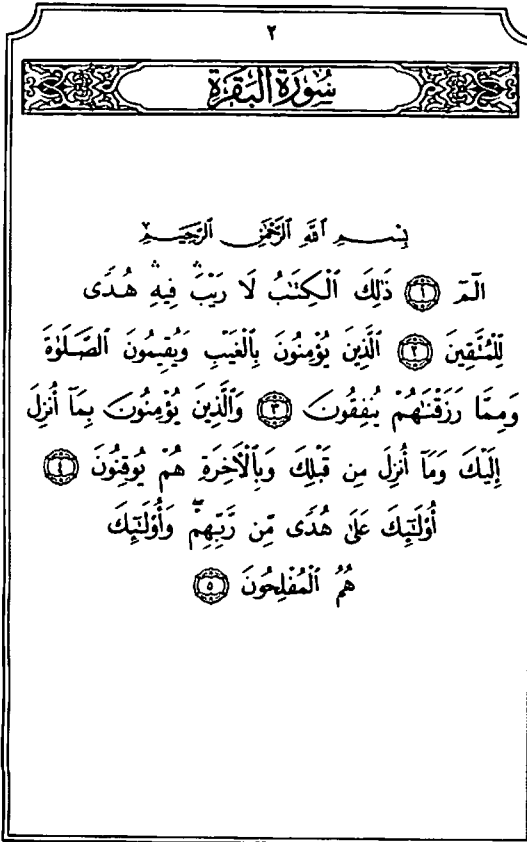


## Tafsīr of Sūrat Al-Baqarah (Chapter 2)

Which was revealed in Al-Madinah



### The Virtues of Sūrat Al-Baqarah

In *Musnad Aḥmad*, *Ṣaḥīḥ Muslim*, *At-Tirmidhi* and *An-Nasā'i*, it is recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تَقْرَأُ فِيهِ سُورَةَ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَانُ»

«Do not turn your houses into graves. Verily, Shayṭān does not enter the house where Sūrat Al-Baqarah is recited.» At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.<sup>[1]</sup>”

Also, ‘Abdullāh bin Mas‘ūd said, “Shayṭān flees from the house where Sūrat Al-Baqarah is

heard.” This *Ḥadīth* was collected by An-Nasā'i in *Al-Yawm wal-Laylah*,<sup>[2]</sup> and Al-Ḥākim recorded it in his *Mustadrak*, and then said that its chain of narration is authentic, although the

[1] Aḥmad 2:284, Muslim 1:539, *Tuḥfat Al-Aḥwadhī* 8:180, An-Nasā'i in *Al-Kubrā* 5:13.

[2] An-Nasā'i in *Al-Kubrā* 5:13.

Two *Ṣaḥīḥs* did not collect it.<sup>[1]</sup> In his *Musnad*, Ad-Dārimi recorded that Ibn Mas'ūd said, "Shayṭān departs the house where *Sūrat Al-Baqarah* is being recited, and as he leaves, he passes gas." Ad-Dārimi also recorded that Ash-Sha'bi said that 'Abdullāh bin Mas'ūd said, "Whoever recites ten *Ayāt* from *Sūrat Al-Baqarah* in a night, then *Shayṭān* will not enter his house that night. (These ten *Ayāt* are) four from the beginning, *Ayāt Al-Kursi* (255), the following two *Ayāt* (256-257) and the last three *Ayāt*." In another narration, Ibn Mas'ūd said, "Then *Shayṭān* will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these *Ayāt* were to be recited over a senile person, they would wake him up."<sup>[2]</sup>

Further, Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقْرَةُ، وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَيْلَةً لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ»

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

This *Ḥadīth* was collected by Abu Al-Qāsim Aṭ-Ṭabarāni, Abu Ḥātim Ibn Ḥibbān in his *Ṣaḥīḥ* and Ibn Marduwyah.<sup>[3]</sup>

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

[1] Al-Ḥākim 2:260.

[2] Ad-Dārimi 2:322.

[3] Aṭ-Ṭabarāni 6:163 and Ibn Ḥibbān 2:78.

implement it. The Messenger of Allāh ﷺ said,

«تَعَلَّمُوا الْقُرْآنَ وَاقْرَأُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَخْشُوٍّ مِسْكَاً يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرُقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أَوْكِيَ عَلَى مِسْكِ»

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

This is the wording collected by At-Tirmidhi, who said that this *Ḥadīth* is *Ḥasan*. In another narration, At-Tirmidhi recorded this same *Ḥadīth* in a *Mursal* manner, so Allāh knows best.<sup>[1]</sup>

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

«بَلَّكَ الْمَلَائِكَةُ دَنْتَ لِصَوْتِكَ وَلَوْ قَرَأْتَ لِأَضْبَحْتَ بِنَظَرِ النَّاسِ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ»

[1] *Tuhfat Al-Aḥwadhī* 8:186, *An-Nasā'i* in *Al-Kubrā* 5:227, and *Ibn Mājah* 1:78.

«They were the angels, they came close hearing your voice (reciting Sūrat Al-Baqarah), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.»<sup>[1]</sup>

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

### Virtues of Sūrat Al-Baqarah and Sūrat Āl 'Imrān

Imām Aḥmad said that Abu Nu'aym narrated to them that Bishr bin Muhājir said that 'Abdullāh bin Buraydah narrated to him from his father, "I was sitting with the Prophet ﷺ and I heard him say,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

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

He ﷺ kept silent for a while and then said,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَالْإِمْرَانَ فَإِنَّهُمَا الرَّهْرَاوَانِ، يُظِلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَابَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، وَإِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ جِئِنَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا أَعْرِفُكَ. فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنَ الَّذِي أَطْمَأَنَّكَ فِي الْهَوَاجِرِ وَأَسَهَّرْتَ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ بِنَارِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ بِنَارَةٍ فَيُعْطَى الْمَلِكُ بِمِيمِنِهِ وَالْخُلْدُ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا، فَيَقُولَانِ: بِمَا كُيِّسْنَا هَذَا؟ فَيَقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يَقَالُ: افْرَأْ وَاصْعَدْ فِي دَرَجِ الْجَنَّةِ وَغْرِفِهَا، فَهُوَ فِي صُعُودِ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلًا»

«Learn Sūrat Al-Baqarah and Āl 'Imrān because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds. The Qur'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?' The man will say, 'I do not know you.' The Qur'an will say, 'I am your

<sup>[1]</sup> *Faḥḥ Al-Bārī* 8 :680

companion, the Qur'ān, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.' Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head. His parents will also be granted two garments that the people of this life could never afford. They will say, 'Why were we granted these garments?' It will be said, 'Because your son was carrying the Qur'ān.' It will be said (to the reader of the Qur'ān), 'Read and ascend through the levels of Paradise.' He will go on ascending as long as he recites, whether reciting slowly or quickly.»<sup>[1]</sup>

Ibn Mājah also recorded part of this Ḥadīth from Bishr bin Al-Muhājir,<sup>[2]</sup> and this chain of narrators is Ḥasan, according to the criteria of Imām Muslim.

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

«أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ اقْرَأُوا الزُّهْرَاوَيْنِ، الْبَقْرَةَ وَالْإِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَابَتَانِ أَوْ كَأَنَّهُمَا فَوْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَنِ أَهْلِهِمَا يَوْمَ الْقِيَامَةِ.»

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

The Prophet ﷺ then said,

«أَقْرَأُوا الْبَقْرَةَ فَإِنَّ أَخَذَهَا بَرَكَةٌ وَتَرَكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ.»

«Read Al-Baqarah, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.»<sup>[3]</sup>

[1] Aḥmad 5:352

[2] Ibn Mājah 2:1242.

[3] Aḥmad 5:249

Also, Imām Muslim narrated this *Ḥadīth* in the Book of Prayer<sup>[1]</sup>

Imām Aḥmad narrated that An-Nawwās bin Sam‘ān said that the Prophet ﷺ said,

«يُؤْتَى بِالْقُرْآنِ يَوْمَ الْبَيَامَةِ وَأَهْلِيهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدَمُهُمْ سُورَةُ الْبَقَرَةِ وَالْأَمْرَانِ»  
عمران

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

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

«كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظِلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَنِ صَاحِبَيْهِمَا»

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

It was also recorded in *Ṣaḥīḥ Muslim*<sup>[3]</sup> and At-Tirmidhi narrated this *Ḥadīth*, which he rendered *Ḥasan Gharīb*.<sup>[4]</sup>

### **Sūrat Al-Baqarah was revealed in Al-Madīnah**

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

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾

«And be afraid of the Day when you shall be brought back to Allāh.» (2:281)

was the last *Āyah* to be revealed from the Qur‘ān. Also, the *Ayāt* about usury were among the last *Ayāt* to be revealed. Khālid bin Ma’dān used to call *Al-Baqarah* the *Fuṣṭaṭ* (tent) of

[1] Muslim 1:553

[2] Aḥmad 4:183

[3] Muslim 1:554.

[4] *Tuḥfat Al-Aḥwadhī* 8:191

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

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

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

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

«يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ»

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

«يَا أَصْحَابَ الشَّجَرَةِ»

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

[1] *Ad-Durr Al-Manthūr* 1 :47.

[2] *Ibid*.

[3] *Faṭḥ Al-Bāri* 3 :678, *Muslim* 2 :942.

first retreated because of the huge number of soldiers in Musaylimah's army. The Muhājirūn and the Anṣār called out for each other, saying; "O people of *Sūrat Al-Baqarah!*" Allāh then gave them victory over their enemy, may Allāh be pleased with all of the companions of all the Messengers of Allāh.<sup>[1]</sup>

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿اللَّهُ﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾

﴿1. Alif Lām Mīm﴾.

### The Discussion of the Individual Letters

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

### The Letters at the Beginning of *Sūrahs*

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

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

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

[1] *Al-Majma'* 6:180.

[2] *Aṭ-Ṭabari* 1:208.

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

﴿أَمَّا بِيَوْمَئِذٍ نَبَأٌ لَّيْسَ بِمُؤْمِنِينَ﴾

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

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

### These Letters testify to the Miraculous Qur'ān

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

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

﴿حَقَّقْنَا﴾

﴿Ha Mīm﴾ (44:1) Sometimes, three letters were mentioned, such as,

﴿الْحَمْدُ﴾

﴿Alif Lām Mīm (2:1)﴾ and four letters, such as,

﴿الْحَمْدُ﴾

﴿‘Alif Lām Mīm Ra﴾ (13:1), and

﴿الْحَمْدُ﴾

﴿Alif Lām Mīm Šād﴾ (7:1).

Sometimes, five letters were mentioned, such as,

﴿كَهَيَّصَ﴾

﴿Kaf Ha Yā ‘Ayn Šād﴾ (19:1), and;

﴿حَمْدًا عَسَقَ﴾

﴿Ha Mīm. ‘Ayn Sīn Qaf﴾ (42:1-2).

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

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

﴿الْحَمْدُ﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾

﴿Alif Lām Mīm﴾ This is the Book (the Qur’ān), wherein there is no doubt (2:1-2),

﴿الْحَمْدُ﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ الْحَكِيمُ﴾

﴿Alif Lām Mīm. Allāh! Lā ilahā illa Huwa (none has the right to be worshipped but He), Al-Ḥayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). It is He Who has sent down the Book (the Qur’ān) to you (Muḥammad ﷺ) with truth, confirming what came before it.﴾ (3:1-3), and,

﴿الْحَمْدُ﴾ كِتَابٌ أَنْزَلْنَاهُ عَلَيْكَ فَلا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ﴾

﴿Alif Lām Mīm Šād. (This is the) Book (the Qur’ān) sent down

unto you (O Muḥammad ﷺ), so let not your breast be narrow therefrom) (7:1-2).

Also, Allāh said,

﴿أَلَمْ نَكْتُبْ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ﴾

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

﴿الْقُرْآنُ نَزِيلٌ مِّن رَّبِّكَ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ﴾

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

﴿حَمْدٌ مِّن رَّبِّكَ مَن رَّحِمٍ﴾

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

﴿حَمْدٌ مِّن رَّبِّكَ مَن رَّحِمٍ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ﴾

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

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

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

﴿2. That is Book in which there is no Rayb, guidance for the Muttaqīn)﴾.

### There is no Doubt in the Qur'ān

The Book, is the Qur'ān, and *Rayb* means doubt. As-Suddi said that Abu Mālik and Abu Ṣāliḥ narrated from Ibn 'Abbās, and Murrah Al-Hamadāni narrated from Ibn Mas'ūd and several other Companions of the Messenger of Allāh ﷺ that,

﴿لَا رَيْبَ فِيهِ﴾

﴿In which there is no Rayb)﴾, means about which there is no

doubt.<sup>[1]</sup> Abu Ad-Dardā', Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Mālik, Nāfi' 'Aṭā', Abu Al-'Āliyah, Ar-Rabī' bin Anas, Muqātil bin Ḥayyan, As-Suddi, Qatādah and Ismā'īl bin Abi Khālid said similarly. In addition, Ibn Abi Ḥātim said, "I do not know of any disagreement over this explanation."<sup>[2]</sup> The meaning of this is that the Book, the Qur'ān, is without a doubt revealed from Allāh. Similarly, Allāh said in *Sūrat As-Sajdah*,

﴿الْقُرْآنُ نَزِيلٌ أَلْحَقْنَا بِهِ مِن رَّبِّهِ مِنَ الْغَيْبِ﴾

﴿*Alif Lām Mīm*﴾. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of all that exists﴿ (32:1-2).

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

﴿لَا رَيْبَ﴾

﴿*there is no doubt*﴾ and they then continue;

﴿فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

﴿*in which there is guidance for the Muttaqīn (the pious and righteous persons)*﴾. However, it is better to pause at,

﴿لَا رَيْبَ فِيهِ﴾

﴿*in which there is no doubt*﴾ because in this case,

﴿هُدًى﴾

﴿*guidance*﴾ becomes an attribute of the Qur'ān and carries a better meaning than,

﴿فِيهِ هُدًى﴾

﴿*in which there is guidance*﴾.

### Guidance is granted to Those Who have *Taqwā*

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

[1] Aṭ-Ṭabari 1 :228.

[2] Ibn Abi Ḥātim 1 :31.

﴿قُلْ هُوَ الَّذِي هَدَىٰ وَشَفَىٰ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ  
عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ﴾

﴿Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)﴾ (41:44), and,

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

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

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

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ﴾

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

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

﴿هُدًى لِّلْمُتَّقِينَ﴾

﴿guidance for the *Muttaqīn* (the pious and righteous persons), means, a light for those who have *Taqwā*﴾.

### The Meaning of *Al-Muttaqīn*

Ibn 'Abbās said about,

﴿هُدًى لِّلْمُتَّقِينَ﴾

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

﴿لِلْمُتَّقِينَ﴾

﴿*Al-Muttaqin*﴾, are those whom Allāh has described in His statement;

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ﴾

﴿*Who believe in the Ghayb and perform the Ṣalāh*﴾ (2:3),

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

«لَا يَتْلُعُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذْرًا مِمَّا بِهِ بَأْسٌ»

«*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.*»<sup>[1]</sup> At-Tirmidhi then said "*Ḥasan Gharīb.*"

### There are Two Types of *Hidāyah* (Guidance)

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

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

﴿*Verily, you (O Muḥammad ﷺ) guide not whom you like*﴾ (28:56),

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ﴾

﴿*Not upon you (Muḥammad ﷺ) is their guidance*﴾ (2:272),

<sup>[1]</sup> *Tuḥfat Al-Aḥwadhī* 7:147, and Ibn Mājah 2:1409.

﴿مَنْ يُضِلِلْهُ اللَّهُ فَكَأَيِّ لَمٍ﴾

﴿Whomsoever Allāh sends astray, none can guide him﴾ (7:186), and,

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًا مُرِيْدًا﴾

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

Hudā also means to explain the truth, give direction and lead to it. Allāh, the Exalted, said,

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path (i.e. Allāh's religion of Islāmic Monotheism)﴾ (42:52),

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

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

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴿And as for Thamūd, We showed and made clear to them the path of truth (Islāmic 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, Allāh said,

﴿وَهَدَيْنَاهُ الْجَبْدَيْنِ﴾

﴿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 Allāh knows best.

### Meaning of Taqwā

The root meaning of Taqwā is to avoid what one dislikes. It was reported that 'Umar bin Al-Khaṭṭāb asked Ubayy bin Ka'b about Taqwā. 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*."

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿3. Those Who have faith in the Ghayb﴾.

### The Meaning of *Īmān*

Abu Ja'far Ar-Rāzi said that Al-'Alā' bin Al-Musayyib bin Rāfi' narrated from Abu Ishāq that Abu Al-Aḥwaṣ said that 'Abdullāh said, "*Īmān* is to trust."<sup>[1]</sup> 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يُؤْمِنُونَ﴾

﴿who have faith﴾ means they trust.<sup>[2]</sup> Also, Ma'mar said that Az-Zuhri said, "*Īmān* is the deeds."<sup>[3]</sup> In addition, Abu Ja'far Ar-Rāzi said that Ar-Rabi' bin Anas said that, "They have faith", means, they fear (Allāh).<sup>[4]</sup>

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

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

﴿يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾

﴿He trusts (yu'minu) in Allāh, and trusts (yu'minu) in the believers.﴾ (9:61)

Prophet Yūsuf's brothers said to their father,

[1] Aṭ-Ṭabari 1:235.

[2] Ibid.

[3] Ibid.

[4] Ibid.

﴿وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ﴾

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

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

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

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

However, when *Īmān* is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue.<sup>[1]</sup> We should state here that *Īmān* increases and decreases.

There are many narrations and *Ḥadīths* on this subject, and we discussed them in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhāri*, all favors are from Allāh. Some scholars explained that *Īmān* means *Khashyah* (fear of Allāh). For instance, Allāh said;

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ﴾

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

﴿مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَهُ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾﴾

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

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

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُلْتَمُونَ﴾

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

### The Meaning of Al-Ghayb

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

[1] See the *Tafsīr* of Ibn Abi Hātim 1:35

general meaning. For instance, Abu Ja'far Ar-Rāzi quoted Ar-Rabī' bin Anas, reporting from Abu Al-'Āliyah about Allāh's statement,

﴿يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿(Those who) have faith in the Ghayb﴾,

"They believe in Allāh, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the *Ghayb*." Qatādah bin Di'āmah said similarly.<sup>[1]</sup>

Sa'īd bin Manṣūr reported from 'Abdur-Raḥmān bin Yazīd who said, "We were sitting with 'Abdullāh bin Mas'ūd when we mentioned the Companions of the Prophet ﷺ and their deeds being superior to our deeds. 'Abdullāh said, 'The matter of Muḥammad ﷺ was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in *Al-Ghayb*.' He then recited,

﴿الْقُرْآنَ الَّذِي لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿Alif Lām Mīm. This is the Book, wherein there is no doubt, a guidance for the Muttaqīn. Those who believe in the Ghayb﴾, until,

﴿الْمُفْلِحُونَ﴾

﴿the successful﴾.<sup>[2]</sup> Ibn Abi Ḥātim, Ibn Marduwyah and Al-Ḥākim, in his *Mustadrak*,<sup>[3]</sup> recorded this *Ḥadīth*. Al-Ḥākim commented that this *Ḥadīth* is authentic and that the Two Shaykhs - Al-Bukhāri and Muslim - did not collect it, although it meets their criteria.

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

[1] Aṭ-Ṭabari 1 :236.

[2] Sa'īd bin Manṣūr 2 :544.

