ عَامَنَ بالله وَاليوْم الآخر والملْكِةِ والكِتَابِ وَالنبيِّينَ

but Birr is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets,
and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs As-Salah (Iqamat-As-Salah), and gives the Zakah, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

أولئك الذين صدقاوا وأولئك هم المنقون

Such are the people of the truth and they are Al-Muttaqun (the pious).

**Al-Birr (Piety, Righteousness)**

This *Ayah* contains many great wisdoms, encompassing rulings and correct beliefs. Allah says;

ليَسَ الَّذِينَ اتَّبَعُوا وَجَوَّهَةَ هُمُ الْمَشْرَقِ وَالْمَغْرِبِ وَلَكِنَّ الَّذِينَ مِنْ أَمْنٍ بِاللهِ وَالْيَوْمِ الآخِرِ وَالْكُتَّابِ وَالْكِتَابِ وَالْبَيِّنَٰتِ..."

It is not *Birr* that you turn your faces towards east and (or) west; but *Birr* is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets..., As for the explanation of this *Ayah*, Allah first commanded the believers to face Bayt Al-Maqdis, and then to face the *Ka`bah* during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims.
Then Allah sent revelation which clarified the wisdom behind this command, that is, obedience to Allah, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is Birr, Taqwa and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allah. This is why Allah said:


It is not Birr that you turn your faces towards east and (or) west (in prayers); but Birr is the one who believes in Allah and the Last Day,

Similarly, Allah said about the sacrifices:


It is neither their meat nor their blood that reaches Allah, but it is the piety from you that reaches Him. (22:37)

Abu Al-Aliyah said,

"The Jews used to face the west for their Qiblah, while the Christians used to face the east for their Qiblah. So Allah said: لَيْسَ الْبِرِّ مَنْ آمَنَ بِاللَّهِ (It is not Birr that you turn your faces towards east and (or) west (in prayers)), meaning, "this is faith, and its essence requires implementation."

Similar was reported from Al-Hasan and Ar-Rabi bin Anas.

Ath-Thawri recited: وَلَكِنَّ الْبِرِّ مَنْ آمَنَ بِاللَّهِ (but Birr is the one who believes in Allah), and said that;

what follows are the types of Birr.
He has said the truth. Certainly, those who acquire the qualities mentioned in the **Ayah** will have indeed embraced all aspects of Islam and implemented all types of righteousness; believing in Allah, that He is the only God worthy of worship, and believing in the angels the emissaries between Allah and His Messengers.

The `Books' are the Divinely revealed Books from Allah to the Prophets, which were finalized by the most honorable Book (the Qur'an). The Qur'an supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'an abrogates all previous Books and testifies to all of Allah's Prophets, from the first Prophet to the Final Prophet, Muhammad, may Allah's peace and blessings be upon them all.

Allah's statement:

... وَآتِي الْمَالَ عَلَى حُبّهِ ...

...and gives his wealth, in spite of love for it,

refers to those who give money away while desiring it and loving it.

It is recorded in the **Sahihayn** that Abu Hurayrah narrated that the Prophet said:

أَفْضِلُ الصَّدَقَةَ أَنْ تُصَدَّقَ وَآتِي صَحِيحٌ شَحِيحٌ، تَأْمَلُ الْعَيْنَى

وَتَحْشَى الفَقْر

The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.

Allah said:

وَيَطَعْمُونَ الطَّعَامَ عَلَى حُبّهِ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا تُطَعِمُونَ لِوَجْهِ اللَّهِ لَا تُرِيدُونَ مِنكُمْ جَزَاءً وَلَا شُكُورًا

And they give food, inspite of their love for it, to the **Miskin** (the poor), the orphan,
and the captive (saying): "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you." (76:8, 9)


By no means shall you attain Birr unless you spend of that which you love. (3:92)

Allah's statement:

وَيُؤُثِّرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خُصَاصَةً

...and give them preference over themselves even though they were in need of that, (59:9),

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous Ayat give away what they covet (but not necessarily need).

Allah's statement:

...ذوِي اَلْفَرْبَى...

the kinsfolk,

refers to man's relatives, who have more rights than anyone else to one's charity, as the Hadith supports:

الصدقة على المساكين صدقة، وعلى ذي الرحم إثنتان: صدقة
وصبحة، فهم أولى الناس بك وببرك وإعطائك

Sadaqah (i.e., charity) given to the poor is a charity, while the Sadaqah given to the relatives is both Sadaqah and Silah (nurturing relations), for they are the most deserving of you and your kindness and charity.
Allah has commanded kindness to the relatives in many places in the Qur'an.