[3] Ibn Abi Ḥātim 1 :34 and Al-Ḥākim 2 :260.

said,

«نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي»

«Yes, those who will come after you, who will believe in me although they did not see me.»<sup>[1]</sup>

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

«مَا يَمْنَعُكُمْ مِنْ ذَلِكَ وَرَسُولُ اللَّهِ بَيْنَ أَظْهُرِكُمْ يَا نَبِيَّكُمْ بِالْوَحْيِ مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ يَأْتِيهِمْ كِتَابٌ مِنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا فِيهِ، أُولَئِكَ أَكْبَرُ مِنْكُمْ أَجْرًا مَرَّتَيْنِ»

«What prevents you from doing so, while the Messenger of Allāh is among you, bringing you the revelation from heaven? There are people who will come after you and who will be given a book between two covers (the Qur'ān), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.»<sup>[2]</sup>

﴿وَيَسْمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿And perform Ṣalāh, and spend out of what we have provided for them﴾

### Meaning of Iqāmat Aṣ-Ṣalāh

Ibn 'Abbās said that,

[1] Aḥmad 4 :106.

[2] Ibn 'Asākir 6 :368.

﴿وَيُؤْتُونَ الصَّلَاةَ﴾

﴿And perform the *Ṣalāh*﴾, means, “Perform the prayer with all of the obligations that accompany it.”<sup>[1]</sup> Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said, “*Iqāmat Aṣ-Ṣalāh* means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer.”<sup>[2]</sup> Qatādah said, “*Iqāmat Aṣ-Ṣalāh* means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer.”<sup>[3]</sup> Muqātil bin Hayyān said *Iqāmat Aṣ-Ṣalāh* means “To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur’ān, *Tashahhud* and blessings for the Prophet ﷺ. This is *Iqāmat Aṣ-Ṣalāh*.”<sup>[4]</sup>

### The Meaning of “Spending” in this *Āyah*

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

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

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

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿And spend out of what We have provided for them﴾ means, “A man’s spending on his family. This was before the obligation of *Zakāh* was revealed.”<sup>[6]</sup> Juwaybir narrated from Aḍ-Ḍaḥḥāk, “General spending (in charity) was a means of drawing nearer to Allāh, according to one’s discretion and capability. Until the obligation of charity was revealed in the seven *Āyāt* of *Sūrat Barā’ah* (chapter 9), were revealed. These abrogated the previous case.”<sup>[7]</sup>

[1] Aṭ-Ṭabari 1:241.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:37.

[4] Ibid.

[5] Aṭ-Ṭabari 1:243.

[6] Ibid.

[7] Ibid.

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

﴿وَمِمَّا رَزَقْنَهُمْ يُقْفُونَ﴾

﴿And spend out of what we have provided for them﴾. The Two Ṣaḥīḥs recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»

«Islam is built upon five (pillars): Testifying that there is no deity worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establishing the prayer, giving Zakāh, fasting Ramaḍān and Hajj to the House.»<sup>[1]</sup>

There are many other Ḥadīths on this subject.

### The Meaning of Ṣalāh

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

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾﴾

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

Ibn 'Abbās said that,

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ﴾

[1] Faḥ Al-Bāri 1 :64 and Muslim 1 :45.

﴿And who have faith in what is revealed to you and in what was revealed before you.﴾ means, “They believe in what Allāh 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.”<sup>[1]</sup>

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾

﴿And in the Hereafter they are certain﴾ that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the the Scale that weighs the deeds (the *Mizān*).<sup>[2]</sup> 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 Allāh described in the preceding *Āyah*,

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿Those who have faith in the *Ghayb* and perform *Ṣalāh*, and spend out of what we have provided for them.﴾

Mujāhid once stated, “Four *Ayāt* at the beginning of *Sūrat Al-Baqarah* describe the believers, two describe the disbelievers, and thirteen describe the hypocrites.”<sup>[3]</sup> The four *Ayāt* 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 *Zakāh* without believing in what the Messenger of Allāh ﷺ and the previous Messengers were sent with. The same with certainty in the Hereafter, this is not correct without that, for Allāh has commanded the believers,

﴿يَأْتِيهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالَّذِينَ الَّذِينَ نَزَّلَ عَلَىٰ رَسُولِهِ. وَالَّذِينَ الَّذِينَ نَزَّلَ مِنْ قَبْلُ﴾

[1] Aṭ-Ṭabari 1 :244.

[2] Ibn Abi Ḥātim 1 :39.

[3] Aṭ-Ṭabari 1 :239.

﴿O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'ān) which He has revealed to the Messenger, and the Book which He sent down to those before (him)﴾ (4:136),

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِينَ  
أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ 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 Ilāh (God) and your Ilāh (God) is One (i.e. Allāh)"﴾ (29:46),

﴿يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ﴾

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

﴿قُلْ يَاعَدِلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُتَيَسَّرُوا مِنَ التَّورَةِ وَالْإِنْجِيلِ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ  
رَبِّكُمْ﴾

﴿Say (O Muḥammad ﷺ): "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'ān)."﴾ (5:68).

Also, Allāh the Exalted described the believers;

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. لَا  
تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾

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

﴿وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ. وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ﴾

﴿And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers)﴾ (4:152),

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

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

«إِذَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَذِّبُوهُمْ وَلَا تُصَدِّقُوهُمْ وَلَكِنْ قُولُوا: آمَنَّا بِالَّذِي  
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.'»<sup>[1]</sup>

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

﴿أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿5. They are on guidance from their Lord, and they are the successful.﴾

### Guidance and Success are awarded to the Believers

Allāh said,

﴿أُولَئِكَ﴾

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

<sup>[1]</sup> Abu Dāwud 4 :59.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
٣  
الْبَقَرَةَ

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذْ قِيلَ لَهُمْ لَا تَفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذْ قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذْ أَقْبَأَ الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا حُلُوًّا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبَّحَتْ بِمِخْدَرْتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

good deeds and avoiding the prohibitions. Allāh then said,

﴿عَلَىٰ هُدًى﴾

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

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

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

His enemies.

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾﴾

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

Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا﴾

﴿Verily, those who disbelieve﴾ meaning, covered the truth and hid it. Since Allāh has written that they would do so, it does not matter if you (O Muḥammad ﷺ) warn them or not, they would still have disbelieved in what you were sent with. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٦﴾﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا

### الْمَدَابِ الْأَلِيمَةِ ﴿١٧﴾

﴿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, Allāh said,

﴿وَلَوْ كُنَّ آتَيْنَ الَّذِينَ أُرْسِلُوا إِلَيْكُم بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ﴾

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

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

﴿وَالنَّامَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

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

﴿إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

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

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

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

“That the Messenger of Allāh ﷺ was eager for all the people to believe and follow the guidance he was sent with. Allāh 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 Allāh has decreed to do so in the first

place.”<sup>[1]</sup>

﴿حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

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

### Meaning of *Khatama*

As-Suddi said that,

﴿حَتَمَ اللَّهُ﴾

﴿*Khatama Allāh*﴾ means, “Allāh has sealed.”<sup>[2]</sup> Qatādah said that this *Āyah* means, “*Shayṭān* controlled them when they obeyed him. Therefore, Allāh sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand.”<sup>[3]</sup> Ibn Jurayj said that Mujāhid said,

﴿حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ﴾

﴿*Allāh 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.”<sup>[4]</sup> Ibn Jurayj also said that the seal is placed on the heart and the hearing.<sup>[5]</sup> In addition, Ibn Jurayj said, that ‘Abdullāh bin Kathīr narrated that Mujāhid said, “The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type.”<sup>[6]</sup> Al-A’mash said, “Mujāhid 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

[1] Aṭ-Ṭabari 1 :252.

[2] Ibn Abi Ḥātim 1 :44.

[3] Ibid.

[4] Ibn Abi Ḥātim 1 :44.

[5] Aṭ-Ṭabari 1 :259.

[6] Ibid.

said, 'Then, the heart will be sealed.' Mujāhid also said that this is the description of the *Rān* (refer to 83:14).<sup>[1]</sup>

Al-Qurtūbi said, "The *Ummah* has agreed that Allāh has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief. Similarly, Allāh said,

﴿بَلْ طَعَّ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ﴾

«Nay, Allāh has set a seal upon their hearts because of their disbelief» (4:155).<sup>[2]</sup>

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

«يَا مُغَلِّبِ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ»

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

He also mentioned the *Ḥadīth* by Ḥudhayfah recorded in the *Ṣaḥīḥ*, in which the Messenger of Allāh ﷺ said,

«تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِبَتْ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِبَتْ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَيْبَضَ بِمِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالْأَخْرُ أَسْوَدُ مُرْبَادًا كَالْكُوْزِ مُجْحِيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا»

«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.»<sup>[3]</sup>

Ibn Jarīr said, "The truth regarding this subject is what the

[1] Aṭ-Ṭabari 1:258.

[2] Al-Qurtūbi 1:187.

[3] Muslim 1:128.

authentic *Hadīth* from the Messenger of Allāh ﷺ stated. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ وَتَرَعَّ وَاسْتَعْتَبَ صَقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبُهُ، فَذَلِكَ الرَّأْنُ الَّذِي قَالَ اللَّهُ تَعَالَى: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾»

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

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾

«Nay! But on their hearts is the Rān (stain) which they used to earn» (83:14).

At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded this *Hadīth*, and At-Tirmidhi said that it is *Ḥasan Ṣaḥīḥ*.<sup>[1]</sup>

### The Meaning of Ghishāwah

Reciting the *Āyah*,

﴿حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾

«Allāh has set a seal on their hearts and on their hearing», then pausing, then continuing with,

﴿وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ﴾

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

﴿حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾

«Allāh has set a seal on their hearts and on their hearing»,

“So that they neither understand nor hear. Allāh also said that He placed a covering on their sight, meaning eyes, and so,

[1] *Tuḥfat Al-Aḥwadhī* 9:254, An-Nasā'i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

they do not see.”<sup>[1]</sup>

### The Hypocrites

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

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِرُ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ اللَّهَ وَالَّذِينَ  
آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾﴾

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

﴿9. They try to deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!﴾

### Meaning of *Nifāq*

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

### The Beginning of Hypocrisy

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

[1] Aṭ-Ṭabari 1 :266.

[2] Aṭ-Ṭabari 1 :270.

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

### The Tafsīr of Āyah 2:8

Muḥammad bin Ishāq narrated that Ibn 'Abbās said that,

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ﴾

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

“This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did.”<sup>[1]</sup>

This is how Abu Al-Āliyah, Al-Ḥasan, Qatādah and As-Suddi explained this Āyah. Allāh 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, Allāh said,

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

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

﴿إِذَا جَاءَكَ الْمُتَنَفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

﴿When the hypocrites come to you (O Muḥammad ﷺ), they say: “We bear witness that you are indeed the Messenger of Allāh.” Allāh knows that you are indeed His Messenger﴾ (63:1).

This Āyah 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 Allāh and the Last Day with their words, when that is not the case in reality. Therefore, Allāh stated that the hypocrites lie in their testimony of creed, when He said,

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُتَنَفِقِينَ لَكَاذِبُونَ﴾

﴿And Allāh bears witness that the hypocrites are indeed liars.﴾ (63:1), and,

﴿وَمَا هُمْ بِمُؤْمِنِينَ﴾

﴿while in fact they believe not﴾

Allāh said,

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا﴾

[1] At-Ṭabari 1:269.

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

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُمْ كَمَا يَحْلِفُونَ لَكَ وَيَمْسِرُونَ آيَاتِهِمْ عَلَىٰ تَقْوَىٰ آلِهِمْ لَهُمُ  
الْكُذِبُونَ ﴿١٨﴾﴾

﴿On the Day when Allāh 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, Allāh refuted their way by saying,

﴿وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

﴿While they only deceive themselves, and perceive (it) not!﴾ Allāh stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact. Allāh also said,

﴿إِنَّ الْمَتَّقِينَ يَخْدَعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

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

Also, Ibn Abi Ḥātim narrated that Ibn Jurayj commented on Allāh's statement,

﴿إِنَّ الْمَتَّقِينَ يَخْدَعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them﴾,

“The hypocrites pronounce, ‘There is no deity worthy of worship except Allāh’ seeking to ensure the sanctity of their blood and money, all the while concealing disbelief.”<sup>[1]</sup> Sa'īd said that Qatādah said,

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿١٣٦﴾﴾ يَخْدَعُونَ اللَّهَ وَالَّذِينَ

[1] Ibn Abi Ḥātim 1:46.

﴿أَسْأُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

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

"This is the description of a hypocrite. He is devious, he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows."<sup>[1]</sup>

﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾

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

### The Meaning of 'Disease' in this Āyah

As-Suddi narrated from Abu Mālik and (also) from Abu Šāliḥ, from Ibn 'Abbās, and (also) Murrah Al-Hamdāni from Ibn Mas'ūd and other Companions that this Āyah,

﴿فِي قُلُوبِهِمْ مَرَضٌ﴾

﴿In their hearts is a disease﴾ means, 'doubt', and,

﴿فَزَادَهُمُ اللَّهُ مَرَضًا﴾

﴿And Allāh has increased their disease﴾ also means 'doubt'.<sup>[2]</sup> Mujāhid, 'Ikrimah, Al-Ḥasan Al-Baṣri, Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah also said similarly.<sup>[3]</sup> 'Abdur-Raḥmān bin Zayd bin Aslam commented on,

﴿فِي قُلُوبِهِمْ مَرَضٌ﴾

﴿In their hearts is a disease﴾, "A disease in the religion, not a physical disease. They are the hypocrites and the disease is the

[1] Ibn Abi Ḥātim 1:47.

[2] Aṭ-Ṭabari 1:280

[3] Ibn Abi Ḥātim 1:48.

doubt that they brought to Islām.

﴿فَزَادَهُمُ اللَّهُ مَرَضًا﴾

﴿And Allāh has increased their disease﴾ meaning, increased them in shameful behavior.”<sup>[1]</sup> He also recited,

﴿نَأْمَا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ  
فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

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

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

﴿وَالَّذِينَ آمَنُوا زَادَهُمُ هُدًى وَآيَاتِهِمْ تَقْوَاهُمْ ﴿١٧﴾﴾

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

Allāh said next,

﴿بِمَا كَانُوا يَكْذِبُونَ﴾

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

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

As for the other hypocrites, Allāh said about them,

﴿وَمِمَّنْ حَوْلَكَ مِنَ الْأَعْرَابِ مُتَّبِعُونَ وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ الْإِتْقَانِ لَا تَقْلَمُهُمْ  
عَنْ تَقْلَمِهِمْ﴾

[1] At-Ṭabari 1:280.

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

﴿لَئِن لَّرَبَّنَا أَلَمْنَا فِي قُلُوبِهِم مَّرَضًا وَالرَّجْفُونَ فِي الْمَدِينَةِ لَتفْرِتَنَّكَ بِهِمْ ذُرٌّ لَا يَجَارُونَكَ فِيهَا إِلَّا فَلْيَلِكُوا بِمَلَكُوتِكَ أَيْتَمًا تُفْقَرُوا أُجْدُوا وَقْتُلُوا قَتِيلًا﴾

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

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

﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَتِهِمْ وَتَعْرِفْنَهُمْ فِي لَحَنِ الْقَوْلِ﴾

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

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

﴿إِنِّي أَخْشَى أَنْ تَتَحَدَّثَ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ﴾

«I would not like the Arabs to say to each other that Muḥammad ﷺ is killing his Companions.»<sup>[1]</sup>

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

[1] Al-Bukhārī 4905, Muslim 2584.

«إِنِّي خُيِّرْتُ فَاخْتَرْتُ»

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

In another narration, the Prophet ﷺ said,

«لَوْ أَعْلَمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ»

«If I knew that by asking (Allāh to forgive Ibn Salūl) more than seventy times that He would forgive him, then I would do that.»<sup>[1]</sup>

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾﴾

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

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

### Meaning of Mischief

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

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾﴾

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

“They are the hypocrites. As for,

﴿لَا تُفْسِدُوا فِي الْأَرْضِ﴾

﴿“Do not make mischief on the earth”﴾, that is disbelief and acts of disobedience.”<sup>[2]</sup> Abu Ja‘far said that Ar-Rabi‘ bin Anas said that Abu Al-‘Āliyah said that Allāh’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 Allāh, because whoever

[1] *Faḥ Al-Bāri* 8:184, *Muslim* 4:2141.

[2] *Aṭ-Ṭabari* 1:288.

disobeys Allāh on the earth, or commands that Allāh be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allāh)."<sup>[1]</sup> Ar-Rabī' bin Anas and Qatādah said similarly.<sup>[2]</sup>

### Types of Mischief that the Hypocrites commit

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

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

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِلَّا تَتَّقَوْهُمْ لَنْ نُفَعِّيَنَّهُمْ فِي الْأَرْضِ وَلَا أَرْضٌ عِندَهُمْ كَيْدٌ ﴿٧٦﴾﴾

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

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُولَئِكَ أَنْ تَحْمِلُوا إِلَهُكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿١١٠﴾﴾

﴿O you who believe! Do not take disbelievers as Awliyā' (protectors or helpers or friends) instead of believers. Do you

[1] Ibn Abi Ḥātim 1:50.

[2] Ibn Abi Ḥātim 1:51.

[3] Aṭ-Ṭabari 1:289

wish to offer Allāh a manifest proof against yourselves?﴾ (4:144).

Allāh then said,

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَكُنْ جَدَّ لَهُمْ نَصِيرًا﴾

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

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

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

﴿وَإِنَّا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

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

﴿وَإِنَّا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

﴿And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."﴾ means, "We seek to make amends between the believers and the People of the Book."<sup>[1]</sup> Allāh said,

﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ﴾

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

[1] Ibn Abi Ḥātim 1 :52.

﴿وَإِنَّا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَتُؤْمِنُ كَمَا ءَامَنَ الشُّعْهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ الشُّعْهَاءُ  
وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾﴾

﴿13. And when it is said to them: Believe as the people believe,” They say: “Shall we believe as the fools have believed?” Verily, they are the fools, but they do not know.﴾

Allāh said that if the hypocrites are told,

﴿ءَامِنُوا كَمَا ءَامَنَ النَّاسُ﴾

﴿“Believe as the people believe,”﴾, meaning, ‘Believe just as the believers believe in Allāh, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allāh and His Messenger by heeding the commandments and avoiding the prohibitions.’ Yet the hypocrites answer by saying,

﴿قَالُوا أَتُؤْمِنُ كَمَا ءَامَنَ الشُّعْهَاءُ﴾

﴿“Shall we believe as the fools have believed?”﴾ they meant (may Allāh curse the hypocrites) the Companions of the Messenger of Allāh ﷺ. This is the same *Tafsir* given by Abu Al-‘Āliyah and As-Suddi in his *Tafsir*, with a chain of narration to Ibn ‘Abbās, Ibn Mas‘ūd and other Companions.<sup>[1]</sup> This is also the *Tafsir* of Ar-Rabī’ bin Anas and ‘Abdur-Raḥmān bin Zayd bin Aslam.<sup>[2]</sup> The hypocrites said, “Us and them having the same status, following the same path, while they are fools?!” The fool’ is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allāh used the term foolish to include children, when He said,

﴿وَلَا تُؤْتُوا الشُّعْهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا﴾

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

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

﴿أَلَا إِنَّهُمْ هُمُ الشُّعْهَاءُ﴾

[1] Aṭ-Ṭabari 1:293.

[2] Aṭ-Ṭabari 1:294.

﴿Verily, they are the fools﴾. Allāh thus affirmed that the hypocrites are indeed the fools, yet,

﴿وَلَكِنْ لَا يَعْلَمُونَ﴾

﴿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.

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِرِجْسِهِمُ وَإِنَّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾﴾

﴿14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayāṭīn (devils), they say: "Truly, we are with you; verily, we were but mocking."﴾

﴿15. Allāh mocks at them and leaves them increasing in their deviation to wander blindly.﴾

### The Hypocrites' Cunning and Deceit

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

﴿وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ﴾

﴿But when they are alone with their Shayāṭīn﴾, meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

### Human and Jinn Devils

Ibn Jarīr said, "The devils of every creation are the mischievous among them. There are both human devils and Jinn devils. Allāh said,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُرْسِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

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

### The Meaning of ‘Mocking’

Allāh said,

﴿قَالُوا إِنَّا مَعَكُمْ﴾

﴿They say: “Truly, we are with you”﴾. Muḥammad bin Ishaq reported that Ibn ‘Abbās said that the Āyah means, “We are with you,

﴿إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾

﴿Verily, we were but mocking﴾, meaning, we only mock people (the believers) and deceive them.”<sup>[1]</sup> Aḍ-Ḍaḥḥak said that Ibn ‘Abbās said that the Āyah,

﴿إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾

﴿Verily, we were but mocking﴾, means, “We (meaning the hypocrites) were mocking the Companions of Muḥammad.”<sup>[2]</sup> Also, Ar-Rabi‘ bin Anas and Qatādah said similarly.<sup>[3]</sup> Allāh’s statement,

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْسُوهُونَ﴾

﴿Allāh mocks at them and leaves them increasing in their deviation to wander blindly﴾ answers the hypocrites and punishes them for their behavior. Ibn Jarīr commented, “Allāh mentioned what He will do to them on the Day of Resurrection, when He said,

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسَبْ مِنْ فُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا

﴿وَمَا فَضَرَبَ بِتَنَاهُمْ يَوْمَ لَمْ يَأْتِ بِالْإِيمَانِ فِيهِ الرَّحْمَةُ وَظَلَهُمْ مِنْ قِبَلِهِ الْعَذَابُ﴾

﴿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

[1] Aṭ-Ṭabari 1 :300.

[2] Ibid.

[3] Ibid.

light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. ﴿ (57:13), and,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نُنزِلُ لَهُمْ حَبْرًا لِّأَنفُسِهِمْ إِنَّمَا نُنزِلُ لَهُم بَيِّنَاتٍ لِّأَنبِيَاءِهِمْ﴾

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

He then said, “This, and its like, is Allāh’s mockery of the hypocrites and the people of *Shirk*.”

### **The Hypocrites suffering for their Plots**

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

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ نِّظَاهًا فَمَنْ عَفَا وَأَمْلَحَ فَأْمِرُهُ عَلَى اللَّهِ﴾

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

﴿فَمَنْ أَغْتَابَكَ عَلَىٰ ظَهْرٍ فَأَغْتَابْهُ لِيُحِبِّبْهُ﴾

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

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality. This is how the scholars explain deceit, cunning and mocking when attributed to Allāh in the Qur’ān. Surely, Allāh exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allāh does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

### **Meaning of ‘Leaves them increasing in their deviation to wander blindly ’**

Allāh said,

﴿وَسَدُّهُمْ فِي طُغْيَانِهِمْ يَمَّهُونَ﴾

﴿Allāh mocks at them and leaves them increasing in their deviation to wander blindly﴾. As-Suddi reported that Ibn ‘Abbās, Ibn Mas‘ūd and several other Companions of the Messenger of Allāh ﷺ said that,

﴿وَسَدُّهُمْ﴾

﴿and leaves them increasing﴾ means, He gives them respite.<sup>[1]</sup> Also, Mujāhid said, “He (causes their deviation) to increase.”<sup>[2]</sup> Allāh said;

﴿أَيَحْسَبُونَ أَنَّمَا نُسِدُّهُم بِهِ مِنْ نَأْلٍ وَرَيْحٍ رَحْمَةً لَّعَلَّهُمْ فِي لُغْيَانِهِمْ يَلَّاحُونَ﴾

﴿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 Jarīr commented, “The correct meaning of this Āyah is ‘We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.’ Similarly, Allāh said,

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدْرُؤُهُمْ فِي طُغْيَانِهِمْ يَمَّهُونَ﴾

﴿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).<sup>[3]</sup>

Ṭughyān used in this Āyah means to transgress the limits, just as Allāh said in another Āyah,

﴿إِنَّا لَنَّا نَمَّا آتَاهَا حَمَلَتْكَ فِي الثَّارِ﴾

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

Also, Ibn Jarīr said that the term ‘Amah, in the Āyah means, ‘deviation’. He also said about Allāh’s statement,

[1] Aṭ-Ṭabari 1 :311.

[2] Ibn Abi Ḥātim 1 :57.

[3] Aṭ-Ṭabari 1 :307

﴿ فِي ظُلُمَاتِهِمْ يُضَلُّونَ ﴾

﴿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 Allāh has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation."<sup>[1]</sup>

﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰةَ بِالْهُدٰى فَمَا رَحِمَتْ بٰعْتَهُمْ وَمَا كَانُوا مُهْتَدِيْنَ ۝۱۶﴾

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

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās and Ibn Mas'ūd commented on;

﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰةَ بِالْهُدٰى﴾

﴿These are they who have purchased error with guidance﴾ saying it means, "They pursued misguidance and abandoned guidance." Mujāhid said, "They believed and then disbelieved," while Qatādah said, "They preferred deviation to guidance." Qatādah's statement is similar in meaning to Allāh's statement about Thamūd,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنٰهُمْ فَأَسٰءَبُوا الْعَمٰى عَلَى الْهُدٰى﴾

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

In summary, the statements that we have mentioned from the scholars of *Tafsīr* indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allāh's statement,

﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰةَ بِالْهُدٰى﴾

﴿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 Allāh described,

[1] Aṭ-Ṭabari 1 :309.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ  
 ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ  
 بِكُمْ عَمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ  
 ظُلُمَاتٌ وَرَعْدٌ وَنُورٌ يَجْعَلُونَ أَصْبَعَهُمْ فِيهِ إِذَا نُورٌ مِنَ الصُّورِ  
 حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ  
 أَبْصَارَهُمْ كُلَّمَا أَضَاءَتْ لَهُمْ مَشْرَافُهُ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا  
 وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَنْبَصَرَهُمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ  
 شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ  
 وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ  
 الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ  
 بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ  
 تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا  
 فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا  
 النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا  
 فَطَجَعَ عَلَىٰ قُلُوبِهِمْ﴾

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

The Āyah also includes those who preferred deviation over guidance. The hypocrites fall into several categories. This is why Allāh said,

﴿فَمَا رَحَتْ بِمَعْرِزَتِهِمْ وَمَا كَانُوا  
 مُهْتَدِينَ﴾

﴿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 Jarīr narrated that Qatādah commented on the Āyah,

﴿فَمَا رَحَتْ بِمَعْرِزَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ﴾

﴿So their commerce was profitless. And they were not guided﴾, "By Allāh! I have seen them leaving guidance for deviation, leaving the *Jamā'ah* (the community of the believers) for the sects, leaving safety for fear, and the Sunnah for innovation."<sup>[1]</sup> Ibn Abi Ḥātim also reported other similar statements.<sup>[2]</sup>

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي

[1] Aṭ-Ṭabari 1:316.

[2] Ibn Abi Ḥātim 1:60.

﴿ظَلَمْتُمْ لَا تَبْصِيرَ ۚ ﴿٧﴾ ضُمُّ بَيْتِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿٨﴾﴾

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

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

### The Example of the Hypocrites

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

Allāh's statement,

﴿ذَهَبَ اللَّهُ بَسْمِهِمْ﴾

﴿Allāh removed their light﴾ means, Allāh removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke. Allāh said,

﴿وَرَكَّكُم فِي ظُلُمَاتٍ﴾

﴿And left them in darkness﴾, that is their doubts, disbelief and hypocrisy.

﴿لَا يَبْصِرُونَ﴾

﴿(So) they could not see﴾ meaning, they are unable to find the correct path or find its direction. In addition, they are,

﴿سُْمٌ﴾

﴿deaf﴾ and thus cannot hear the guidance,

﴿بُكْمٌ﴾

﴿dumb﴾ and cannot utter the words that might benefit them,

﴿عُمَى﴾

﴿and blind﴾ in total darkness and deviation. Similarly, Allāh said,

﴿فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

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

﴿أَزْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَرِقْقٌ يُجْعَلُونَ أَسْمِعُكُمْ فِي آذَانِهِمْ مِّنَ الصَّرَعِيِّ حَذَرٌ  
الْمَوْتِ وَاللَّهُ يُحِيطُ بِالْكَافِرِينَ ﴿١٩﴾ بِكَادُ الرِّقْقُ يَخْلُطُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشْرًا فِيهِ وَإِذَا  
أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ﴾

﴿19. Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers.﴾

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

### Another Parable of the Hypocrites

This is another parable which Allāh gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are,

﴿كَصَيِّبٍ﴾

﴿Like a Şayyib﴾, meaning, "The rain", as Ibn Mas'ūd, Ibn 'Abbās, and several other Companions have confirmed<sup>[1]</sup> as well as

[1] Aṭ-Ṭabari 1:334.

Abu Al-Āliyah, Mujāhid, Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan Al-Baṣri, Qatādah, 'Aṭiyah Al-'Awfi, 'Aṭā' Al-Khurāsāni, As-Suddi and Ar-Rabī' bin Anas.<sup>[1]</sup> Aḍ-Ḍaḥḥāk said "It is the clouds."<sup>[2]</sup> However, the most accepted opinion is that it means the rain that comes down during,

﴿ظُلُمَاتٍ﴾

﴿darkness﴾, meaning, here, the doubts, disbelief and hypocrisy.

﴿وَرَعْدٍ﴾

﴿thunder﴾ that shocks the hearts with fear. The hypocrites are usually full of fear and anxiety, just as Allāh described them,

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

﴿They think that every cry is against them﴾ (63:4), and,

﴿رَعِيلٌ لَبِئْسَ لِلَّهِ إِبَتُّهُمْ لَيْسَ لَكُم مِّنْكُمْ وَمَا هُمْ بِبَنِيكُمْ وَلَكِنَّهُمْ قَوْمٌ يَّمْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَعْتَرِبًا أَوْ مَدْخَلَ لُجُؤًا إِلَيْهِ وَسُمْ يَجْمَحُونَ ﴿٥٧﴾﴾

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

﴿الْبُرْقَانِ﴾

﴿The lightning﴾, is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites,

﴿يَجْمَعُونَ أَصْوَعَهُمْ فِي مَا ذَلَّلْتُم بِهِ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ﴾

﴿They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers﴾, meaning, their cautiousness does not benefit them because they are bound by Allāh's all-encompassing will and decision. Similarly, Allāh said,

﴿هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿٦٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿٦٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿٦٩﴾ وَاللَّهُ بَصِيرٌ لِّمَا يَعْمَلُونَ ﴿٧٠﴾﴾

[1] Ibn Abi Ḥātim 1 :66.

[2] Ibn Abi Ḥātim 1 :67.

﴿Has the story reached you of two hosts. Of Fir'awn (Pharaoh) and Thamūd? Nay! The disbelievers (persisted) in denying. And Allāh encompasses them from behind!﴾ (85:17-20).

Allāh then said,

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ﴾

﴿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 Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ﴾

﴿The lightning almost snatches away their sight﴾, "The Qur'ān mentioned almost all of the secrets of the hypocrites."<sup>[1]</sup> 'Ali bin Abi Ṭalḥah also narrated that Ibn 'Abbās said,

﴿كُلَّمَا أَصَاءَ لَهُمْ مَسَّوْا فِيهِ﴾

﴿Whenever it flashes for them, they walk therein﴾, "Whenever the hypocrites acquire a share in the victories of Islām, they are content with this share. Whenever Islām suffers a calamity, they are ready to revert to disbelief."<sup>[2]</sup> Similarly, Allāh said,

﴿وَمَنْ أَلَّاسَ مِنْ بَعْدِ اللَّهِ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ﴾

﴿And among mankind is he who worships Allāh on the edge: If good befalls him, he is content with that.﴾ (22:11). Also, Muḥammad bin Ishāq reported that Ibn 'Abbās said,

﴿كُلَّمَا أَصَاءَ لَهُمْ مَسَّوْا فِيهِ وَإِذَا أظْلَمَ عَلَيْهِمْ قَامُوا﴾

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

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion."<sup>[3]</sup> This was also said by Abu Al-'Āliyah, Al-Ḥasan Al-Baṣri, Qatādah, Ar-Rabī' bin Anas and As-Suddi, who narrated it from the Companions, and it is the most

[1] Aṭ-Ṭabari 1:349.

[2] Ibid.

[3] Aṭ-Ṭabari 1:346.

obvious and most correct view, and Allāh knows best.<sup>[1]</sup>

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 *Ṣirāṭ* (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 Allāh described when He said,

﴿يَوْمَ يَقُولُ الْمُسِيفُونَ وَالْمُتَفَيِّتُونَ لِيَذِرَكَ ءَامِنًا نَظَرُونَا نَقَبَسَ مِن نُّورِكَ قِيلَ أَرْجِعُوا وَرَاءَكُمْ 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).

Allāh described the believers,

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَسْمًا بُشْرًا بَيْنَ يَدَيْهِمْ وَأَبْطِينَ بِشْرِكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا  
الْأَنْهَارُ﴾

﴿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), and,

﴿يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ  
رَبَّنَا آتِنَا لَنَا نُورَنَا وَأَعْفِزْنَا لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿The Day that Allāh will not disgrace the Prophet (Muḥammad ﷺ) 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 *Ṣirāṭ* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things"﴾ (66:8).

Ibn Abi Ḥātim narrated that 'Abdullāh bin Mas'ūd

<sup>[1]</sup> Ibn Abi Ḥātim 1:75.

commented on,

﴿تُورُهُمْ بِنُورٍ يُدْرِكُهُمْ﴾

﴿Their Light will run forward before them﴾, “They will pass on the *Ṣirāṭ*. 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.”<sup>[1]</sup> Ibn Abi Ḥātim also reported that Ibn ‘Abbās said, “Every person among the people of *Tawhīd* (Islāmic 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 أُنِمْ لَنَا نُورَنَا﴾

﴿Our Lord! Keep perfect our Light for us﴾.”<sup>[2]</sup> Aḍ-Ḍaḥḥāk bin Muzāḥim said, “On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the *Ṣirāṭ*, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate,

﴿رَبَّنَا أُنِمْ لَنَا نُورَنَا﴾

﴿Our Lord! Keep perfect our Light for us﴾.”

## Types of Believers and Types of Disbelievers

Consequently, there are several types of people. There are the believers whom the first four *Ayāt* (2:2-5) in *Sūrat Al-Baqarah* describe. There are the disbelievers who were described in the next two *Ayāt*. And there are two categories of hypocrites: the complete hypocrites who were mentioned in the parable of the fire, and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

[1] Aṭ-Ṭabari 23 :3179.

[2] Al-Ḥākim 2 :495.

This is similar to the parables that were given in Sūrat An-Nūr (chapter 24). Like the example of the believer and the faith that Allāh put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allāh willing.

Allāh gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance. Allāh said,

﴿وَالَّذِينَ كَفَرُوا أَفْئَاتِهِمْ كَخَبَآئِمٍ يُضِلُّهُنَّ بِحَسْبِهِمُ اللَّظْمَانُ مَاءٌ حَاقٌّ إِذَا جَاءَهُمْ لَآ يُجِدُوهُ سِوَانَا﴾

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

Allāh then gave the example of ignorant disbelievers, simple in their ignorance. He said;

﴿أَوْ كظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ. مَوْجٌ مِّنْ فَوْقِهِ. سَحَابٌ ظُلُمَاتٌ فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَآ يَكَادُ يَرَاهَا وَمَن لَّرَّ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ﴾

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

Therefore, Allāh divided the camp of the disbelievers into two groups, advocates and followers. Allāh mentioned these two groups in the beginning of Sūrat Al-Hajj,

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ﴾

﴿And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shayṭān (devil) (devoid of every kind of good)﴾ (22:3), and,

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ﴾

﴿And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh)﴾ (22:8).

Furthermore, Allāh has divided the group of the believers in

the beginning of *Sūrat Al-Wāqī'ah* (56) and at the end. He also divided them in *Sūrat Al-Insān* (76) into two groups, the *Sābiqūn* (those who preceded), they are the "near ones" (*Muqaribūn*) and *Aṣḥāb Al-Yamīn* (the companions of the right), and they are righteous (*Abrār*).

In summary, these *Ayāt* divide the believers into two categories, the near ones and righteous. Also, the disbelievers are of two types, advocates and followers. In addition, the hypocrites are divided into two types, pure hypocrites and those who have some hypocrisy in them. The Two *Ṣaḥīḥs* record that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ حُصْلَةً  
مِنَ النَّفَاقِ حَتَّى يَدْعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّمِنَ خَانَ»

«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»<sup>[1]</sup>

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

### Types of Hearts

Imām Aḥmad recorded Abu Sa'īd saying that the Messenger of Allāh ﷺ said

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدٌ فِيهِ مِثْلُ السَّرَاجِ يَزْهَرُ وَقَلْبٌ أَغْلَفٌ مَرْبُوطٌ عَلَى غِلَافِهِ  
وَقَلْبٌ مَتَكُوسٌ وَقَلْبٌ مُضْفَعٌ، فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ الْمُؤْمِنِ فَيَسْرَاجُهُ فِيهِ نُورُهُ،  
وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَتَكُوسُ فَقَلْبُ الْمُتَنَافِقِ الْخَالِصِ  
عَرَفَ ثُمَّ أَنْكَرَ وَأَمَّا الْقَلْبُ الْمُضْفَعُ فَقَلْبٌ فِيهِ إِيْمَانٌ وَنِفَاقٌ وَمِثْلُ الْإِيْمَانِ فِيهِ كَمَثَلِ  
الْبُقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ وَمِثْلُ النَّفَاقِ فِيهِ كَمَثَلِ الْقُرْحِ يَمُدُّهَا النَّجِسُ وَالِدَّمُ فَأَيُّ  
الْمَادَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

«The hearts are four (types): polished as shiny as the radiating

[1] *Fath Al-Bāri* 1:111, Muslim 1:78.

lamp, a sealed heart with a knot tied around its seal, a heart that is turned upside down and a wrapped heart. As for the polished heart, it is the heart of the believer and the lamp is the light of faith. The sealed heart is the heart of the disbeliever. The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it. As for the wrapped heart, it is a heart that contains belief and hypocrisy. The example of faith in this heart, is the example of the herb that is sustained by pure water. The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart. This Ḥadīth has a *Jayid Ḥasan* (good) chain of narration.<sup>[1]</sup>

Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And if Allāh willed, He would have taken away their hearing and their sight. Certainly, Allāh has power over all things﴾. Muḥammad bin Ishāq reported that Ibn ‘Abbās commented on Allāh’s statement,

﴿وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ﴾

﴿And if Allāh willed, He would have taken away their hearing and their sight﴾, “Because they abandoned the truth after they had knowledge in it.”

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Certainly, Allāh has power over all things﴾. Ibn ‘Abbās said, “Allāh is able to punish or pardon His servants as He wills.”<sup>[2]</sup> Ibn Jarīr commented, “Allāh only described Himself with the ability to do everything in this *Āyah* as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight.”<sup>[3]</sup>

Ibn Jarīr and several other scholars of *Tafsīr* stated that these two parables are about the same kind of hypocrite. So

[1] Aḥmad 3:17.

[2] Ibn Abi Ḥātim 1:76

[3] Aṭ-Ṭabari 1:361.

the 'or' mentioned in,

﴿أَزْ كَسِبَ مِنَ السَّمَاءِ﴾

﴿Or like a rainstorm from the sky﴾ means 'and', just as the *Āyah*,

﴿وَلَا تَطِعْ مِنْهُمَ كَافِرًا كَافِرًا﴾

﴿And obey neither a sinful nor a disbeliever among them﴾. Therefore, 'or' in the *Āyah* includes the 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-Ḥasana or Ibn Sīrin.' 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.' Allāh 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, Allāh mentioned these types in *Sūrat Barā'ah* (chapter 9) when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds. So the two examples mentioned here describe two types of hypocrites whose characteristics are similar. For instance, Allāh gave two examples in *Sūrat An-Nūr*, one for the advocates of disbelief and one for the followers of disbelief, He said,

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَرَابٍ يَرِيعَةٍ﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert﴾ (24:39), until,

﴿أَوْ كَطُلُوبِ فِي بَحْرٍ أُنْفٍ﴾

﴿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. Allāh knows best.