...ودَليَّةُ... ...

to the orphans,

The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence.

Abdur-Razzaq reported that Ali said that the Prophet said:

...وَالْمَسَاكِينُ... ...

and to Al-Masakin,

The **Miskin** is the person who does not have enough food, clothing, or he has no dwelling. So the **Miskin** should be granted the provisions to sustain him enough so that he can acquire his needs.

In the **Sahihayn** it is recorded that Abu Hurayrah said that Allah's Messenger said:

ليسَ المساكين بهذا الطواف الذي ترده الثمرة والثمرتان، واللحم واللحمتان، ولكن المساكين الذي لا يجد غني يغنيه ولا يفطن له فتتصدق عليه

The **Miskin** is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the **Miskin** is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity.

...وَابن السَّبِيل... ...

and to the wayfarer,
is the needy traveler who runs out of money and should, thus, be granted whatever amount that helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back.

The guests are included in this category.

Ali bin Abu Talhah reported that Ibn Abbas said,

"**Ib As-Sabil** (wayfarer) is the guest who is hosted by Muslims."

Furthermore, Mujahid, Sa`id bin Jubayr, Abu Jafar Al-Baqir, Al-Hasan, Qatadah, Ad-Dahhak, Az-Zuhri, Ar-Rabi bin Anas and Muqatil bin Hayyan said similarly.

...وَالسَّائِلِينَ ...

and to those who ask,

refers to those who beg people and are thus given a part of the **Zakah** and general charity.

...وَفِي الرَّقَابِ ...

and to set servants free,

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom.

We will mention several of these categories and types under the Tafsir of the **Ayah** on **Sadaqah** in Surah Bara'h, if Allah Willing.

Allah's statement:

...وَأَقَامَ الصَّلاةَ ...

performs **As-Salah** (**Iqamat-As-Salah)**,

means, those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allah.
Allah's statement:

...وَآتِى الرَّكَاةَ ...

and gives the **Zakah**, Sa`id bin Jubayr and Muqatil bin Hayyan have stated, means, the required charity (**Zakah**) due on one's money.

Allah's statement:

...وَالمُوْفُوْنَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ...

and who fulfill their covenant when they make it, is similar to:

الذِّينَ يُؤْفُونَ بِعَهْدِ اللهِ وَلَا يُفْضُضُونَ المِثْقَلَ

Those who fulfill the covenant of Allah and break not the **Mithaq** (bond, treaty, covenant). (13:20)

The opposite of this characteristic is hypocrisy. As found in a **Hadith**:

آيَةُ المُتَّافِقَاتِ تَلَاتِهِ:

- إذا حَدَّثَ كَذَبَ,
- وَإِذَا وَعَدَ أَخْلَفَ,
- وَإِذَا اتَّبَعَ حَكَانَ

The signs of a hypocrite are three:
- if he speaks, he lies;
- if he promises, he breaks his promise;
- and if he is entrusted, he breaches the trust.

In another version:

- إذا حَدَّثَ كَذَبَ,
- وَإِذَا عَاهَدَ غَدَّرَ,
- وَإِذَا خَاصَمَ فَجَرَ
• If he speaks, he lies;
• if he vows, he breaks his vow;
• and if he disputes, he is lewd.

Allah's statement:

وَالصَّابِرِينَ فِي البَسَاءِ والضَّرَّاءِ وَحَينَ البَسَاء ...

...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

means, during the time of meekness and ailment.

Ibn Mas`ud, Ibn Abbas, Abu Al-Aliyah, Murrah Al-Hamdani, Mujahid, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ar-Rabi bin Anas, As-Suddi, Muqatil bin Hayyan, Abu Malik, Ad-Dahhak and others have stated,

means on the battlefield while facing the enemy.

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them.

And Allah knows best, it is He Whom help is sought from, and upon Him we rely.

Allah's statement:

أُولَٰئِكَ الَّذِينَ صَدَقُوا ...

Such are the people of the truth,

means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue.

So they are the truthful,

وَأُولَٰئِكَ هُمُ الْمُتْقُونَ (177)

and they are **Al-Muttaqun** (the pious).

because they avoided the prohibitions and performed the acts of obedience.
2:178 O you who believe! Al-Qisas (the Law of equality) is prescribed for you in case of murder:

الحَرُّ الْحَرِّ وَالْعَبْدُ الْعَبْدِ وَالْأَنْثَى بالْأَنْثى

the free for the free, the slave for the slave, and the female for the female.