﴿يَأْتِيهَا النَّاسُ آمَنِيْدُوا رَبِّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٤٠﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرْشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَنْجَى بِهِ مِنَ الضَّرْبِ رِزْقًا لَكُمْ فَلَا

﴿تَجْمَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

﴿21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may acquire Taqwā.﴾

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

### Tawhīd Al-Ulūhiyyah

Allāh next mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist. He also surrounded them with blessings, both hidden and apparent. He made the earth a resting place for them, just like the bed, stable with the firm mountains.

﴿وَالسَّمَاءَ بِنَاءً﴾

﴿And the sky as a canopy﴾ meaning, 'a ceiling'. Similarly, Allāh said in another Āyah,

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ﴾

﴿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).

﴿وَأَنْزَلْنَا لَكُمْ مِنْ السَّمَاءِ مَاءً﴾

﴿And sends down for you water (rain) from the sky﴾ meaning, through the clouds, when they need the rain. Hence, Allāh caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle. Allāh reiterated this bounty in various parts of the Qur'ān.

There is another Āyah that is similar to this Āyah (2:22), that is, Allāh's statement,

﴿الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ اللَّهُ رَبُّكُمْ فَتَبَارَكَ 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 Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists» (40:64).

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

﴿فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

«Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped)» (2:22).

The Two *Ṣaḥīḥs* record that Ibn Mas‘ūd said, “I said to the Messenger of Allāh ﷺ, ‘Which evil deed is the worst with Allāh?’ He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

«To take an equal with Allāh, while He alone created you.»<sup>[1]</sup>

Also, Mu‘ādh narrated the Prophet’s statement,

«أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟ أَنْ يَعْْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«Do you know Allāh’s right on His servants? They must worship Him alone and refrain from associating anything with Him in worship.»<sup>[2]</sup> Another *Ḥadīth* states,

«لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ لِيَقُلْ: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ»

«None of you should say, ‘What Allāh and so-and-so person wills. Rather, let him say, ‘What Allāh wills, and then what so-and-so person wills.»<sup>[3]</sup>

### A *Ḥadīth* with the same Meaning

Imām Aḥmad narrated that Al-Ḥārith Al-Ash‘ari said that the Prophet of Allāh ﷺ said,

[1] *Fath Al-Bāri* 8:350 and Muslim 1:90.

[2] *Fath Al-Bāri* 13:359 and Muslim 1:59.

[3] Aḥmad 5:384, 394, 398.

«إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ يَحْيَىٰ بْنَ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنْهُ كَادَ أَنْ يُبْطِئَ بِهَا، فَقَالَ لَهُ عِيسَىٰ عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أَمِرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فِيمَا أَنْ تَبْلُغَهُنَّ وَإِمَّا أَنْ أَبْلُغَهُنَّ، فَقَالَ: يَا أَحْيَىٰ إِنِّي أَخْشَىٰ إِنْ سَبَقْتَنِي أَنْ أَعْدَبَ أَوْ يُخَسَفَ بِي قَالَ: فَجَمَعَ يَحْيَىٰ بْنُ زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّىٰ امْتَلَأَ الْمَسْجِدَ، فَعَدَّ عَلَى الشَّرَفِ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأْمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْلَهُنَّ: أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ اشْتَرَىٰ عَبْدًا مِنْ خَالِصٍ مَالِهِ بِوَرِيٍّ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي عِلَّتَهُ إِلَىٰ غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَسْرُهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ، وَإِنَّ اللَّهَ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا. وَأْمُرُكُمْ بِالصَّلَاةِ فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا. وَأْمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكِ فِي عَصَايَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خُلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. وَأْمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعُدُوَّ فَشَدُّوا يَدَيْهِ إِلَىٰ عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَتَفِدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَتَفِدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالكَثِيرِ حَتَّىٰ فَكَ نَفْسَهُ. وَأْمُرُكُمْ بِذِكْرِ اللَّهِ كَثِيرًا وَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعُدُوَّ سِرَاعًا فِي آثَرِهِ فَاتَتْ حِصَانًا حَصِيًّا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَ أَحْصَنَ مَا يَكُونُ مِنَ السُّبْطَانِ إِذَا كَانَ فِي ذِكْرِ اللَّهِ»

«Allāh commanded Yahyā bin Zakariyā to implement five commands and to order the Children of Israel to implement them, but Yahyā was slow in carrying out these commands. 'Īsā said to Yahyā, 'You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.' Yahyā said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahyā bin Zakariyā called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid. He sat on the balcony, thanked Allāh and praised him and then said, 'Allāh ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allāh alone and

not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allāh created you and sustains you. Therefore, worship Him alone and do not associate anything with Him. I also command you to pray, for Allāh 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 Allāh 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 Allāh. 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 Allāh, he will be resorting to the best refuge from Satan.»

Al-Hārith then narrated that the Messenger of Allāh ﷺ said,

«وَأَنَا أَمْرُكُمْ بِخَمْسِ اللَّهِ بِخَمْسِ اللَّهِ: الْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهَجْرَةَ وَالْجِهَادَ فِي سَبِيلِ اللَّهِ. فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ يَدَ شَيْبَرَ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجِعَ وَمَنْ دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُنْحَى جَهَنَّمَ» فَأَلَوْا: يَا رَسُولَ اللَّهِ وَإِنْ صَامَ وَصَلَّى؟ فَقَالَ: «وَإِنْ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ، فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَمَّاهُمْ اللَّهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

«And I order you with five commandments that Allāh has ordered me. Stick to the Jamā'ah (community of the faithful), listen and obey (your leaders) and perform Hijrah (migration) and Jihād for the sake of Allāh. Whoever abandons the Jamā'ah, even the distance of a hand span, will have removed the tie of Islām 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 Allāh! Even if he prays and fasts?” He said, “Even if he prays, fasts and claims to be Muslim. So call the Muslims with their names that Allāh has called them: ‘The Muslims, the believing servants of Allāh.’”<sup>[1]</sup>

This is a *Ḥasan Ḥadīth*, and it contains the statement, “Allāh has created and sustains you, so worship Him and do not associate anything with Him in worship.” This statement is relevant in the *Ayāt* (2:21-22) we are discussing here and supports singling Allāh in worship, without partners.

### Signs of Allāh’s Existence

Several scholars of *Tafsīr*, like Ar-Rāzi and others, used these *Ayāt* 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 Allāh’s existence, he responded, “All praise is due to Allāh! 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?”<sup>[2]</sup>

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 Allāh’s statement,

﴿وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيَّةٌ سُودٌ ۚ وَمِنَ النَّاسِ  
وَالدَّوَابِّ وَالْأَنْعَامِ خَلْقٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُتَّقِينَ﴾

[1] Alḥmad 4:130.

[2] Ar-Rāzi 2:91.

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

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

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ لَكُمْ مِثْلُهَا أَوْ تَدْعُونَهَا أَلْحِقُوا بِرَبِّكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْذَنُوا بِالنَّارِ الَّتِي وَفُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾﴾

﴿23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our servant (Muḥammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful﴾.

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

### The Message of Messenger of Allāh ﷺ is True

Allāh begins to prove the truth of prophethood after He stated that there is no deity worthy of worship except Him. Allāh said to the disbelievers,

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

﴿And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to

Our servant ﴿ meaning, Muḥammad ﷺ,

﴿فَأْتُوا بِسُورَةٍ﴾

﴿then produce a Sūrah (chapter)﴾ meaning, similar to what he brought to you. Hence, if you claim that what he was sent with did not come from Allāh, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allāh. However, you will not be able to succeed in this quest. Ibn ‘Abbās said that,

﴿شُهَدَاءَكُمْ﴾

﴿your witnesses﴾ means “Aids.”<sup>[1]</sup> Also, As-Suddi reported that Abu Mālik said the *Āyah* means, “Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you.”<sup>[2]</sup> Also, Mujāhid said that,

﴿وَادْعُوا شُهَدَاءَكُمْ﴾

﴿and call your witnesses﴾ means, “People, meaning, wise and eloquent men who will provide the testimony that you seek.”<sup>[3]</sup>

### The Challenge

Allāh challenged the disbelievers in various parts of the Qur’ān. For instance, Allāh said in *Sūrat Al-Qaṣaṣ* (28:49),

﴿قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَنِيعَهُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٩﴾﴾

﴿Say (to them, O Muḥammad ﷺ): “Then bring a Book from Allāh, which is a better guide than these two (the *Tawrah* (Torah) and the Qur’ān), that I may follow it, if you are truthful”﴾. Also, Allāh said in *Sūrat Al-Isrā’* (17:88),

﴿قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾

﴿Say: “If mankind and the Jinn were together to produce the like of this Qur’ān, they could not produce the like thereof, even

[1] Aṭ-Ṭabari 1:376.

[2] Ibn Abi Ḥātim 1:84.

[3] Ibn Abi Ḥātim 1:85.

if they helped one another.” ﴿﴾ Allāh said in Sūrāt Hūd (11:13),

﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُمْتَزِنَاتٍ وَأَدْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Or they say, “He (Prophet Muḥammad ﷺ) forged it (the Qur’ān).” Say: “Bring you then ten forged Sūrah (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!”﴾, and in Sūrat Yūnus (10:37-38),

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾﴾

﴿And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Tawrah, 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 (Muḥammad ﷺ) has forged it?” Say: “Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!”﴾. All of these *Ayāt* were revealed in Makkah.

Allāh also challenged the disbelievers in the *Ayāt* that were revealed in Al-Madīnah. In this *Āyah*, Allāh said,

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ﴾

﴿And if you (Arab pagans, Jews, and Christians) are in *Rayb*﴾ meaning, doubt.

﴿وَمَا رَزَقْنَا عَلَىٰ عِبَادِنَا﴾

﴿Concerning that which We have sent down (i.e. the Qur’ān) to Our servant﴾ meaning, Muḥammad ﷺ,

﴿فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾

﴿then produce a Sūrah (chapter) the like thereof﴾ meaning, similar to the Qur’ān. This is the *Tafsīr* of Mujāhid, Qatādah, Ibn Jarīr Aṭ-Ṭabari, Az-Zamakhshari and Ar-Rāzi. Ar-Rāzi said that this

is the *Tafsīr* of 'Umar, Ibn Mas'ūd, Ibn 'Abbās, Al-Ḥasan Al-Baṣri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allāh has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allāh said,

﴿فَأْتُوا بِمِثْرِ سُوْرٍ يَمْثِلُهَا﴾

﴿Bring you then ten forged Sūrahs (chapters) like it﴾ (11:13),  
and,

﴿لَا يَأْتُونَ بِمِثْلِهِ﴾

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

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

﴿فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا﴾

﴿But if you do it not, and you can never do it﴾, indicating that they will never be able to answer the challenge. This is another miracle, in that, Allāh clearly stated without doubt that the Qur'ān will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change. How can anyone be able to produce something like the Qur'ān, when the Qur'ān is the Word of Allāh Who created everything? How can the words of the created ever be similar to the Words of the Creator?

### Examples of the Miracle of the Qur'ān

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

﴿الرُّ أَمْحَكَتْ ، أَيْسَهُنَّ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١٠١﴾﴾

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

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

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

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

meaning, true in the stories it narrates and just in its Laws. The Qur'ān is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement, "The most eloquent speech is the one that contains the most lies!" Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'ān, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'ān, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'ān does not become old when one repeats reciting it, nor do the scholars ever get bored with it. When the Qur'ān mentions the subject

of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts? When the Qur'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,

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

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

﴿وَفِيهَا مَا تَشْتَهُهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتَ فِيهَا خَالِدٌ﴾

﴿(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;

﴿أَفَأَمْسَرْتُمْ أَنْ يَخْتِفَ بِكُمْ جَانِبَ الْبَرِّ﴾

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

﴿مَأْيُنُكُمْ مَّن فِي السَّمَاءِ أَنْ يَخْتِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴾

﴿Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My warning﴾ (67:16-17).

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

﴿وَكَلَّا أَخَذْنَا بِذُنُوبِهِ﴾

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

﴿أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿١٦﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿١٧﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿١٨﴾﴾

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

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

When the Qur'ān is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act. Ibn Mas'ūd and other scholars of the Salaf said, "When you hear what Allāh said in the Qur'ān, such as,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا﴾

﴿O you who believe!﴾, then listen with full attention, for it either contains a type of righteousness that Allāh is enjoining, or an evil that He is forbidding." For instance, Allāh said,

﴿يٰۤاَمْرُؤُمُ الَّذِيْنَ اٰمَنُوْا وَرَبِّهِنَّم مِّنَ النَّكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحْرِمْ عَلَيْهِمُ الْخَبِيْثٰتِ وَيَضَعُ عَنْهُمْ اَصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ﴾

﴿He (Muhammad ﷺ) commands them for Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful At-Tayyibāt (i.e. all good and lawful things), and prohibits them as unlawful Al-Khabā'ith (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them﴾ (7:157).

When the Ayāt mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and safe refuge that Allāh prepared for His loyal friends, or torment and Hell for His enemies, these Ayāt contain glad tidings or warnings. The Ayāt then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allāh's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

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

ﷺ

The Two *Ṣaḥīḥs* record that Abu Hurayrah said that the Prophet ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَىٰ بَيْنِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ 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 Allāh sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.»<sup>[1]</sup>

This is the wording narrated by Muslim. The Prophet ﷺ stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'an that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allāh knows best. The Prophet ﷺ was also aided with innumerable signs and indications that testify to the truth of his prophethood and what he was sent with, all thanks and praise is due to Allāh.

### Meaning of 'Stones'

Allāh said,

﴿فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

«Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers» (2:24).

'Fuel' is wood, or similar substances, used to start and feed a fire. Similarly, Allāh said,

﴿وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾

«And as for the *Qāsiṭūn* (disbelievers who deviated from the right path), they shall be firewood for Hell» (72:15), and,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿١٦﴾ لَوْ كَانَتْ هَلْوَآءَ الْمَاهِةِ مَا وَرَدُوهَا وَكُلَّ فِيهَا خَلِيدُونَ ﴿١٧﴾﴾

[1] *Faṭḥ Al-Bārī* 8:619 and Muslim 1:134.

﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you enter it. Had these (idols) been ālihah (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 Allāh 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 Allāh, just as Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

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

Allāh's statement,

﴿أَعِدَّتْ لِلْكَافِرِينَ﴾

﴿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 Allāh and His Messenger ﷺ. Ibn Ishāq narrated that Muḥammad said that 'Ikrimah or Sa'īd bin Jubayr said that Ibn 'Abbās said,

﴿أَعِدَّتْ لِلْكَافِرِينَ﴾

﴿prepared for the disbelievers﴾,

"For those who embrace the disbelief that you (disbelievers) have embraced."<sup>[1]</sup>

### **Jahannam (Hellfire) exists now**

Many of the Imāms of the Sunnah used this Āyah to prove that the Fire exists now. This is because Allāh said,

[1] Aṭ-Ṭabari 1:383.

﴿أَعِدَّتْ﴾

﴿prepared﴾ meaning, prepared and kept. There are many *Hadīths* on this subject. For instance, the Prophet ﷺ said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ»

«Paradise and the Fire had an argument...»<sup>[1]</sup>

Also, the Prophet ﷺ said,

«اسْتَأْذَنَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكَلْ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِتَمَسِّينَ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ»

«The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allāh allowed her two periods to exhale, one in winter and one in summer.»<sup>[2]</sup>

Also, there is a *Hadīth* recorded from Ibn Mas'ūd that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allāh ﷺ said,

«هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً، الْآنَ وَصَلَ إِلَى قَعْرِهَا»

«This is a stone that was thrown from the top of Jahannam seventy years ago, but only now reached its bottom.» This *Hadīth* is in *Ṣaḥīḥ Muslim*.<sup>[3]</sup>

There are many *Hadīths* that are *Mutawātir* (narrated by many different chains of narrations) on this subject, such as the *Hadīths* about the eclipse prayer, the night of *Isrā'* etc.

Allāh's statements,

﴿قَاتُوا بِسُورَةٍ مِّنْ نَّسْلِهَا﴾

﴿Then produce a Sūrah (chapter) of the like thereof﴾ (2:23), and,

﴿بِسُورَةٍ مِّثْلِهِ﴾

﴿A Sūrah (chapter) like it﴾ (10:38) this includes the short and long *Sūrahs* of the Qur'ān. Therefore, the challenge to creation stands with regards to both the long and short *Sūrahs*, and

[1] Muslim 4:2186.

[2] *Al-Bukhārī no. 527, Tuḥfat Al-Aḥwadhī 7:317.*

[3] Muslim 4:2184.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ  
رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُؤَادُ بِهِمْ مُتَشَبِهًا  
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾  
﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعْضُهُ فَمَا  
فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ  
رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ  
بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا  
وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَتَّقُونَ عَهْدَ  
اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَّا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ  
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾  
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ  
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ  
الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَىٰ  
السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

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-'Āṣ met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muḥammad ﷺ) in Makkah?" 'Amr said, "A short, yet eloquent Sūrah." He asked, "What is it?" He said,

﴿وَالْعَصْرِ ﴿١﴾  
إِنَّ الْإِنسَانَ لِرَبِّهِ  
لَكَفِيرٌ ﴿٢﴾﴾

﴿By Al-'Āṣr (the time).  
Verily, man is in loss,﴾  
(103:1-2)

Musaylimah thought for a while and said, "A similar Sūrah was also revealed to me." 'Amr asked, "What is it?" He said, "O Wabr, O Wabr (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin." 'Amr said, "By Allāh! You know that I know that you are lying."

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُؤَادُ بِهِمْ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾﴾

﴿25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in

resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājun Mutahharatun (purified mates or wives), and they will abide therein forever. ﴿

## Rewards of Righteous Believers

After mentioning the torment that Allāh has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'ān was called *Mathāni*, based on the correct opinion of the scholars. We will elaborate upon this subject later. *Mathāni* means to mention faith and then disbelief, or vice versa. Or, Allāh mentions the miserable and then the happy, or vice versa. As for mentioning similar things, it is called *Tashabbuh*, as we will come to know, Allāh willing. Allāh said,

﴿وَيُنِيرُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)﴾. Consequently, Allāh stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From *Ḥadiths* it is learned that the rivers of Paradise do not run in valleys, and that the banks of *Al-Kawthar* (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allāh to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Ḥātim reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿أَنْهَارُ الْجَنَّةِ تَفَجَّرُ تَحْتِ بِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْكِ﴾

«The rivers of Paradise spring from beneath hills, or mountains of musk.»<sup>[1]</sup>

He also reported from Masrūq that 'Abdullāh said, "The rivers of Paradise spring from beneath mountains of musk."<sup>[2]</sup>

[1] Ibn Abi Ḥātim 1 :87.

[2] Ibn Abi Ḥātim 1 :88.

### The similarity between the Fruits of Paradise

Allāh said next,

﴿كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ﴾

﴿Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before"﴾.

Ibn Abi Ḥātim reported that Yaḥyā bin Abi Kathīr said, "The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, 'This is the same as what you have just brought us.' The boys will say to them, 'Eat, for the color is the same, but the taste is different. Hence Allāh's statement,

﴿رَأَوْا بِهِ مَثَبَيْهَا﴾

﴿and they will be given things in resemblance﴾.<sup>[1]</sup> Abu Ja'far Ar-Rāzi narrated that Ar-Rabī' bin Anas said that Abu Al-Āliyah said that,

﴿رَأَوْا بِهِ مَثَبَيْهَا﴾

﴿and they will be given things in resemblance﴾ means, "They look like each other, but the taste is different."<sup>[2]</sup> Also, Ikrimah said,

﴿رَأَوْا بِهِ مَثَبَيْهَا﴾

﴿and they will be given things in resemblance﴾ "They are similar to the fruits of this life, but the fruits of Paradise taste better."<sup>[3]</sup> Sufyān Ath-Thawri reported from Al-A'mash, from Abu Thubyān, that Ibn 'Abbās said, "Nothing in Paradise resembles anything in the life of this world, except in name." In another narration, Ibn 'Abbās said, "Only the names are similar between what is in this life and what is in Paradise."<sup>[4]</sup>

[1] Ibn Abi Ḥātim 1:90

[2] Ibn Abi Ḥātim 1:90

[3] Aṭ-Ṭabari 1:391.

[4] Aṭ-Ṭabari 1:392.

### The Wives of the People of Paradise are Pure

Allāh said,

﴿وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ﴾

﴿and they shall have therein Azwājun Muṭahharatun﴾. Ibn Abi Ṭalḥah reported that Ibn ‘Abbās said, “Purified from filth and impurity.”<sup>[1]</sup> Also, Mujāhid said, “From menstruation, relieving the call of nature, urine, spit, semen and pregnancies.”<sup>[2]</sup> Also, Qatādah said, “Purified from impurity and sin.” In another narration, he said, “From menstruation and pregnancies.”<sup>[3]</sup> Further, ‘Aṭā’, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, ‘Aṭiyah and As-Suddi were reported to have said similarly.<sup>[4]</sup>

Allāh’s statement,

﴿وَهُمْ فِيهَا خَالِدُونَ﴾

﴿and they will abide therein forever﴾ meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases. We ask Allāh to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُوا مَاذَا ءَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَفْقَهُونَ وَعَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا ءَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَفْعَلُونَ فِي الْأَرْضِ أُوتِيكَ هُمُ الْغَيْرُوتِ ﴿٢٧﴾﴾

﴿26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: “What did Allāh intend by this parable?” By it He misleads many, and many He guides thereby. And He misleads thereby only the Fāsiqīn (the rebellious, disobedient to

[1] Aṭ-Ṭabari 1 :295.

[2] Aṭ-Ṭabari 1 :396.

[3] Ibn Abi Ḥātim 1 :91.

[4] Ibn Abi Ḥātim 1 :92.

Allāh﴾.

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

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd, and some Companions said; "When Allāh gave these two examples of the hypocrites" meaning Allāh's statements,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا﴾

﴿Their likeness is as the likeness of one who kindled a fire﴾,  
and,

﴿أَوْ كَصَيْبٍ مِنَ السَّمَاءِ﴾

﴿Or like a rainstorm from the sky﴾, "The hypocrites said, 'Allāh's far more exalted than for Him to make such examples.' So Allāh revealed these *Ayāt* (2:26-27) up to:

﴿هُمُ الْخٰسِرُونَ﴾

﴿Who are the losers﴾".<sup>[1]</sup> Sa'īd said that Qatādah said, "Allāh does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allāh mentioned the flies and the spider in His Book, the people of misguidance said, 'Why did Allāh mention these things.' So Allāh revealed;

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي. أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

﴿Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it﴾.<sup>[2]</sup>

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

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas commented on this *Āyah* (2:26); "This is an example that Allāh has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allāh mentioned in the Qur'ān: when

[1] Aṭ-Ṭabari 1 :398.

[2] Aṭ-Ṭabari 1 :399.

they acquire (and collect the delights of) the life of this world, Allāh then takes them away." Afterwards, he recited,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمَ 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)<sup>[1]</sup>

In this Āyah (2:26) Allāh 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.

Allāh's statement,

﴿فَمَا فَوْقَهَا﴾

«Or so much more when it is bigger than it» *Famā fawqahā* means, something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures. Muslim narrated that Āishah said that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ»

«No Muslim is harmed by a thorn, *Famā fawqahā* (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.»<sup>[2]</sup>

So Allāh 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. Allāh said,

﴿يَتَأْتِيهَا النَّاسُ حُرْبٍ مَثَلٍ فَانْتَبِهُوا لَهُمْ إِنَّكَ الْذَّيْبُكَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُمْ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوهُ مِنْهُ ضَمًّا بَلْ يَطْلُبُونَ﴾

«O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from

[1] Aṭ-Ṭabari 1:398.

[2] Muslim 4:1991.

them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. ﴿ (22:73),

﴿مَثَلُ الَّذِينَ أَخَذُوا مِنَ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْفَرَسِ الْفَتَىٰ أَعْجَبَتْ بَيْتَهُ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْفَرَسِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾﴾

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

﴿أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٤٢﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٤٤﴾ بَيَّنَّتْ اللَّهُ لِلَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٤٥﴾﴾

﴿See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. Allāh will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allāh alone and none else), and in the Hereafter. And Allāh will cause the *Zālimin* (polytheists and wrongdoers) to go astray those and Allāh does what He wills. ﴿ (14:24-27). Allāh said,

﴿صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ﴾

﴿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,

﴿وَصَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَانَهُ أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ﴾

﴿And Allāh 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, Allāh said,

﴿ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ﴾

﴿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).

Mujāhid commented on Allāh's statement,

﴿إِنَّ اللَّهَ لَا يَسْتَعْيِبُ أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا قَوْحَاهَا﴾

﴿Verily, Allāh 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 Allāh guides the believers by these parables.”<sup>[1]</sup>

In his *Tafsīr*, As-Suddi reported that Ibn ‘Abbās, Ibn Mas‘ūd and other people among the Companions said,

﴿يُضِلُّ بِهِ كَثِيرًا﴾

﴿By it He misleads many﴾, “Meaning the hypocrites. Allāh guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allāh mentioned for them which they know are true. This is how Allāh misleads them.”<sup>[2]</sup>

﴿وَيَهْدِي بِهِ﴾

﴿And He guides thereby﴾ meaning, with the parables,

﴿كَثِيرًا﴾

﴿many﴾ from among the people of faith and conviction. Allāh

[1] Ibn Abi Ḥātim 1 :93.

[2] Aṭ-Ṭabari 1 :408.

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 Allāh has mentioned. This is guidance that Allāh grants them;

﴿وَمَا يُغْنِي عَنْهُ إِلَّا الْفَاسِقِينَ﴾

﴿And He misleads thereby only the *Fāsiqīn* (the rebellious, disobedient to Allāh)﴾, 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 *Ṣaḥīḥs* recorded 'A'ishah saying that the Messenger of Allāh ﷺ said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْجِلِّ وَالْحَرَمِ: الْعُرَابُ وَالْجِدَاءُ وَالْعَقْرَبُ وَالْفَأْرَةُ  
وَالْكَلْبُ الْعَقُورُ»

«Five animals are *Fawasiq*, and they must be killed during *Ihrām* and otherwise: the crow, the kite, the scorpion, the mouse and the rabid dog.»<sup>[1]</sup>

*Fāsiq*, includes the disbeliever and the disobedient. However, the *Fisq* of the disbeliever is worse, and this is the type of *Fāsiq* that the *Āyah* is describing here, because Allāh described them as,

﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ. وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ  
فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَائِرُونَ﴾

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

These are the characteristics of the disbelievers and they contradict the qualities of the believers. Similarly, Allāh said in *Sūrat Ar-Ra'd*,

﴿مَنْ يَمَلِكْ أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ لَمَقٌ كَنْزٌ هُوَ أَمْرٌ إِمَّا يَنْذَكُرُ أُولَئِكَ الْأَنْبِيَاءَ الَّذِينَ  
يُؤْتُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ وَالَّذِينَ يَبِيعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ  
رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

[1] *Faḥ Al-Bāri* 6:408 and *Muslim* 2:856.

◀ Shall he then, who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed. Those who fulfill the covenant of Allāh and break not the Mīthāq (bond, treaty, covenant). And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning. ▶ (13:19-21) ▶ until,

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ الْعَذَابُ وَلَهُمْ فِي النَّارِ أَجْرٌ﴾

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

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

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

It was also reported that the *Āyah* (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allāh took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions,

knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allāh's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allāh's Prophets and Books, although they knew that they were the truth. This *Tafsīr* was reported from Muqātil bin Ḥayyān, and it is very good. It is also the view that Az-Zamakhshari held.

Allāh's statement next,

﴿وَنَقُطُوا مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

﴿And sever what Allāh has ordered to be joined﴾

is in reference to keeping the relations with the relatives, as Qatādah asserted. This *Āyah* is similar to Allāh's statement,

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾

﴿Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴾ (47:22)<sup>[1]</sup>

Ibn Jarīr Aṭ-Ṭabari preferred this opinion. However, it has been said that the meaning of the *Āyah* (2:27) here is more general. Hence, everything that Allāh has commanded to nurture, and the people severed, is included in its meaning.

### The Meaning of 'Loss'

Muqātil bin Ḥayyān commented on Allāh's statement,

﴿أُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿It is they who are the losers﴾ "In the Hereafter."<sup>[2]</sup> Similarly, Allāh said,

﴿أُولَئِكَ لَمْ يَكُنْ لَهُمْ الْآلَاءُ وَهُمْ سُوءُ الدَّارِ﴾

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

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Every characteristic that Allāh describes those other than the people of Islām - such as being losers - then it refers to disbelief.

[1] Aṭ-Ṭabari 1:416.

[2] Ibn Abi Ḥātim 1:101

However, when they are attributed to the people of Islām, then these terms refer to sin.<sup>[1]</sup> Ibn Jarīr commented on Allāh's statement,

﴿أُولَٰئِكَ هُمُ الْخٰسِرُونَ﴾

﴿It is they who are the losers,﴾

“Losers is plural for loser, this word refers to whoever decreased his own share of Allāh'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 Allāh has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allāh's mercy.”<sup>[2]</sup>

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ إِلَيْهِ رَٰجِعُونَ﴾

﴿28. How can you disbelieve in Allāh 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.﴾

Allāh testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ﴾

﴿How can you disbelieve in Allāh?﴾

How can anyone deny Allāh's existence or worship others with Him while;

﴿وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

﴿You were dead and He gave you life﴾ meaning, He brought them from the state of non-existence to life. Similarly, Allāh said,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخٰلِقُونَ ﴿٢٥﴾ أَمْ خَلِقُوا السَّمٰوٰتِ وَالْأَرْضَ بَلْ لَا يُؤْمِنُونَ ﴿٢٦﴾﴾

[1] Aṭ-Ṭabari 1:417.

[2] Ibid.

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

﴿هَلْ أُنِى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا﴾

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

There are many other *Ayāt* on this subject. Ibn Jarir reported from 'Aṭā' that Ibn 'Abbās said that,

﴿وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

﴿Seeing that you were dead and He gave you life﴾ means, "You did not exist beforehand. You were nothing until Allāh created you; He will bring death to you and then bring you back to life during Resurrection." Ibn 'Abbās then said, "This is similar to Allāh's statement;

﴿قَالُوا رَبَّنَا أَنشَأْنَا نَفْسَيْنِ وَأَحْيَيْتَنَا نَفْسَيْنِ﴾

﴿They will say: "Our Lord! You have made us to die twice and You have given us life twice."﴾ (40:11)<sup>[1]</sup>

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿29. He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens and He is the Knower of everything.﴾

### Evidence of Allāh's Ability

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

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ﴾

﴿He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens﴾ meaning, He turned

[1] Aṭ-Ṭabari 1:419.

towards the heaven,

﴿فَسَوَّاهُنَّ﴾

﴿And made them﴾ meaning, that He made the heaven, seven heavens. Allāh said,

﴿فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿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 Āyah,

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

﴿Should not He Who has created know?﴾ (67:14).

### The Beginning of the Creation

This Āyah (2:29) is explained in detail in Sūrat As-Sajdah where Allāh said;

﴿قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ مَا نُزِّلَ إِلَيْكُمْ مِنْ بَيْنِ يَدَيْهِ مِنْ سُلْطَانٍ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾  
 ﴿قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ مَا نُزِّلَ إِلَيْكُمْ مِنْ بَيْنِ يَدَيْهِ مِنْ سُلْطَانٍ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾  
 ﴿قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ مَا نُزِّلَ إِلَيْكُمْ مِنْ بَيْنِ يَدَيْهِ مِنْ سُلْطَانٍ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾  
 ﴿قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ مَا نُزِّلَ إِلَيْكُمْ مِنْ بَيْنِ يَدَيْهِ مِنْ سُلْطَانٍ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾  
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﴿Say (O Muhammad ﷺ): “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 Istawā ilā 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 *Ayāt* indicate that Allāh started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of *Tafsir* reiterated, as we will come to know, Allāh willing. Allāh also said,

﴿أَنْتُمْ أَشَدُّ عِلْقًا أَرَأَيْتُمْ إِنْ أَنْشَأَ بِكُم مِّمَّا فِي سَمَاءِكُمْ مَثَلًا لَشَجَرَةً تَخْرُجُ مِنْ طَبَقِ السَّمَاءِ مُنْجَا لَكُمْ وَالْأَرْضُ بِدُونِ ذَلِكَ دَحَاهَا ﴿٢٧﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٢٨﴾ وَالْجِبَالِ أَسْهُمَا ﴿٢٩﴾ مَتَّعْنَا لَكُمْ فِيهَا نَحْوَكُمْ ﴿٣٠﴾ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣١﴾﴾

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

It is said that “Then” in the *Āyah* (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn ‘Abbās by ‘Ali bin Abi Ṭalḥah.<sup>[1]</sup>

### The Earth was created before Heaven

Mujāhid commented on Allāh’s statement,

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

﴿He it is Who created for you all that is on earth﴾

“Allāh created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allāh said,

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾

﴿Then He Istawā ilā (turned towards) the heaven when it was smoke.﴾ (41:11)

﴿فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ﴾

﴿And made them seven heavens﴾ means, one above the other, while the ‘seven earths’ means, one below the other.<sup>[2]</sup>

[1] Aṭ-Ṭabari 1:437.

[2] Aṭ-Ṭabari 1:436.



whatever will reside on earth and heaven. When the earth became *Dahā*, 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 Allāh knows best.

﴿وَرَادَ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جٰٓءِلٌ فِى الْاَرْضِ خَلِيْفَةٌ قَالُوْا اَجْمَلْ فِىْهَا مَنْ يُفْسِدُ فِىْهَا  
وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾﴾

﴿30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."﴾

### Ādam and His Children inhabited the Earth, Generation after Generation

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

﴿وَرَادَ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ﴾

﴿And (remember) when your Lord said to the angels.﴾

This Āyah means, "O Muḥammad ﷺ Mention to your people what Allāh said to the angels,

﴿اِنِّىْ جٰٓءِلٌ فِى الْاَرْضِ خَلِيْفَةٌ﴾

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

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

﴿وَهُوَ الَّذِىْ جَعَلَ لَكُمْ خُلَفَآءَ الْاَرْضِ﴾

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

﴿وَيَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ﴾

﴿And makes you (Khulafā') inheritors of the earth﴾ (27:62),

﴿وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ لِبٰٓئِسٍ فِى الْاَرْضِ بِخٰلِفُوْنَ﴾

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

﴿فَخَلَفَ مِنْ بَٰدِيهِمْ خَلْفٌ﴾

﴿Then after them succeeded an (evil) generation (Khalḥ)﴾ (7:169).

It appears that Allāh was not refering to Ādam specifically as *Khalīfah*, otherwise he would not have allowed the angels' statement,

﴿أَجْمَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ﴾

﴿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 Allāh stated that He would create man from clay. Or, the angels understood this fact from the word *Khalīfah*, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurṭubī said.

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

﴿أَجْمَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ﴾

﴿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? <sup>[1]</sup> "If the wisdom behind this action is

[1] Aṭ-Ṭabari 1 :464.

that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures?"

Allāh said to the angels in answer to their inquiry,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿I know that which you do not know.﴾

meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allāh and follow His Messengers."

The *Ṣaḥīḥ* recorded that when the angels ascend to Allāh with the records of the servant's deeds, Allāh asks them, while having better knowledge, "How did you leave My servants?" They will say, "We came to them while they were praying and left them while they were praying."<sup>11</sup> This is because the angels work in shifts with mankind, and they change shifts during the *Fajr* and *'Aṣr* prayers. The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allāh ﷺ said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

«The deeds of the night are elevated to Allāh before the morning, and the deeds of the morning before the night falls.»<sup>12</sup>

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allāh's statement,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿I know that which you do not know.﴾

It was said that the meaning of Allāh's statement,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

[1] *Faḥ Al-Bāri* 13:426.

[2] Muslim no. 179, *Musnad Abi 'Awānah* 1:145.

﴿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,

﴿وَمَنْ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

﴿While we glorify You with praises and thanks and sanctify You﴾ after which Allāh 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,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ 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 Ādam. So Allāh 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-Rāzi as well as others said this. Allāh knows best.

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

Al-Qurṭubi, as well as other scholars, said that this *Āyah* (2:30) proves the obligation of appointing a Khalifah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islāmic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imām, and what is necessary in performing an obligation, is an obligation itself. We should state here that *Imāmah* occurs by either naming a successor, as a group among *Ahl As-Sunnah* scholars said occurred - by the Prophet ﷺ - in the case of Abu Bakr, or hinting to a successor. Or, the current 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 Khalīfah must be a responsible adult Muslim male, able to perform *Ijtihād* (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics. He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hāshim, or that he be immune from error, as the Rāfiḍah (Shiites) falsely claim.

When the Khalīfah becomes an immoral person (*Fāsiq*), should he be impeached? There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allāh ﷺ said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ»

*«Unless you witness a clear Kufr regarding which you have clear proof from Allāh.»*<sup>[1]</sup>

Does the Khalīfah have the right to resign from his post? There is a difference on this issue. It is a fact that Al-Ḥasan bin ‘Ali removed himself from the position of Khalīfah and surrendered it to Mu‘āwiyah. However, this occurred because of a necessity, and Al-Ḥasan was praised for this action.

It is not permissible to appoint two Imāms for the world or more at the same time. This is not allowed because the Messenger of Allāh ﷺ said,

«مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفْرَقَ بَيْنَكُمْ فَاقْتُلُوهُ كَاتِبًا مَنْ كَانَ»

*«Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.»*<sup>[2]</sup>

This is the view of the majority of scholars. Imām Al-Ḥaramayn stated that Abu Ishāq allowed the appointment of two or more Imāms when the various provinces are far away from each other. However, Imām Al-Ḥaramayn himself was indecisive about this view.

[1] Al-Bukhāri no. 7056, Aṭ-Ṭabari 1:477.

[2] Muslim 3:1470.

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنْ عَلِمْتُ فِي هَٰؤُلَاءِ مَا يُغِيبُ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُدْبِرُونَ وَمَا كُنْتُمْ تُكْتُمُونَ ﴿٣٣﴾﴾

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

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

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

### The Virtue of Ādam over the Angels

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

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

﴿And He taught Ādam all the names (of everything)﴾.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented on the *Āyah*;

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

﴿And He taught Ādam all the names (of everything)﴾

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species."<sup>[1]</sup> Ibn Abi Ḥātim and Ibn

[1] Aṭ-Ṭabari 1 :458.

Jarīr reported that ‘Āshim bin Kulayb narrated from Sa’id bin Ma’bad that Ibn ‘Abbās was questioned,

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

﴿And He taught Ādam all the names (of everything)﴾

“Did Allāh teach him the names of the plate and the pot?” He said, “Yes, and even the terms for breaking wind!”<sup>[1]</sup>

Allāh taught Ādam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn ‘Abbās stated about the terms for passing gas.