فَمَنْ عُفِّي لَهُ مِّن أَخِيهِ شَيْءٌ فَاتَبَاعَ بِالْمَعْرُوفِ وَأَدَّهُ إِلَيْهِ بِإِحْسَانٍ

But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.

ذَٰلِكَ تَحْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَن اعْتَدَى بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِسَّاصِ حِيَوَةٌ يُأْوِي الْأَلْبَابِ لِعَلَّمُكُمْ تَنْقُونَ

2:179 And there is (a saving of) life for you in Al-Qisas (the Law of equality in punishment), O men of understanding, that you may acquire Taqwa.

The Command and the Wisdom behind the Law of Equality

Allah says:

يَا أَيُّهَا الْذِّينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِسَّاصُ فِي الْقُتُولِ الْحَرُّ الْحَرِّ وَالْعَبْدُ

بالْعَبْدِ وَالْأَنْثَى بالْأَنْثى...
O you who believe! **Al-Qisas** (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.

Allah states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do not transgress the set limits, as others before you transgressed them, and thus changed what Allah has ordained for them.

The reason behind this statement is that (the Jewish tribe of) Banu An-Nadir invaded Qurayzah (another Jewish tribe) during the time of **Jahiliyyah** (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadir kills a person from Quraizah, he is not killed in retaliation, but only pays a hundred **Wasq** of dates. However, when a person from Quraizah kills a Nadir man, he would be killed for him. If Nadir wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraizah man pays two hundred **Wasq** of dates (double the amount Nadir pays in **Diyah** (blood money)). So Allah commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allah has commanded them. Allah said:

कूट्याव उन्हें कोई कालयाद की वर्तनी में तुलना में आदमी तुलना में आदमी तुलना में आदमी

**Al-Qisas** (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.

Allah's statement: **الحمر** بالحر**والعبَيد** بالعبَيد**والانثى بالانثى** (the free for the free, the slave for the slave, and the female for the female) was abrogated by the statement life for life (5:45).
However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills.

Al-Bukhari reported that Ali narrated that Allah's Messenger said:

وَلَا يُقْتَلُ مُسْلِمٌ مُّؤِنِّقٌ

The Muslim is not killed for the disbeliever (whom he kills).

No opinion that opposes this ruling could stand correct, nor is there an authentic Hadith to contradict it. However, Abu Hanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the Ayah (5:45) in Surah Al-Ma'idah.

The Four Imams (Abu Hanifah, Malik, Shafii and Ahmad) and the majority of scholars stated that;

the group is killed for one person whom they murder.

Umar said, about a boy who was killed by seven men,

"If all the residents of San`a' (capital of Yemen today) collaborated on killing him, I would kill them all."

No opposing opinion was known by the Companions during that time which constitutes a near Ijma (consensus).

There is an opinion attributed to Imam Ahmad that;

a group of people is not killed for one person whom they kill, and that only one person is killed for one person.

Ibn Al-Mundhir also attributed this opinion to Mu`adh, Ibn Az-Zubayr, Abdul-Malik bin Marwan, Az-Zuhri, Ibn Sirin and Habib bin Abu Thabit.

Allah's statement:

فَمَنْ عَفِّفَ لِهُ مِنْ أَخِيهِ شَيْءًا فَأَتْبَعَهُ بِالْمَعْرُوفِ وَأَذَاءَ إِلَيْهِ بِإِحْسَانٍ
But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.

refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder.

This opinion is attributed to Abu Al-Aliyah, Abu Sha`tha', Mujahid, Sa`id bin Jubayr, Ata Al-Hasan, Qatadah and Muqatil bin Hayyan.

Ad-Dahhak said that Ibn Abbas said: ﻓَمَّنْ غَفِّيَ لَهُ مِنْ أَخِيهِ (But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), means,

"the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the Diyah after capital punishment becomes due (against the killer), this is the `Afw (pardon mentioned in the Ayah)."

Allah's statement:

...فَاتَبَغَ بِالمَغْرُوِفِ ...

...then it should be sought in a good manner,

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

...وَأَدَاءُ إِلَيْهِ بِإِحْسَانِ ...

and paid to him respectfully.

means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allah's statement:

...ذَٰلِكَ تَحْفِيضٌ مِّنْ رَبِّكُمْ وَرَحْمَةٌ ...