In his *Ṣaḥīḥ*, Al-Bukhārī explained this *Āyah* in the Book of *Tafsīr* with a report from Anas bin Mālik who said that the Messenger of Allāh ﷺ said,

«يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ يَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا قِيَاثُونَ آدَمَ يَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، يَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ ذَنْبَهُ قَيْسَتْخِي - ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ، قِيَاثُونَهُ، يَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ سُؤَالَ رَبِّهِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ قَيْسَتْخِي - يَقُولُ: ائْتُوا خَلِيلَ الرَّحْمَنِ قِيَاثُونَهُ يَقُولُ: لَسْتُ هُنَاكُمْ يَقُولُ: ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَةَ، يَقُولُ: لَسْتُ هُنَاكُمْ - فَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ قَيْسَتْخِي مِنْ رَبِّهِ - يَقُولُ: ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ، قِيَاثُونَهُ يَقُولُ: لَسْتُ هُنَاكُمْ ائْتُوا مُحَمَّدًا عَبْدًا غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قِيَاثُونِي فَأَنْطَلِقُ حَتَّى أَشْتَاذِنَ عَلَى رَبِّي قِيَاثُونِي، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ ثُمَّ يُقَالُ: اِرْقَعْ رَأْسَكَ وَسَلْ نَعْفَةَ وَقُلْ يُسْمَعُ وَاشْفَعْ تُشْفَعُ، فَأَرْقِعُ رَأْسِي فَأَخْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي - بِمِثْلِهِ - ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَسِبَهُ الْقُرْآنُ وَوَجِبَ عَلَيْهِ الْخُلُوعُ

«The believers will gather on the Day of Resurrection and will say, We should seek a means of intercession with our Lord' They will go to Ādam and say, 'O Ādam! You are the father of

[1] At-Ṭabari 1:475.

all mankind, Allāh created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place?' On that Ādam will reply, 'I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, 'Go to Nūḥ, for he is the first of Allāh's Messengers whom Allāh sent to the people of the earth.' They will go to Nūḥ and ask him. He will say, 'I cannot do what you have asked.' He will recall asking Allāh what he was not to know, and will also be embarrassed. He will say, 'Go to Khalīl Ar-Raḥmān.' They will go to Ibrāhīm and he will also say, 'I cannot do what you have asked.' He will say, 'Go to Mūsā, a servant to whom Allāh spoke directly and gave the Tawrah.' Mūsā will say, 'I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, 'Go to 'Īsā, Allāh's servant and Messenger and His Word and a spirit of His.'<sup>[1]</sup> They will go to 'Īsā and he will say, 'I will not do what you asked. Go to Muḥammad, a servant whose previous and latter errors were forgiven.' They will come to me, and I will go to Allāh and seek His permission and He will give me His permission. When I gaze at my Lord, I will prostrate myself and Allāh will allow me to remain like that as much as He will. Then I will be addressed, 'O Muḥammad! 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 Allāh 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'ān has incarcerated and have thus acquired eternity in Hell.'<sup>[2]</sup> This Ḥadīth was collected by Muslim, An-

[1] Allāh's Word and spirit; the meaning here is that Allāh created him with a word, "Be" and he was, and that he is a spirit from the spirits that Allāh created, as Ibn Kathīr discusses later.

[2] Faḥḥ Al-Bāri 8:10.

Nasā'i<sup>[1]</sup> and Ibn Mājah.

The reason why we mentioned this *Hādīth* here is the Prophet's statement,

«فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ  
أَسْمَاءَ كُلِّ شَيْءٍ»

«They will go to Ādam and say, 'O Ādam! You are the father of all mankind, and Allāh created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything'.<sup>[2]</sup>

This part of the *Hādīth* testifies to the fact that Allāh taught Ādam the names of all creatures.

This is why Allāh said,

﴿ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾

«Then He showed them to the angels» meaning, the objects or creations. 'Abdur-Razzāq narrated that Ma'mar said that Qatādah said, "Allāh paraded the objects before the angels,

﴿فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ كُنْتُمْ صَادِقِينَ﴾

«And said, "Tell Me the names of these if you are truthful"».<sup>[3]</sup>

Allāh's statement means, "Tell Me the names of what I paraded before you, O angels who said,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ﴾

«Will You place therein those who will make mischief therein and shed blood».

You asked, 'Are You appointing a *Khalifah* from us or from other creations? We praise and glorify You.

Therefore, Allāh said, "If you say the truth, that if I appoint a non-angel *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

[1] Muslim 1:181, and An-Nasā'i in *Al-Kubrā* 6:284.

[2] Muslim 1:181, An-Nasā'i in *Al-Kubrā* 6:364, and Ibn Mājah 2:1442.

[3] 'Abdur-Razzāq 1:42.

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.”

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

﴿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 Allāh’s holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allāh’s knowledge, except by His permission, nor could anyone know anything except what Allāh teaches them. This is why they said,

﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

﴿“Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise﴾

meaning, Allāh 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, Allāh’s wisdom and justice in all matters is perfect.

### Ādam’s Virtue of Knowledge is demonstrated

Allāh said,

﴿قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

﴿He said: “O Ādam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”﴾

Zayd bin Aslam said, “You are Jibrīl, you are Mikā’īl, you are Isrāfīl, until he mentioned the name of the crow.”<sup>[1]</sup> Mujāhid said that Allāh’s statement,

[1] Ibn Abi Ḥātim 1:118.

﴿قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ﴾

﴿He said: "O Ādam! Inform them of their names,"﴾

"The name of the pigeon, the crow and everything."<sup>[1]</sup> Statements of a similar meaning were reported from Sa'īd bin Jubayr, Al-Ḥasan, and Qatādah.<sup>[2]</sup> When Ādam's virtue over the angels became apparent, as he mentioned the names that Allāh taught him, Allāh said to the angels,

﴿أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

﴿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, Allāh said,

﴿وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى﴾

﴿And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden﴾ (20:7).

Also, Allāh said about the hoopoe, that it said to Sulaymān;

﴿أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُنْلُونَ﴾

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴿[As Shayṭān (Satan) has barred them from Allāh's way] so they do not prostrate before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allāh, Lā ilāha 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 Allāh's statement,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

﴿And I know what you reveal and what you have been concealing﴾.

[1] Ibn Abi Ḥātim 1:119.

[2] Ibid.

It is reported from Ad-Daḥḥāk that Ibn ‘Abbās said that,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

﴿And I know what you reveal and what you have been concealing﴾

means, “I know the secrets, just as I know the apparent things, such as, what Iblīs concealed in his heart of arrogance and pride.”<sup>[1]</sup> Abu Ja’far Ar-Rāzi narrated that Ar-Rabī’ bin Anas said that,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

﴿And I know what you reveal and what you have been concealing﴾

means, “The apparent part of what they said was: ‘Do you create in it that which would commit mischief and shed blood?’ The hidden meaning was: ‘We have more knowledge and honor than any creation our Lord would create.’ But they came to know that Allāh favored Ādam above them regarding knowledge and honor.”

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

﴿34. And (remember) when We said to the angels: “Prostrate yourselves before Ādam.” And they prostrated except Iblīs (Shayṭān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).﴾

### Honoring Ādam when the Angels prostrated before Him

This Āyah mentions the great honor that Allāh granted Ādam, and Allāh reminded Ādam’s offspring of this fact. Allāh commanded the angels to prostrate before Ādam, as this Āyah and many Ḥadīths testify, such as the Ḥadīth about the intercession that we discussed. There is a Ḥadīth about the supplication of Mūsā, “O my Lord! Show me Ādam who caused us and himself to be thrown out of Paradise.” When Mūsā met Ādam, he said to him, “Are you Ādam whom Allāh created with His Own Hands, blew life into and commanded the angels to prostrate before?”<sup>[2]</sup>

[1] Aṭ-Ṭabari 1 :498.

[2] Abu Dāwud 5 :28.

## Iblīs was among Those ordered to prostrate before Ādam, although He was not an Angel

When Allāh commanded the angels to prostrate before Ādam, Iblīs was included in this command. Although Iblīs was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Ādam. Satan was criticized for defying that command, as we will explain with detail, Allāh willing, when we mention the *Tafsīr* of Allāh's statement,

﴿إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾

«Except Iblīs (Satan). He was one of the Jinn; he disobeyed the command of his Lord.» (18:50)

Similarly, Muḥammad bin Ishāq reported that Ibn 'Abbās said, "Before he undertook the path of sin, Iblīs was with the angels and was called 'Āzāzīl.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblīs was from a genus called *Jinn*."<sup>[1]</sup>

## The Prostration was before Ādam but the Obedience was to Allāh

Qatādah commented on Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ﴾

«And (remember) when We said to the angels: "Prostrate yourselves before Ādam."»

"The obedience was for Allāh and the prostration was before Ādam. Allāh honored Ādam and commanded the angels to prostrate before him."<sup>[2]</sup> Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allāh's statement,

﴿وَرَفَعَ أَبْوَابَهُ عَلَى الْمَرْبُوتِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَاكَ مِنْ قَبْلُ قَدْ جَعَلْنَا رُبِّي حَقًّا﴾

[1] Aṭ-Ṭabari 1:502.

[2] Aṭ-Ṭabari 1:512.

﴿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 ﷺ, "I visited Ash-Shām and found that they used to prostrate before their priests and scholars. You, O Messenger of Allāh, are more deserving of prostration." The Prophet ﷺ said,

«لَا لَوْ كُنْتُ أَمِيرًا بَشَرًا أَنْ يَسْجُدَ لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا مِنْ عَظَمِ 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.»<sup>[1]</sup>

Ar-Razi agreed with this view. Also, Qatādah said about Allāh's statement,

﴿فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

﴿And they prostrated except Iblīs (Shayṭān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).﴾

"Iblīs, the enemy of Allāh, envied Ādam because Allāh honored Ādam. He said, 'I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allāh was too arrogant to prostrate before Ādam."<sup>[2]</sup> I - Ibn Kathīr - say, the following is recorded in the *Ṣaḥīḥ*,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ»

«No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.»<sup>[3]</sup>

Iblīs had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allāh, and His mercy.

[1] At-Tirmidhi no.1109, *Majma' Az-Zawā'id* 4:310.

[2] Ibn Abi Ḥātim 1:123.

[3] Muslim 1:93.

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾﴾

﴿35. And We said: "O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zālimīn (wrongdoers)."

﴿36. Then the Shayṭān 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."

### Ādam was honored again

Allāh honored Ādam by commanding the angels to prostrate before him, so they all complied except for Iblīs. Allāh then allowed Ādam to live and eat wherever and whatever he wished in Paradise. Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Dharr saying, "I said, 'O Messenger of Allāh! Was Ādam a Prophet?' He said,

«نَعَمْ نَبِيًّا رَسُولًا كَلَّمَهُ اللَّهُ قُبْلًا»

«Yes. He was a Prophet and a Messenger to whom Allāh spoke directly», meaning

﴿اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ﴾

﴿(O Ādam!) Dwell you and your wife in the Paradise.﴾<sup>[1]</sup>

### Ḥawwā' was created before Ādam entered Paradise

The Āyah (2:35) indicates that Ḥawwā' was created before Ādam entered Paradise, as Muḥammad bin Ishāq stated. Ibn Ishāq said, "After Allāh finished criticizing Iblīs, and after teaching Ādam the names of everything, He said,

﴿يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ﴾

﴿O Ādam! Inform them of their names﴾ until,

[1] Al-Azamah 5:1553.

﴿إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

﴿Verily, You are the Knower, the Wise.﴾

Then Ādam fell asleep, as the People of the Book and other scholars such as Ibn ‘Abbās have stated, Allāh took one of Ādam’s left ribs and made flesh grow in its place, while Ādam was asleep and unaware. Allāh then created Ādam’s wife, Ḥawwā’, from his rib and made her a woman, so that she could be a comfort for him. When Ādam woke up and saw Ḥawwā’ next to him, it was claimed, he said, ‘My flesh and blood, my wife.’ Hence, Ādam reclined with Ḥawwā’. When Allāh married Ādam to Ḥawwā’ and gave him comfort, Allāh said to him directly,

﴿يَتَذَكَّرُ أَنْتَ وَرَبُّكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا  
مِنَ الظَّالِمِينَ﴾

﴿“O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zālimīn (wrongdoers).”﴾<sup>[1]</sup>

### Allāh tests Ādam

Allāh’s statement to Ādam,

﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ﴾

﴿but come not near this tree﴾

is a test for Ādam. There are conflicting opinions over the nature of the tree mentioned here. Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity. Imām Abu Ja’far bin Jarīr said, “The correct opinion is that Allāh forbade Ādam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allāh has not mentioned anything in the Qur’ān or the authentic Sunnah about the nature of this tree. It was

[1] Aṭ-Ṭabari 1 :514.

said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allāh knows best.”<sup>[1]</sup> This is similar to what Ar-Rāzi stated in his *Tafsīr*, and this is the correct opinion.

Allāh’s statement,

﴿فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا﴾

﴿Then the Shayṭān made them slip therefrom﴾

either refers to Paradise, and in this case, it means that *Shayṭān* led Ādam and Hawwā’ away from it, as ‘Āṣim bin Abi An-Najūd recited it.<sup>[2]</sup> It is also possible that this *Āyah* refers to the forbidden tree. In this case, the *Āyah* would mean, as Al-Ḥasan and Qatādah stated, “He tripped them.”<sup>[3]</sup> In this case,

﴿فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا﴾

﴿Then the Shayṭān made them slip therefrom﴾

means, “Because of the tree”, just as Allāh said,

﴿وَوَلَّكَ عَنَّا مَنْ أُولَئِكَ﴾

﴿Turned aside therefrom (i.e. from Muḥammad ﷺ and the Qur’ān) is he who is turned aside (by the decree and preordainment of Allāh)﴾ (51:9)

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason. This is why then Allāh said,

﴿فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ﴾

﴿And got them out from that in which they were﴾

meaning, the clothes, spacious dwelling and comfortable sustenance.

﴿وَوَلَّانَا أَنفُسَنَا لِمَا بَغَيْنَا مِن رَّبِّهِمْ فَلَهُمُ الْعَذَابُ الَّذِي كَانُوا يَسْتَعْجِلُونَ﴾

[1] At-Ṭabari 1 :520.

[2] Ibn Abi Ḥātim 1 :128.

[3] Ibn Abi Ḥātim 1 :128, 129.

﴿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

### Ādam was very Tall

Ibn Abi Ḥātim narrated that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوِيلًا كَثِيرَ شَعْرِ الرَّأْسِ كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِيَاسُهُ فَأَوَّلُ مَا بَدَأَ مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَسْتَنْدُ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَتَارَعَهَا، فَتَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِنِّي تَوْبَةٌ؟ فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا وَلَكِنِ اسْتِخْيَاءٌ»

«Allāh created Ādam tall, with thick hair, just as a date tree with full branches. When Ādam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Raḥmān called him, 'O Ādam! Are you running away from Me?' When Ādam heard the words of Ar-Raḥmān (Allāh), he said, 'No, O my Lord! But I am shy.'<sup>[1]</sup>

### Ādam remained in Paradise for an Hour

Al-Hākim recorded that Ibn 'Abbās said, "Ādam was allowed to reside in Paradise during the time period between the 'Aṣr (Afternoon) prayer, until sunset." Al-Hākim then commented this is "Ṣaḥīḥ according to the Two Shaykhs (Al-Bukhāri and Muslim), but they did not include it in their collections."<sup>[2]</sup> Also, Ibn Abi Ḥātim recorded Ibn 'Abbās saying, "Allāh sent Ādam to earth to an area called, Daḥnā, between Makkah and Aṭ-Ṭā'if."<sup>[3]</sup> Al-Ḥasan Al-Baṣri said that Ādam was sent down to India, while Ḥawwā' was sent to Jeddah. Iblīs was sent down to Dustumaysan, several miles from Baṣra. Further, the

[1] Ibn Abi Ḥātim 1:129.

[2] Al-Hākim 2:542.

[3] Ibn Abi Ḥātim 1:131.

snake was sent down to Asbahān. This was reported by Ibn Abi Hātim.<sup>[1]</sup> Also, Muslim and An-Nasā'i recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُذْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا»

«Friday is the best day on which the sun has risen. On Friday, Allāh created Ādam, admitted him into Paradise, and expelled him from it.»<sup>[2]</sup>

### A Doubt and a Rebuttal

If one asks, "If the Paradise that Ādam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblīs to enter Paradise, although he was expelled from it by Allāh's decision (when he refused to prostrate before Ādam)?"

Basically, the response to this would be that the Paradise which Ādam was in, was in the heavens, not on the earth, as we explained in the beginning of our book *Al-Bidāyah wan-Nihāyah*.

The majority of scholars said that *Shayṭān* was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrah stated that Iblīs hid inside the snake's mouth and entered Paradise. Some scholars said that it is possible that *Shayṭān* led Ādam and Ḥawwā' astray on his way out of Paradise. Some scholars said that he led Ādam and Ḥawwā' astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurṭubi mentioned several beneficial *Ḥadīths* here about snakes and the ruling on killing them.

﴿فَقَالَ آدَمُ مِنْ رَبِّي كَلِمَتٍ فَغَابَ عَلَيْهِ إِنَّهُ هُوَ الْوَأَبُ الرَّجِيمِ﴾

﴿37. Then Ādam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.﴾

[1] Ibn Abi Hātim 1:132.

[2] Muslim 2:585, and An-Nasā'i 3:90.

### Ādam repents and supplicates to Allāh

It was reported that the above Āyah is explained by Allāh's statement,

﴿مَا لَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴿37. 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 Mujāhid, Sa'īd bin Jubayr, Abu Al-'Āliyah, Ar-Rabī' bin Anas, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Qurazī, Khālid bin Ma'dān, 'Aṭā' Al-Khurāsāni and 'Abdur-Raḥmān bin Zayd bin Aslam have stated.<sup>[1]</sup> As-Suddi said that Ibn 'Abbās commented on,

﴿مَلَقَ آدَمُ مِنْ رَبِّهِ كَلِمَةً﴾

﴿Then Ādam received from his Lord Words﴾

"Ādam 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 Allāh grant you His mercy.' Does not Your mercy precede Your anger?' He was told, 'Yes.' Ādam 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?' Allāh said, 'Yes.'"<sup>[2]</sup> Similar is reported from Al-'Awfī, Sa'īd bin Jubayr, Sa'īd bin Ma'bad, and Ibn 'Abbās.<sup>[3]</sup> Al-Ḥākim recorded this Ḥadīth in his *Mustadrak*<sup>[4]</sup> from Ibn Jubayr, who narrated it from Ibn 'Abbās. Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they (Al-Bukhārī and Muslim) did not record it."

Allāh's statement,

﴿إِنَّهُ هُوَ الْوَّابُّ الرَّحِيمُ﴾

﴿Verily, He is the One Who forgives (accepts repentance), the Most Merciful﴾ (2:37)

means that Allāh forgives whoever regrets his error and

[1] Ibn Abi Ḥātim 1 :136 and Aṭ-Ṭabari 1 :543, 546.

[2] Aṭ-Ṭabari 1 :543 :

[3] Aṭ-Ṭabari 1 :542.

[4] 2:545.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 ٧  
 الْحَمْدُ لِلَّهِ الَّذِي

فَلَمَّا أَهَيَّطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ يَبْنِي إِسْرَائِيلَ أَذْكَرُوا بَغْيِي آلِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَإِنِّي فَازِهِبُونَ ﴿٤٠﴾ وَءَا مَنُوبًا أُنزِلَتْ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِينَ وَلَا تَشْرِكُوا بِيَائِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّخُونَ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُم إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَبْنِي إِسْرَائِيلَ أَذْكَرُوا بَغْيِي آلِي أَنْعَمْتُ عَلَيْكُمْ وَإِنِّي فَصَلَّاتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَأَتَّقُوا رَوْمًا لَا تَحْرِي نُفُسَ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا شَفَعَةً وَلَا يُؤَخَّذُ مِنْهَا عَذْلٌ وَلَا هُمْ يَنْصُرُونَ ﴿٤٨﴾

returns to Him in repentance. This meaning is similar to Allāh's statements,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

﴿Know they not that Allāh accepts repentance from His servants﴾ (9:104),

﴿وَمَنْ يَمَلَّ سُوْمًا أَوْ يَظْلِمَ نَفْسَهُ﴾

﴿And whoever does evil or wrongs himself﴾ (4:110) and

﴿وَمَنْ تَابَ وَعَمِلَ صَالِحًا﴾

﴿And whosoever repents and does righteous good deeds﴾ (25:71).

The Ayāt mentioned above, testify to the

fact that Allāh forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants. There is no deity worthy of worship except Allāh, the Most Forgiving, the Most Merciful.

﴿فَلَمَّا أَهَيَّطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾﴾

﴿38. 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.﴾

﴿39. But those who disbelieve and belie Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever."﴾

Allāh stated that when He sent Ādam, Ḥawwā', and Shayṭān to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring. Abu Al-Āliyah said, "Al-Hudā, refers to the Prophets, Messengers, the clear signs and plain explanation."<sup>[1]</sup>

﴿فَمَنْ يَتَّبِعْ هُدَايَ﴾

﴿And whoever follows My guidance﴾ meaning, whoever accepts what is contained in My Books and what I send the Messengers with,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿There shall be no fear on them﴾ regarding the Hereafter,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve﴾ regarding the life of this world. Similarly, in Sūrat Ṭa Ha, Allāh said,

﴿قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٣١﴾﴾

﴿He (Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed.﴾ (20:123)

Ibn 'Abbās commented, "He will not be misguided in this life or miserable in the Hereafter."<sup>[2]</sup> The Āyah,

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾

﴿But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.﴾ (20:124) is similar to what Allāh stated here,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٣٠﴾﴾

[1] Ibn Abi Ḥātim 1:139.

[2] Aṭ-Ṭabari 18:389.

﴿But those who disbelieve and belie Our Ayāt – 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.

﴿يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اٰتٰتُكُمْ عَلٰٓيْكُمْ وَاذْكُرُوا اٰوٰٓءَ اٰيٰتِي الَّتِي اٰتٰتُكُمْ وَارْتَبُوا بِهَا نَفْسًا لَّيْلًا وَّ نَهَارًا ۗ اِنَّمَا اٰتٰتُكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٤٠﴾﴾

﴿40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.﴾

﴿41. And believe in what I have sent down (this Qur'ān), confirming that which is with you (the 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 Islām

Allāh commanded the Children of Israel to embrace Islām and to follow Muḥammad ﷺ. He also reminded them with the example of their father Israel, Allāh's Prophet Ya'qūb, as if saying, "O children of the pious, righteous servant of Allāh who obeyed Allāh! Be like your father, following the truth." This statement is similar to one's saying, "O you son of that generous man! Do this or that" or, "O son of the brave man, engage the strong fighters," or "O son of the scholar, seek the knowledge," and so forth. Similarly, Allāh said,

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ اِنَّهٗ كَانَ عَبْدًا شٰكِرًا ﴿١٧﴾﴾

﴿O offspring of those whom We carried (in the ship) with Nūḥ (Noah)! Verily, he was a grateful servant﴾ (17:3).

### Israel is Prophet Ya'qūb (Jacob)

Israel is Prophet Ya'qūb, for Abu Dāwud Aṭ-Ṭayālisi recorded that 'Abdullāh Ibn 'Abbās said, "A group of Jews came to the Prophet ﷺ and he said to them,

«مَنْ تَعْلَمُونَ اَنْ اِسْرٰٓءِيْلَ يَغْفُوْبُ؟»

«Do you know that Israel is Jacob?» They said, “Yes, by Allāh.” He said,

«اللَّهُمَّ اشْهَدْ»

«O Allāh! Be witness.»<sup>[1]</sup>

Aṭ-Ṭabari recorded that ‘Abdullāh Ibn ‘Abbās said that ‘Israel’ means, ‘the servant of Allāh.’<sup>[2]</sup>

### Allāh’s Blessings for the Children of Israel

Allāh said,

﴿أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

﴿Remember My favor which I bestowed upon you﴾.

Mujāhid commented, “Allāh’s favor that He granted the Jews is that He made water gush from stones, sent down manna and quails for them, and saved them from being enslaved by Pharaoh.”<sup>[3]</sup> Abu Al-‘Āliyah also said, “Allāh’s favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them.”<sup>[4]</sup> I - Ibn Kathīr - say that this Āyah is similar to what Mūsā said to the Children of Israel,

﴿يَنْقَوِرْ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَمَعَكُمْ لَوْلَا وَءَانْتُمْ مَا لَمْ يَأْتِ  
أَسَدًا مِنْ الْعَالَمِينَ﴾

﴿O my people! Remember the favor of Allāh to you : when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time)﴾ (5:20)

meaning, during their time. Also, Muḥammad bin Ishāq said that Ibn ‘Abbās said,

﴿أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ 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.

[1] Musnad Aṭ-Ṭayālisi no. 356.

[2] Aṭ-Ṭabari 1 :553.

[3] Aṭ-Ṭabari 1 :556

[4] Ibid.

## Reminding the Children of Israel of Allāh's Covenant with Them

Allāh's statement,

﴿وَأَوْفُوا بِعَهْدِي أَوْ يُبْهَدِكُمْ﴾

﴿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 Muḥammad ﷺ, 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.'<sup>[1]</sup> Also, Al-Ḥasan Al-Baṣrī<sup>[2]</sup> said, "The 'covenant' is in reference to Allāh's statement,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform Aṣ-Ṣalāh and give Zakāh and believe in My Messengers; honor and assist them, and lend a good loan to Allāh, 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 Allāh took from them in the Tawrāh, in that, He will send a great Prophet - meaning Muḥammad ﷺ - from among the offspring of Ismā'īl, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allāh will forgive his sins, enter him into Paradise and award him two rewards." We should mention here that Ar-Rāzi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muḥammad ﷺ. Further, Abu Al-'Āliyah said that,

﴿وَأَوْفُوا بِعَهْدِي﴾

[1] Aṭ-Ṭabari 1 :555 & 557.

[2] Aṭ-Ṭabari 1 :109.

﴿And fulfill (your obligations to) My covenant (with you)﴾

means, "His covenant with His servants is to embrace Islām and to adhere to it."<sup>[1]</sup> Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "I fulfill My obligations to you' means, 'I (Allāh) will be pleased with you and admit you into Paradise."<sup>[2]</sup> As-Suddi, Aḍ-Ḍaḥḥāk, Abu Al-'Āliyah and Ar-Rabi' bin Anas said similarly.

Ibn 'Abbās said that Allāh's statement,

﴿وَاتَّقُوا اللَّهَ مَا تَرَاهُمْ يُقَاتِلُونَ﴾

﴿And fear Me and Me alone.﴾

means, "Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc."<sup>[3]</sup> This Āyah contains encouragement, followed by warning. Allāh first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger ﷺ, heed the Qur'ān's prohibitions and commands and believe in its content. Surely, Allāh guides whom He wills to the straight path.

Allāh said next,

﴿وَمَا يَأْتِيكُمْ بِهِمْ أَسْمَاءٌ مِمَّا أَنْزَلْنَا لَكُمْ فِي الْقُرْآنِ مُعْتَدٍ لَكُمْ﴾

﴿And believe in what I have sent down, confirming that which is with you (the Tawrah and the Injil)﴾

meaning, the Qur'ān that Allāh sent down to Muḥammad ﷺ, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'ān contains the Truth from Allāh and affirms what was revealed beforehand in the Tawrah and the Injil (the Gospel). Abu Al-'Āliyah said that Allāh's statement,

﴿وَمَا يَأْتِيكُمْ بِهِمْ أَسْمَاءٌ مِمَّا أَنْزَلْنَا لَكُمْ فِي الْقُرْآنِ مُعْتَدٍ لَكُمْ﴾

﴿And believe in what I have sent down (this Qur'ān), confirming that which is with you (the Tawrah and the Injil)﴾

"means, 'O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muḥammad ﷺ recorded in the Tawrah and the

[1] Aḍ-Ḍabari 1 :558.

[2] Ibn Abi Ḥātim 1 :143.

[3] Ibn Abi Ḥātim 1 :144.

Injil." Similar statements were attributed to Mujāhid, Ar-Rabī' bin Anas and Qatādah.<sup>[1]</sup>

Allāh said,

﴿وَلَا تَكُونُوا أَوَّلَ كَاذِبِينَ﴾

﴿and be not the first to disbelieve therein﴾.

Ibn 'Abbās commented, "Do not become the first to disbelieve in the Qur'an (or Muḥammad ﷺ), while you have more knowledge in it than other people."<sup>[2]</sup> Abu Al-Āliyah commented, "Do not become the first to disbelieve in Muḥammad,' meaning from among the People of the Book, 'after you hear that he was sent as a Prophet."<sup>[3]</sup> Similar statements were attributed to Al-Ḥasan, As-Suddi and Ar-Rabī' bin Anas.<sup>[4]</sup> Ibn Jarīr stated that the *Āyah* (disbelieve therein 2:41) refers to the Qur'an, mentioned earlier in the *Āyah*,

﴿بِمَا أُنزِلَتْ﴾

﴿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 Muḥammad ﷺ, and whoever disbelieves in Muḥammad ﷺ will have disbelieved in the Qur'an. Allāh's statement,

﴿أَوَّلَ كَاذِبِينَ﴾

﴿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 Muḥammad ﷺ before the People of the Book disbelieved in him. We should state here that the *Āyah* is talking about the Children of Israel in specific, because the Jews in Al-Madīnah were the first among the Children of Israel to be addressed by the Qur'an. Hence, their disbelief in the Qur'an means that they were the first among the People of the Book to disbelieve in it.

[1] Ibn Abi Ḥātim 1:145.

[2] Ibid.

[3] Ibid.

[4] Ibid.

Allāh's statement,

﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾

﴿and buy not with My verses a small price,﴾

means, "Do not substitute faith in My *Ayāt* and belief in My Prophet with the life of this world and its lusts which are minute and bound to end." Allāh said,

﴿وَرِئِينَ لَأَتَّقُونَ﴾

﴿and have Taqwā of Me and Me alone﴾.

Ibn Abi Ḥātim reported that Ṭalq bin Ḥabīb said, "*Taqwā* is to work in Allāh's obedience, on a light from Allāh, hoping in Allāh's mercy, and to avoid Allāh's disobedience, on a light from Allāh, fearing Allāh's punishment."<sup>[1]</sup> Allāh's statement,

﴿وَرِئِينَ لَأَتَّقُونَ﴾

﴿and fear Me and Me alone﴾

means, that Allāh warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger ﷺ.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَارْكَعُوا مَعَ الرَّاكِعِينَ ۗ﴾

﴿42. And mix not truth with falsehood, nor conceal the truth while you know (the truth).﴾

﴿43. And perform Aṣ-Ṣalāh, and give Zakāh, and bow down along with Ar-Rāki'in.﴾

### **The Prohibition of hiding the Truth and distorting It with Falsehood**

Allāh forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۗ﴾

﴿And mix not truth with falsehood, nor conceal the truth while

[1] Ibid. 1:147.

*you know (the truth)﴾.*

So Allāh forbade them from two things; He ordered them to make the truth known, as well as explaining it. Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās mentioned the *Āyah*,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَطْلِ﴾

﴿And mix not truth with falsehood﴾ and said; “Do not mix the truth with falsehood and the facts with lies.”<sup>[1]</sup> Qatādah said that,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَطْلِ﴾

﴿And mix not truth with falsehood﴾ means, “Do not mix Judaism and Christianity with Islām,

﴿وَأَنْتُمْ تَعْلَمُونَ﴾

﴿while you know (the truth).﴾

that the religion of Allāh is Islām, and that Judaism and Christianity are innovations that did not come from Allāh.”<sup>[2]</sup> It was reported that Al-Ḥasan Al-Baṣri said similarly.<sup>[3]</sup>

Also, Muḥammad bin Ishāq narrated that Ibn ‘Abbās said that,

﴿وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

﴿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.”<sup>[4]</sup>

It is possible that it means, “..although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims.”

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

﴿And perform Aṣ-Ṣalāt and give Zakāh, and bow down along with Ar-Rāki‘in.﴾

[1] Aṭ-Ṭabari 1 :569.

[2] Ibn Abi Ḥātim 1 :147.

[3] Ibid.

[4] Ibn Abi Ḥātim 1 :148.

Muqātil said, "Allāh's statement to the People of the Book,

﴿وَأَقِيمُوا الصَّلَاةَ﴾

﴿And perform Aṣ-Ṣalāh﴾ commands them to perform the prayer behind the Prophet ﷺ,

﴿وَمَا تَأْتُوا زَكَاةَ﴾

﴿and give Zakāh﴾ commands them to pay the Zakāh to the Prophet ﷺ, and

﴿وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

﴿and bow down along with Ar-Rāki'in﴾ commands them to bow down with those who bow down among the Ummah of Muḥammad ﷺ. Allāh therefore commands the People of the Book to be with, and among the Ummah of Muḥammad ﷺ.<sup>[1]</sup> In addition, Allāh's statement,

﴿وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

﴿And bow down along with Ar-Rāki'in﴾ means, "And be among the believers performing the best deeds they perform, such as, and foremost, the prayer." Many scholars said that this *Āyah* (2:43) is proof for the obligation of performing the prayer in congregation (for men only). I will explain this ruling in detail in *Kitāb Al-Aḥkam Al-Kabīr*, Allāh willing.

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

﴿44. Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (Tawrāh))! Have you then no sense?﴾

### **The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness**

Allāh said, "How is it, O People of the Book, that you command people to perform *Al-Birr*, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to? And you read Allāh's Book (the

[1] *Al-Kashāf* 1 : 133.

Tawrah) and know what it promises to those who do not fulfill Allāh's commandments.

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Have you then no sense?﴾

of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness?" 'Abdur-Razzāq said that Ma'mar stated that Qatādah commented on Allāh's statement,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ﴾

﴿Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves,﴾

"The Children of Israel used to command people to obey Allāh, fear Him and perform Al-Birr. Yet, they contradicted these orders, so Allāh reminded them of this fact."<sup>[1]</sup> As-Suddi said similarly. Ibn Jurayj said that the *Āyah*:

﴿أَتَأْمُرُونَ النَّاسَ 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. Allāh reminded them of this behavior. So whoever commands people to do righteousness, let him be among the first of them to implement that command."<sup>[2]</sup> Also, Muḥammad bin Ishāq narrated that Ibn 'Abbās said that,

﴿وَتَنْسَوْنَ أَنْفُسَكُمْ﴾

﴿And you forget yourselves,﴾

means, "You forget to practice it yourselves,

﴿وَأَنْتُمْ تَقُولُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

﴿While you recite the Scripture (Tawrah)! Have you then no sense?﴾

You forbid the people from rejecting the prophethood and the

[1] 'Abdur-Razzāq 1 :44.

[2] Aṭ-Ṭabari 2 :8.

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 breached My covenant, and rejected what you know is in My Book.'<sup>[1]</sup>

Therefore, Allāh admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness. We should state that Allāh is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu'ayb said,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَّا مَا أَنْتُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent﴾ (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.<sup>[2]</sup>

Imām Aḥmad reported that Abu Wā'il said, "While I was riding behind Usāmah, he was asked, 'Why not advise 'Uthmān?' He said, 'Do you think that if I advise him I should allow you to hear it? I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, 'You are the best man,' even if he was my leader, after what I heard from the Messenger of Allāh ﷺ.' They said, 'What did he say?' He said, 'I heard him say,

﴿يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ بِهِ أُنْتَابُهُ فَيَدُورُ بِهَا فِي النَّارِ كَمَا

[1] Aṭ-Ṭabari 2:7.

[2] The scholars who came after the first three generations of Islām.

يَدُورُ الْجِمَارُ بِرَحَاهُ فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فَلَانُ مَا أَصَابَكَ؟ أَلَمْ نَكُنْ نَأْمُرُنَا بِالْمَعْرُوفِ وَنَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: كُنْتُ أَمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَأُكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ»

«A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, 'What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?' He will say, 'Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'»

This *Hadith* was also recorded by Al-Bukhāri and Muslim.<sup>[1]</sup>

Also, Ibrahim An-Nakha'i said, "I hesitate in advising people because of three *Ayāt*:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ﴾

﴿Enjoin you Al-Birr on the people and you forget (to practise it) yourselves﴾.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ ﴿١﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْمَلُونَ ﴿٢﴾﴾

﴿O you who believe! Why do you say that which you do not do? Most hateful it is to Allāh that you say that which you do not do﴾ (61:2-3).<sup>[2]</sup>

And Allāh informed us that the Prophet Shu'ayb said,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَّا مَا أَنْتُمْ عَنْهُ إِنَّ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent﴾ (11:88).

[1] *Fath Al-Bari* 6:381 and Muslim 4:2291, Aḥmad 5:205.

[2] *Al-Qurṭubi* 1:367.

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَلْمُزُونَ أُنثَمَ مُتْلَفُوا رَبِّهِمْ  
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾﴾

﴿45. And seek help in patience and Aṣ-Ṣalāt (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshi'in.﴾

﴿46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.﴾

### The Support that comes with Patience and Prayer

Allāh commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter. Muqātil bin Ḥayyān said that this *Āyah* means, "Utilize patience and the obligatory prayer in seeking the Hereafter. As for patience (here), they say that it means fasting."<sup>[1]</sup> There are similar texts reported from Mujāhid. Al-Qurṭubi and other scholars commented, "This is why Ramaḍān is called the month of patience,"<sup>[2]</sup> as is mentioned in the *Ḥadīth* literature. It was also said that 'patience' in the *Āyah* means, refraining from evil, and this is why 'patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer. Also, Ibn Abi Ḥātim narrated that 'Umar bin Al-Khaṭṭāb said, "There are two types of patience: good patience when the disaster strikes, and a better patience while avoiding the prohibitions of Allāh." Ibn Abi Ḥātim said that Al-Ḥasan Al-Baṣri was reported to have said similarly.<sup>[3]</sup>

Allāh then said,

﴿وَالصَّلَاةِ﴾

﴿And Aṣ-Ṣalāh (the prayer).﴾

The prayer is one of the best means of assistance for firmly adhering to Allāh's orders, just as Allāh said;

﴿أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّكَ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

[1] Ibn Abi Ḥātim 1:154.

[2] Al-Qurṭubi 1:372

[3] Ibn Abi Ḥātim 1:155.

﴿Recite (O Muḥammad ﷺ) what has been revealed to you of the Book (the Qur'ān), and perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) prevents from Al-Faḥshā' (i.e. great sins of every kind), and Al-Munkar and the remembrance of (praising) of (you by) Allāh is greater indeed﴾ (29:45).

The personal pronoun in the Āyah,

﴿وَأَنبَأَ لَكُمُهَا﴾

﴿And truly, it is extremely heavy and hard﴾

refers to prayer, as Mujāhid is reported to have said, and it was also the choice of Ibn Jarīr. It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same Āyah. Similarly, Allāh said about Qarūn (Korah),

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن مَّامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقِنَهَا إِلَّا الْكَافِرُونَ﴾

﴿But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except Aṣ-Ṣābirūn (the patient).﴾ (28:80).

Also, Allāh said,

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّذِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٤١﴾ وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٤٢﴾﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world.﴾ (41:34-35)

meaning, this advice is only implemented by those who are patient and the fortunate. In any case, Allāh's statement here means, prayer is 'heavy and burdensome',

﴿إِلَّا عَلَى الْخَاشِعِينَ﴾

﴿except for Al-Khāshī'in﴾

Ibn Abi Talḥah reported that Ibn ‘Abbās commented on this Āyah, “They (Al-Khāshi‘īn) are those who believe in what Allāh has revealed.”<sup>[1]</sup>

Allāh’s statement,

﴿الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

﴿They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.﴾

continues the subject that was started in the previous Āyah. Therefore, the prayer, or the advice to observe it is heavy,

﴿إِلَّا عَلَىٰ الْمُتَشَبِّهِينَ ۗ الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ﴾

﴿except for Al-Khāshi‘īn. (They are those) who are certain (Yazunnūna) that they are going to meet their Lord,﴾

meaning, they know that they will be gathered and face their Lord on the Day of Resurrection,

﴿وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

﴿and that unto Him they are going to return.﴾

meaning, their affairs are all subject to His will and He justly decides what He wills. Since they are certain that they will be returned to Allāh and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions. Ibn Jarīr commented on Allāh’s statement;

﴿يُظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ﴾

﴿Yazunnūna that they are going to meet their Lord﴾

Ibn Jarīr said; “The Arabs call certainty as well as doubt, *Zann*. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allāh said,

﴿وَرَبِّكَ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاعِقُوهَا﴾

﴿And the Mujrimūn (criminals, polytheists, sinners), shall see the Fire and Zannū (apprehend) that they have to fall therein﴾”(18:53).