This is an alleviation and a mercy from your Lord.
means the legislation that allows you to accept
the blood money for intentional murder is an
alleviation and a mercy from your Lord. It
lightens what was required from those who were
before you, either applying capital punishment or
forgiving.

Sa`id bin Mansur reported that Ibn Abbas said,

"The Children of Israel were required to apply the
Law of equality in murder cases and were not
allowed to offer pardons (in return for blood
money). Allah said to this Ummah (the Muslim
nation):

کتبَ عَلَيْكُمُ الْقِسْمَاتُ فِي الْقُتْلِ الْحَرُّ بِالْحَرِّ وَالْعَفْيَ بِالْعَفْيَ
والأنثى بالأنثى فمن غفي له من أخيه شهىً

The Law of equality in punishment is prescribed
for you in case of murder: the free for the free,
the servant for the servant, and the female for
the female. But if the killer is forgiven by the
brother (or the relatives) of the killed (against
blood money).

Hence, `pardoning' or `forgiving' means
accepting blood money in intentional murder
cases."

Ibn Hibban also recorded this in his Sahih.

Qatadah said: ذَٰلِكَ تَخْفِيفٌ مِّن رَبِّكَ مَرْحَمَةٌ (This is an
alleviation from your Lord),

Allah had mercy on this Ummah by giving them
the Diyah which was not allowed for any nation
before it.

○ The People of the Torah (Jews) were allowed to
either apply the penal code (for murder, i.e.,
execution) or to pardon the killer, but they were
not allowed to take blood money.
o The People of the **Injil** (the Gospel - the Christians) were required to pardon (the killer, but no **Diyah** was legislated).

o This **Ummah** (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money."

Similar was reported from Sa`id bin Jubayr, Muqatil bin Hayyan and Ar-Rabi bin Anas.

Allah's statement:

وَلَكُمْ فِي الْقِسَاصَ حَيَاةٌ...

So after this whoever transgresses the limits, he shall have a painful torment.

means, those who kill in retaliation after taking the **Diyah** or accepting it, they will suffer a painful and severe torment from Allah.

The same was reported from Ibn Abbas, Mujahid, Ata Ikrimah, Al-Hasan, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan.

### The Benefits and Wisdom of the Law of Equality

Allah's statement:

وَلَكُمْ فِي الْقِسَاصَ حَيَاةٌ...

And there is life for you in **Al-Qisas,**

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved.

In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'an:

ولكم في القصاص حياءً (And there is (a saving of) life for you in **Al-Qisas** (the Law of equality in punishment).
Abu Al-Aliyah said,

"Allah made the Law of equality a `life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn."

Similar statements were reported from Mujahid, Sa`id bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Ar-Rabi bin Anas and Muqatil bin Hayyan.

Allah's statement:

(...)

O men of understanding, that you may acquire Taqwa.

means, `O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allah and what He considers sinful.'

Taqwa (mentioned in the Ayah) is a word that means doing all acts of obedience and refraining from all prohibitions.

2:180 It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).
Including Parents and Relatives in the Will was later abrogated

Allah says;

کتب َّعَلَيْكُمْ إِذَا خَضِرْتُمْ أَحَدَّكُمُ الموتَ إِنْ تَرَكْتُمْ خَيرًا الوَصَيَّةَ لِلَّوْلَادِينَ والأقرَّبِينَ بِالمَعْزُوْفِ حَقًا عَلَى الْمَنْتَقِينَ (١٨٠)

It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).

This Ayah contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the Ayah about inheritance was revealed.

When the Ayah of inheritance was revealed, this Ayah was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allah. Therefore, deserving inheritors take their fixed inheritance without
the need to be included in the will or to be reminded of the favor of the inherited person.

For this reason we see the Hadith narrated in the Sunan and other books that Amr bin Kharijah said:

I heard Allah's Messenger saying in a speech:

إنَّ اللَّهَ قدَّ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَقَلَّ وَصِيَّةً لَوْآرَتِهِ

Allah has given each heir his fixed share. So there is no will for a deserving heir.

Imam Ahmad recorded that Muhammad bin Sirin said:

Ibn Abbas recited Surah Al-Baqarah until he reached the Ayah: إنْ تَرْكَ حَيْرًا الوَصِيَّةُ لِلَّوَالِدَيْنِ وَالأَقْرَابِينَ (...if he leaves wealth, that he makes a bequest to parents and next of kin), he then said,

"This Ayah was abrogated."

This was recorded by Sa`id bin Mansur and Al-Hakim in his Mustadrak.

Al-Hakim Said, "It is Sahih according to their criteria (Al-Bukhari and Muslim)."

Ibn Abu Hatim reported that Ibn Abbas said that Allah's statement: الوصيّة لِلَّوَالِدَيْنِ وَالأَقْرَابِينَ (a bequest to parents and next of kin),

was abrogated by the Ayah:

للرِّجَالَ نَصِيبٌ مَّمَّا تَرَكَ الْوَلَدَنُ وَالأَقْرَابُونَ وَللنِّسآءِ نَصِيبٌ مَّمَّا تَرَكَ الْوَلَدَنُ وَالأَقْرَابُونَ مَّمَّا قِلَّ مِنْهُ أوْ كَثِرَ نَصِيبًا مَّفْرُوضاً

There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share. (4:7)
Ibn Abu Hatim then said,

"It was reported from Ibn Umar, Abu Musa, Sa`id bin Musayyib, Al-Hasan, Mujahid, Ata Sa`id bin Jubayr, Muhammad bin Sirin, Ikrimah, Zayd bin Aslam and Ar-Rabi bin Anas. Qatadah, As-Suddi, Muqatil bin Hayyan, Tawus, Ibrahim An-Nakhai, Shurayh, Ad-Dahhak and Az-Zuhri said that;

this Ayah (2:180 above) was abrogated by the Ayah about the inheritors (4:7)."

**The Will for the Relatives that do not qualify as Inheritors**

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the Ayah about the will.

It is recorded in the *Sahihayn* that Ibn Umar said that;

Allah's Messenger said:

مَا حَقَّ امْرُ إِنَّ مَسْلِمًا لِهِ شَيْءٌ يُوصِيْهِ فِيهٍ بَيْتُ لَيْلَتَيْنِ إِلَّا وَوَصِيْتَهُ مَكْتُوبَةً عَنْدِهِ

It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.

Ibn Umar commented,

"Ever since I heard this statement from Allah's Messenger, no night has passed, but my will is kept ready with me."

There are many other *Ayat* and *Hadiths* ordering kindness and generosity to one's relatives.

**The Will should observe Justice**

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess.

It is recorded in the *Sahihayn* that Sa`d bin Abu Waqqas said,
"O Allah's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?"

He said, "No."

Sa`d said, "Then may I will half of it?"

He said, "No."

Sa`d said, "One-third?"

He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others."

Al-Bukhari mentioned in his Sahih that Ibn Abbas said,

"I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allah's Messenger said:

\[
\text{الثلثُ وَ الْثَلَاثُ كَثِيرٌ}
\]

One-third, yet even one-third is too much."

Allah's statement:

\[
\text{فَمَنْ بِدَلَّهُ بَعْدَمَآ سَمِعَهُ فَلَيْمَآ إِلَمُهُ عَلَى الَّذِينَ يَبْتَلُونَهُ...}
\]

Then whoever changes it after hearing it, the sin shall be on those who make the change.

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then \(\text{فَلَيْمَآ إِلَمُهُ عَلَى الَّذِينَ يَبْتَلُونَهُ} \) (the sin shall be on those who make the change).

Ibn Abbas and others said,

"The dead person's reward will be preserved for him by Allah, while the sin is acquired by those who change the will."

\[
\text{... إنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (181)}
\]

Truly, Allah is All-Hearer, All-Knower.
means, Allah knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allah's statement:

فَمَنْ خَافَ مِنْ مُوصَ جِنَّاً أَوْ إِثْمًا فَأُصلِحَ بَيْنَهُمْ فَلا إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ عَفُوٌّ رَحِيمٌ (١٨٢)

But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

Ibn Abbas, Abu Al-Aliyah, Mujahid, Ad-Dahhak, Ar-Rabi bin Anas and As-Suddi said,

"Error."

These errors include such cases;

- as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him.

- Or, the testator might include his daughter's son in the legacy to increase his daughter's share in the inheritance, and so forth.

Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention.

In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allah mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the previous Ayah.

And Allah knows best.
Abdur-Razzaq reported that Abu Hurayrah said that Allah's Messenger said:

إنَّ الرَّجُلَ لَيَعْمَلُ بَعْضَ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ في وَصْيَتِهِ، فَيُحْتَمُ لهُ بَيْحَى عَمْلِهِ، فَيُدْخِلُ النَّارَ.  

وَإِنَّ الرَّجُلَ لَيَعْمَلُ بَعْضَ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَيُغْدِلُ في وَصْيَتِهِ، فَيُحْتَمُ لهُ بَيْحَى عَمْلِهِ، فَيُدْخِلُ الجَنَّةَ.

A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire.

A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.

Abu Hurayrah then said, "Read if you wish:

بَلَّ ذَٰلِكَ حُدُودُ اللَّهِ فَلا تُعْتَدُواْ

These are the limits ordained by Allah, so do not transgress them." (2:229)
And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).

But whoever does good of his own accord, it is better for him. And that your fast is better for you if only you know.

The Order to Fast

Allah said:

{ٍيَّا أُيُومُ الْذِّينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصَّيَامُ كَمَا كُتِبَ عَلَى الْذِّينِ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّهَجَّبُونَ (١٨٣)}

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwa.

In an address to the believers of this Ummah, Allah ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allah the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior.

Allah mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations.

Similarly, Allah said:
To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. (5:48)

Allah said in this Ayah:

يا أيها الذين آمنوا كُتِبَ عَلَيْكُمُ الصَّيْامُ كَمَا كُتِبَ عَلَى الَّذينَ مِن قِبْلَكُمْ لِتَتَّقُونَ

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwa.

since the fast cleanses the body and narrows the paths of Shaytan.

In the Sahihayn the following Hadith was recorded:

يَا مَعْشَرَ الشَّيَابِ مِنْ اسْتَطَاعَ مَنْ كَانَ الْبَاءَا فَلْيَنْزُوَّجَ وَمَنْ لَمْ يَسْتَطِعَ فَعِلْنَهُ بِالصَّوْمِ إِلَيْهِ لَهُ وَجَاء

O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.

Allah then commands;

أيَامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُم مَّرْيِضًا أَوْ عَلَى سَفَرٍ فَعَدَّهُ مَنْ أَيَّامٌ أَخْرَ...

Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.

Allah states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts, thereby weakening their resolve and endurance.
The various Stages of Fasting

Al-Bukhari and Muslim recorded that Aishah said,

"(The day of) 'Ashura' was a day of fasting. When the obligation to fast Ramadan was revealed, those who wished fasted, and those who wished did not."

Al-Bukhari recorded the same from Ibn `Umar and Ibn Mas`ud.

Allah said:

...وَعَلَى الَّذينَ يُطِيِّفونَهُ فَدَيَّةٌ طَعَامُ مِسْكِينٍ ...

...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).

Mu`adh commented,

"In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day."

Al-Bukhari recorded Salamah bin Al-Akwa saying that;

when the Ayah was revealed, those who did not wish to fast, used to pay the Fidyah (feeding a poor person for each day they did not fast) until the following Ayah (2:185) was revealed abrogating the previous Ayah.

It was also reported from Ubaydullah from Nafi that Ibn Umar said;

"It was abrogated."

As-Suddi reported that Murrah narrated that Abdullah said about this Ayah:

"It means `those who find it difficult (to fast).' Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead."
Allah then said:

... فمنَّ تَطَوَّعَ خَيْرًا ...

But whoever does good of his own accord,
meaning whoever fed an extra poor person.

... فهوِ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ (١٨٤)

it is better for him. And that you fast is better for you if only you know.

Later the Ayah: ﻓِﻲْنَ شَهْدٍ مِنْكُمُ الشَّهْرِ فَلْيُصِمُّمَهُ (So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month) (2:185) was revealed and this abrogated the previous Ayah (2:184).

The Fidyah (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhari reported that;

Ata heard Ibn Abbas recite: وَعَلَى الَّذِينَ يَطْفِفُونَهُ فَذْيَةٍ طَعَامُ مُسْكِينٍ (And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). Ibn Abbas then commented,

"(This Ayah) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast)."

Others reported that Sa`id bin Jubayr mentioned this from Ibn Abbas.

So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allah said: ﻓِﻲْنَ شَهْدٍ مِنْكُمُ الشَّهْرِ فَلْيُصِمُّمَهُ (So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month. (2:185)
As for the old man (and woman) who cannot fast, he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a **Fidyah** for every day missed.

This is the opinion of Ibn Abbas and several others among the **Salaf** who read the **Ayah**: \( \text{وَعَلَى الَّذِينَ يُطِيفُونَ} \) (And as for those who can fast with difficulty, (e.g., an old man)), to mean those who find it difficult to fast as Ibn Mas`ud stated.

This is also the opinion of Al-Bukhari who said,

"As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast."

This point, which Al-Bukhari attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya`la Mawsuli in his Musnad, that Ayub bin Abu Tamimah said;

"Anas could no longer fast. So he made a plate of **Tharid** (broth, bread and meat) and invited thirty poor persons and fed them."

The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the **Fidyah** and do not have to fast other days in place of the days that they missed.

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**2:185** The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).
The Virtue of Ramadan and the Revelation of the Qur'an in it

Allah says;

شتهرْ رَمَضَانُ الَّذِي أَنزَلَ فِيهِ الْقُرْآنُ ...

The month of Ramadan in which was revealed the Qur'an,

Allah praised the month of Ramadan out of the other months by choosing it to send down the Glorious Qur'an, just as He did for all of the Divine Books He revealed to the Prophets.

Imam Ahmad reported Wathilah bin Al-Asqa that Allah's Messenger said:
The Suhuf (Pages) of Ibrahim were revealed during the first night of Ramadan. The Torah was revealed during the sixth night of Ramadan. The Injil was revealed during the thirteenth night of Ramadan. Allah revealed the Qur'an on the twenty-fourth night of Ramadan.

The Virtues of the Qur'an

Allah said:

...هُدَى لِلنَّاسِ وَبِيَانٍ مَّنْ الْهُدَى وَالْفَرْقَانُ ...

...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

Here Allah praised the Qur'an, which He revealed as guidance for the hearts of those who believe in it and adhere to its commands.

Allah said: وَبِيَانٍ (and clear proofs) meaning, as clear and unambiguous signs and unequivocal proof for those who understand them.

These proofs testify to the truth of the Qur'an, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

The Obligation of Fasting Ramadan

Allah said:

...فَمَنْ شَهِدَ مَنْ كُنَّا فِي شَهْرِ فِلِيْصَمَّمُهُ ...

So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month.
This Ayah requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month.

This Ayah abrogated the Ayah that allows a choice of fasting or paying the Fidyah. When Allah ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation.

Allah said:

وَمَنْ كَانَ مَريضًا أوْ عَلىٰ سَفرٍ فَعَدَّهُ مَنْ أَيَامٌ أَخَرَ...

...and whoever is ill or on a journey, the same number (of days which one did not observe Sawm (fasting) must be made up) from other days.

This Ayah indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead.

Allah said:

يُريدُ اللَّهُ بِكُمْ الْعُسْرَ وَلَا يُريدُ بِكُمْ الْعُسْرَ...

Allah intends for you ease, and He does not want to make things difficult for you.

This Ayah indicates that Allah allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

Several Rulings concerning the Fast

The authentic Sunnah states that;

Allah's Messenger traveled during the month of Ramadan for the battle for Makkah. The Prophet marched until he reached the area of Kadid and then broke his fast and ordered those who were with him to do likewise.
This was recorded in the Two Sahihs.

Breaking the fast mentioned in this Hadith was not required, for the Companions used to go out with Allah's Messenger during the month of Ramadan, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the Hadith required breaking the fast, the Prophet would have criticized those who fasted. Allah's Messenger himself sometimes fasted while traveling.

For instance, it is reported in the Two Sahihs that Abu Ad-Darda said,

"We once went with Allah's Messenger during Ramadan while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allah's Messenger and Abdullah bin Rawahah were fasting at that time."

We should state that observing the permission to break the fast while traveling is better, as Allah's Messenger said about fasting while traveling:

من أفطر فحسن، ومن صام فلان جناح عليه

Those who did not fast have done good, and there is no harm for those who fasted.

In another Hadith, the Prophet said:

عليكم برخصة الله التي رخص لكم

Hold to Allah's permission that He has granted you.

Some scholars say that the two actions are the same, as Aishah narrated that;

Hamzah bin Amr Al-Aslami said, "O Messenger of Allah! I fast a lot, should I fast while traveling?"

The Prophet said:

إني شئت فصمت، وإن شئت فأفطر
Fast if you wish or do not fast if you wish.

This Hadith is in the Two Sahihs.

It was reported that;

if the fast becomes difficult (while traveling), then breaking the fast is better.

Jabir said that;

Allah's Messenger saw a man who was being shaded (by other people while traveling). The Prophet asked about him and he was told that man was fasting.

The Prophet said:

لَيْسَ مِنَ الْبَرِّ الصَّبِيَّامُ فِي السَّفَرِ

It is not a part of Birr (piety) to fast while traveling.

This was recorded by Al-Bukhari and Muslim.

As for those who ignore the Sunnah and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact.

We should mention that fasting consecutive days is only required exclusively during Ramadan. After the month of Ramadan, what is required then is to merely make up for missed days. This is why Allah said: قَعَدَةٌ مِّنْ أَيَامٍ أَخَرُ (...the same number (should be made up) from other day).

Ease and not Hardship

Allah then said:

بِرِيدُ اللَّهِ يَكُمُّ الْيَسَّرَ وَلَا يُرِيدُ يَكُمُّ الْعَسَرَ...

Allah intends for you ease, and He does not want to make things difficult for you.
Imam Ahmad recorded Anas bin Malik saying that Allah's Messenger said:

بيَسَّرُوا وَلَا يُعَسِّرُوا وَسَكُنُوا وَلَا يَتَقَرَّبُوا

Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.

This Hadith was also collected in the Two Sahihs.

It is reported in the Sahihayn that Allah's Messenger said to Mu`adh and Abu Musa when he sent them to Yemen:

بَسْرًا وَلَا تَتَقَرَّبَا، وَبَسْرًا وَلَا تَعَسِّرَا، وَتَطَاوَعًا وَلَا تَتَخَلَّفَا

Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.

The Sunan and the Musnad compilers recorded that Allah's Messenger said:

بعثت بالحنفية السمحّة

I was sent with the easy Hanifiyyah (Islamic Monotheism).

Allah's statement:

... يُرِيدُ اللَّهُ يَكُمُّ الْيِسْرَ وَلَا يُرِيدُ يَكُمُّ العِسْرَ وَلَا يَكُمُّ الْيَوْمَاءِ العَدْدَةَ ...

Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days),

means: You were allowed to break the fast while ill, while traveling, and so forth, because Allah wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.
Remembering Allah upon performing the Acts of Worship

Allah's statement:

... ولْتَكُبْرُوا الله على ما هَيْاَكُمْ ...

...and that you must magnify Allah (i.e., to say Takbir (Allahu Akbar: Allah is the Most Great)) for having guided you,

means: So that you remember Allah upon finishing the act of worship.

This is similar to Allah's statement:

فَإِذا قَضَبْتُمُ مَنْسُكْكَمُ فَاذْكُرُوا الله كَذِكْرُكُمْ ۡعَابِئَكُمْ أَوْ أَشْدَدُ ذِكْرًا

So when you have accomplished your Manasik, (rituals) remember Allah as you remember your forefathers or with far more remembrance. (2:200)

فَإِذَا قَضَبْتُ ظِلَّتِ الْصَّلَوَةِ فَاذْكُرُوا فِي الأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَأَذْكُرُوا اللَّهَ كَثِيرًا لَّعَلُّكُمْ نَفَعُّلْكُمْ

...Then when the (Jumuah) Salah (prayer) is ended, you may disperse through the land, and seek the bounty of Allah (by working), and remember Allah much, that you may be successful. (62:10)

فَاصْبَرُ ۗ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمَدِ رَبِّكَ قَبْلَ طَلْوَعَ الشَّمْسِ وَقَبْلَ غَرُوعٍ

وَمِن الَّذِينَ فَسَبِحَهُ وَأَذَّنَ السَّجُودُ

...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers. (50:39-40)
This is why the **Sunnah** encouraged;

- **Tasbih** saying, **Subhan Allah**, i.e., all praise is due to Allah,
- **Tahmid** saying **Al-Hamdu Lillah**, i.e., all the thanks are due to Allah, and
- **Takbir** saying **Allahu Akbar**, i.e., Allah is the Most Great.

after the compulsory prayers.

Ibn Abbas said,

"We used to know that Allah's Messenger has finished the prayer by the **Takbir**."

Similarly, several scholars have stated that;

reciting **Takbir** the during **Id-ul-Fitr** was specified by the **Ayah** that states:

وَلَتَكْبِرُوا الْعَدَّةَ وَلَتَكْبِرُوا الْلَّهَ عَلَى مَا هَدَاكُمْ

(He wants that you) must complete the same number (of days), and that you must magnify Allah (i.e., to say **Takbir** (**Allahu Akbar**: Allah is the Most Great)) for having guided you...

Allah's statement:

وَلْعَلَّكُمْ تَشْكُرُونَ (۸۵)

...so that you may be grateful to Him.

means: If you adhere to what Allah commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

*To Continue*