It is recorded in the *Ṣaḥīḥ* that on the Day of Resurrection,

[1] Aḡ-Ṭabari 2:16.

Allāh will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?" He will say, "Yes." Allāh will say, "Did you have *Zann* (think) that you will meet Me?" He will say, "No." Allāh will say, "This Day, I will forget you, just as you forgot Me."<sup>[1]</sup> If Allāh wills, we will further elaborate on this subject when we explain Allāh's statement,

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

﴿They have forgotten Allāh, so He has forgotten them﴾ (9:67).

﴿يٰٓبَنِي إِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ عَلٰى الْاٰلَمِيْنَ ۝٤٧﴾

﴿47. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the 'Ālamīn (nations)﴾

### Reminding the Children of Israel that They were preferred above the Other Nations

Allāh reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations. Similarly, Allāh said,

﴿وَلَقَدْ اخْتَرْتَهُمْ عَلٰى عٰلَمٍ عَلٰى الْاٰلَمِيْنَ ۝٤٤﴾

﴿And We chose them (the Children of Israel) over the 'Ālamīn, (nations) with knowledge.﴾ (44:32) and,

﴿وَإِذْ قَالَ مُوسٰٓى لِقَوْمِهِۦ. يٰٓقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اٰيٰتًا وَّجَعَلَ لَكُمْ مُلُوْكَا وَاٰتٰتِكُمْ مَّا لَمْ يُوْتِ اَحَدًا مِّنَ الْاٰلَمِيْنَ ۝٢٠﴾

﴿And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings, honored you above the 'Ālamīn (nations).">﴾ (5:20).

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas said that

[1] Muslim 4:2279.

Abu Al-‘Āliyah said that Allāh’s statement,

﴿وَأَنزَلْنَا عَلَيْكَ الْكِتَابَ﴾

﴿and that I preferred you over the ‘Ālamīn﴾ 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.”<sup>[1]</sup> It was also reported that Mujāhid, Ar-Rabī’ bin Anas, Qatādah and Ismā‘īl bin Abi Khālid said similarly.<sup>[2]</sup>

### The Ummah of Muḥammad ﷺ is Better than the Children of Israel

This is the only way the Āyah can be understood, because this Ummah is better than theirs, as Allāh said;

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ  
وَلَوْ مَنَّ اللَّهُ عَلَىٰ أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ﴾

﴿You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allāh. And had the People of the Book (Jews and Christians) believed, it would have been better for them﴾ (3:110).

Also, the Musnad and Sunan Collections of Ḥadīth recorded that Mu‘āwiyah bin Haydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

﴿أَنْتُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ﴾

﴿You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allāh.﴾<sup>[3]</sup>

There are many Ḥadīths on this subject, and they will be mentioned when we discuss Allāh’s statement,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind﴾ (3:110).

﴿وَأَنْفَعُوا يَوْمًا لَا يَجْرَى نَسَسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ﴾

[1] Aṭ-Ṭabari 2:24.

[2] Ibn Abi Ḥātim 1:158.

[3] Aḥmad 5:3, Tuḥfat Al-Aḥwadhi 8:352, and Ibn Mājah 2:1433.

﴿يُصْرُونَ﴾

﴿48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.﴾

After Allāh 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,

﴿وَأَنْفُوا يَوْمًا﴾

﴿And fear a Day﴾ meaning, the Day of Resurrection,

﴿لَا يَجْرَى 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, Allāh said,

﴿وَلَا يُزِرُّ وَارِدٌ وَنَدَّ أُخْرَى﴾

﴿And no bearer of burdens shall bear another's burden﴾ (35:18)

﴿لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُنْبِتُهُ﴾

﴿Every man that Day will have enough to make him careless of others.﴾ (80:37) and,

﴿يَكْفِيهَا أَتَانَسَ أَنْفَعُوا رَبِّكَمْ وَأَخْسَنُوا يَوْمًا لَا يَجْرَى وَالِدٌ عَنْ وَلَدِهِ. وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا﴾

﴿O mankind! Have Taqwā 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**

Allāh said,

﴿وَلَا يُقْبَلُ مِنهَا شَفَعَةٌ﴾

﴿nor will intercession be accepted from him﴾

meaning, from the disbelievers. Similarly, Allāh said,

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

﴿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 شَافِعِينَ﴾ وَلَا صَدِيقٍ حَمِيمٍ

﴿Now we have no intercessors. Nor a close friend (to help us)﴾ (26:100-101).

Allāh's statement here (2:48)

﴿وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ﴾

﴿nor will compensation be taken from him﴾ means, that Allāh does not accept the disbelievers to ransom themselves. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كَافِرًا فَلَنْ يُمْكَلَ مِنْ أَحَدِهِمْ نِيلٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَوْا بِوَسْطِهِ﴾

﴿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)

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِثْلَ مَعَسَى لِيَفْتَدُوا بِوَسْطِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا لَقُبِلَ مِنْهُمْ وَكَمْ عَذَابٌ أَلِيمٌ﴾

﴿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)

﴿وَإِنْ تَدْرَأْ كُلَّ عَدْلٍ لَّا يُؤْخَذُ مِنْهَا﴾

﴿And even if he offers every ransom, it will not be accepted from him﴾ (6:70) and,

﴿فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَانُكُمْ النَّارُ مِنْ مَوْلَانِكُمْ﴾

﴿So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your Mawlā (friend – proper place)﴾ (57:15).

Allāh stated that if the people do not believe in His Messenger ﷺ and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom. Similarly, Allāh said,

﴿مِن قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفْعَةً﴾

﴿Before a Day comes when there will be no bargaining, nor friendship, nor intercession﴾ (2:254) and,

﴿لَا بَيْعَ فِيهِ وَلَا خِلَالَ﴾

﴿On which there will be neither mutual bargaining nor befriending﴾ (19:31). Allāh's statement next,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿nor will they be helped.﴾ means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allāh's punishment." As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves. Allāh said,

﴿وَمَنْ يُجِيرْ وَلَا يُجَارُ عَلَيْهِ﴾

﴿While He (Allāh) grants refuge (or protection), but none grants refuge from Him﴾ (23:88)

﴿فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثِقُ وِقَاةً أَحَدٌ﴾

﴿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)

﴿مَا لَكُمْ لَا تَنصَرُونَ﴾ بَلْ هُمْ الْبَرِّ مُتَسَلِّمُونَ﴾

﴿"What is the matter with you? Why do you not help one another (as you used to do in the world)?" Nay, but that Day they shall surrender﴾ (37:25-26) and,

﴿فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ صَلَّوْا عَنْهُمْ﴾

وَاذْجَبْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٦﴾ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَمَّجْنَاكُمْ مِّنْ غَرْقَانَا آلِ فِرْعَوْنَ وَأَنْشَرْنَا نَظْرُونَ ﴿٤٧﴾ وَإِذْ دَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٤٨﴾ ثُمَّ عَقَوْنَا عُنُوكُم مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٩﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٠﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّمَا فُتِنْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَانقُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَثَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥١﴾ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْشَرْنَا نَظْرُونَ ﴿٥٢﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾ وَظَلَلْنَا عَالِيَكُمْ الْعِصَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٤﴾

◀Then why did those whom they had taken for ālihah (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them▶ (46:28).

Also, Ad-Ḍaḥḥāk said that Ibn ‘Abbās said that Allāh’s statement,

﴿مَا لَكُمْ لَا تَنصُرُونَ﴾

◀“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.”<sup>[1]</sup> Ibn Jarīr said that Allāh’s statement,

﴿وَلَا هُمْ يُنصُرُونَ﴾

◀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 Allāh’s statement,

﴿وَقَفُّوا بِهِمْ نَسْأَلُونَ﴾ ﴿٥٤﴾ مَا لَكُمْ لَا تَنصُرُونَ﴾ ﴿٥٥﴾ بَلْ هُمْ أَنفُسَهُمْ يَسْتَعِينُونَ﴾ ﴿٥٦﴾

[1] Aṭ-Ṭabari 2:36

﴿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).<sup>[1]</sup>

﴿وَإِذْ نَجَّيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُم مَّوَةَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ لِّمَن رَّبُّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُم الْبَحْرَ فَأَنْجَيْنَاكُم مِّنَ الْغَلْغَلِ وَأَنْتُمْ نَظَّارُونَ ﴿٥٠﴾﴾

﴿49. And (remember) when We delivered you from Fir'awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.﴾

﴿50. And (remember) when We separated the sea for you and saved you and drowned Fir'awn's (Pharaoh) people while you were watching.﴾

### **The Children of Israel were saved from Pharaoh and His Army Who drowned**

Allāh said to the Children of Israel, "Remember My favor on you

﴿وَإِذْ نَجَّيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُم مَّوَةَ الْعَذَابِ﴾

﴿And (remember) when We delivered you from Fir'awn's (Pharaoh) people, who were afflicting you with a horrible torment,﴾

meaning, 'I - Allāh - saved you from them and delivered you from their hands in the company of Mūsā, after they subjected you to horrible torture.' This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from Bayt Al-Maqdis (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel. It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the *Ḥadīth* on this subject

[1] Aṭ-Ṭabari 2:35.

when we explain Sūrat Ṭa Ha (20), Allāh willing. After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants. In Sūrat Ibrāhīm (14) this meaning is clearly mentioned,

﴿يَسْؤِمُونَكُم بِسُوءِ الْعَذَابِ وَيُدْحِثُونَ أِبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ﴾

﴿Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live.﴾ (14:6).

We will explain this Āyah in the beginning of Sūrat Al-Qaṣaṣ (28), Allāh willing, and our reliance and trust are with Him.

The meaning of,

﴿يَسْؤِمُونَكُم﴾

﴿who were afflicting you﴾ is, "They humiliated you," as Abu 'Ubaydah stated. It was also said that it means, "They used to exaggerate in tormenting you" according to Al-Qurṭubi. As for Allāh saying,

﴿يُدْحِثُونَ أِبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ﴾

﴿killing your sons and sparing your women﴾ that explains His statement,

﴿يَسْؤِمُونَكُم بِسُوءِ الْعَذَابِ﴾

﴿who were afflicting you with horrible torment﴾ then it explains the meaning of the favor He gave them, as mentioned in His statement,

﴿اذْكُرُوا فِئْتَىٰ آلِي أَنثَىٰ عَلَيْهِمْ﴾

﴿Remember My favor which I bestowed upon you﴾. As for what Allāh said in Sūrat Ibrāhīm,

﴿وَذَكَرَهُمْ بِآيَاتِنَا اللَّهُ﴾

﴿And remind them of the annals of Allāh﴾ (14:5) meaning, the favors and blessing He granted them, He then said,

﴿يَسْؤِمُونَكُم بِسُوءِ الْعَذَابِ وَيُدْحِثُونَ أِبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ﴾

﴿Who were afflicting you with horrible torment, and were

*slaughtering your sons and letting your women live.* ﴿ (14:6)

So Allāh mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that 'Pharaoh' (Fir'awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the 'Amālīq (Canaanites) or otherwise, just as Caesar (Qayṣar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisrā) is the title of the kings who ruled Persia, while Tubb'a is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najāshi).

Allāh said,

﴿رَفِيَ ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴿And therein was a mighty trial from your Lord.﴾

Ibn Jarīr commented that this part of the *Āyah* means, "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord."<sup>[1]</sup> We should mention that in the blessing there a is test, the same as with hardship, for Allāh said,

﴿وَبَلَوْنَكُمْ بِالضَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿And We shall make a trial of you with evil and with good﴾  
(21:35) and,

﴿وَبَلَوْنَهُمْ بِالْخَيْرِ وَالضَّرِّ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allāh.)﴾ (7:168).

Allāh's statement next,

﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَمْرَيْنَاكُمُ وَاعْتَرَفْنَا بِآلِ فِرْعَوْنَ وَأَنَّهُمْ شِطْرُونا﴾

﴿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 Mūsa; Fir'awn went out in your pursuit and We parted

[1] Aṭ-Ṭabari 2:48.

the sea for you.' Allāh mentioned this story in detail, as we will come to know, Allāh willing. One of the shortest references to this story is Allāh's statement,

﴿وَأَنْجَيْنَاكُمْ﴾

﴿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 'Āshūrā'

It was reported that the day the Children of Israel were saved from Fir'awn was called the day of 'Ashūrā'. Imām Aḥmad reported that Ibn 'Abbās said that the Messenger of Allāh came to Al-Madīnah and found that the Jews were fasting the day of 'Ashūrā'. He asked them, "What is this day that you fast?" They said, "This is a good day during which Allāh saved the Children of Israel from their enemy, and Mūsā used to fast this day." The Messenger of Allāh ﷺ said,

«أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»

«I have more right to Mūsā than you have.»

So the Messenger of Allāh ﷺ fasted that day and ordered that it be fasted. This Ḥadīth was collected by Al-Bukhāri, Muslim, An-Nasā'ī and Ibn Mājah.<sup>[1]</sup>

﴿وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً نَّمْ أَخَذْتُمُ الْعِجْلَ مِنْ بَدُونِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَدْرِ ذَلِكَ لَمَلَكْتُمْ فَتَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْقُرْآنَ لَمَلَكْتُمْ فَتَتَذَكَّرُونَ ﴿٥٣﴾﴾

﴿51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zālimūn (polytheists and wrongdoers).﴾

﴿52. Then after that We forgave you so that you might be grateful.﴾

﴿53. And (remember) when We gave Mūsā the Scripture (the Tawrah)) and the criterion (of right and wrong) so that you

<sup>[1]</sup> Aḥmad 1:291, Faṭḥ Al-Bāri 4:287, Muslim 2:796, An-Nasā'ī in Al-Kubrā 2:157, and Ibn Mājah 1:553.

may be guided aright.﴾

### The Children of Israel worshipped the Calf

Allāh then said, "Remember My favor on you when I forgave you for worshipping the calf." This happened after Mūsā went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in *Sūrat Al-A'rāf*, when Allāh said,

﴿وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَا فِيهَا بِعَشْرِ﴾

﴿And We appointed for Mūsā 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. Allāh's statement,

﴿وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ﴾

﴿And (remember) when We gave Mūsā the Scripture﴾ means, the *Tawrah*,

﴿وَالْفُرْقَانَ﴾

﴿And the criterion﴾ that is that which differentiates between truth and falsehood, guidance and deviation.

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿So that you may be guided aright﴾, after escaping the sea, as another *Āyah* in *Sūrat Al-A'rāf* clearly stated,

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَاحِبِ الرَّسْلِ وَمُعَدَىٰ  
وَرَحْمَةً لِّعَالَمِهِمْ يَتَذَكَّرُونَ﴾

﴿And indeed We gave Mūsā – 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).

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أَوَلَمْ يَأْتِكُمْ آيَاتُنَا فَأَنْتُمْ أَنْكُرْتُمُهَا فَوَيْلٌ لِّمَنِ الْبَاقِيَاتُ  
فَأَقْبَلُوا أَنْفُسَهُمْ ذَلِكُمْ سَخِرَ لَكُمْ مِنْكُمْ يَا قَوْمِ إِنَّكُمْ إِذْ هُوَ الْوَأْتَابَ الرَّحِيمِ﴾

﴿54. And (remember) when Mūsā said to his people: "O my

people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful. ﴿

### The Children of Israel kill each other in Repentance

This was the repentance required from the Children of Israel for worshipping the calf. Commenting on Allāh's statement;

﴿وإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ. يَتَقَوُّرُ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلِ﴾

﴿And (remember) when Mūsā said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...﴾, Al-Ḥasan Al-Baṣri said, "When their hearts thought of worshipping the calf,

﴿وَلَمَّا سَظَظَ فِتْ آيِدِيهِمْ وَرَأَوْآ أَنَّهُمْ قَدَ صَلُّوآ قَالُوآ لَبِنَ لَمَ رَحْمَتَا رَبِّنَا وَيَغْفِرْ لَنَا﴾

﴿And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord does not have mercy upon us and forgive us"﴾ (7:149).

This is when Mūsā said to them,

﴿يَتَقَوُّرُ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلِ﴾

﴿O my people! Verily, you have wronged yourselves by worshipping the calf...﴾.<sup>[1]</sup> Abu 'Al-'Āliyah, Sa'īd bin Jubayr and Ar-Rabī' bin Anas commented on,

﴿فَتَوُّرًا إِلَىٰ بَارِيكُمْ﴾

﴿So turn in repentance to your Bārī'﴾ that it means, "To your Creator."<sup>[2]</sup> Allāh's statement,

﴿إِلَىٰ بَارِيكُمْ﴾

﴿to your Bārī' (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-Nasā'ī, Ibn Jarīr and Ibn Abi Ḥātim recorded Ibn 'Abbās

[1] Ibn Abi Ḥātim 1:167.

[2] Ibn Abi Ḥātim 1:167,168.

saying, "Allāh told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They should not care whom they kill. Those were guilty whom Mūsā and Hārūn were not aware of their guilt, they admitted their sin and did as they were ordered. So Allāh forgave both the killer and the one killed."<sup>[1]</sup> This is part of the *Ḥadīth* about the trials that we will mention in *Sūrat Ṭa Ha*, (20) Allāh willing.

Ibn Jarīr narrated that Ibn 'Abbās said, "Mūsā said to his people,

﴿قَتُّوْا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ  
الرَّحِيْمُ﴾

﴿"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾

Allāh ordered Mūsā to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven."<sup>[2]</sup>

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْنَاكُم مِّنْ الصُّوْمَةِ وَأَنْتُمْ تَنْظُرُونَ ۖ  
ثُمَّ بَعَثْنَاكُم مِّثْرًا بِعَذَابٍ مُّتَوَكِّفٍ لِّمَلَكِكُمْ فَنَشْكُرُونَ ۖ﴾

﴿55. And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were seized with a bolt of lightning while you were looking﴾.

﴿56. Then We raised you up after your death, so that you might be grateful.﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:404, Aṭ-Ṭabari 18:306, and Ibn Abi Ḥātim 1:168.

[2] Aṭ-Ṭabari 2:73.

### The Best among the Children of Israel ask to see Allāh; their subsequent Death and Resurrection

Allāh said, 'Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.' This was said by Ibn Jurayj. Ibn 'Abbās said that the *Āyah*

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ بِكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً﴾

﴿And (remember) when you said: "O Mūsā ! We shall never believe in you until we see Allāh plainly."﴾ means, "Publicly",<sup>[1]</sup> "So that we gaze at Allāh."<sup>[2]</sup> Also, 'Urwah bin Ruwaym said that Allāh's statement,

﴿وَأَنْتُمْ تَنْظُرُونَ﴾

﴿While you were looking﴾ means, "Some of them were struck with lightning while others were watching."<sup>[3]</sup> Allāh resurrected those, and struck the others with lightning. As-Suddi commented on,

﴿فَأَخَذْتُمُ الْعَصْفَةَ﴾

﴿But you were seized with a bolt of lightning﴾ saying; "They died, and Mūsā stood up crying and supplicating to Allāh, 'O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

﴿لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَرَائِي أَنِيعًا يَا فَكَّرَ السُّفَهَاءَ يَا﴾

﴿If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us?﴾' Allāh revealed to Mūsā that these seventy men were among those who worshipped the calf. Afterwards, Allāh brought them back to life one man at a time, while the rest of them were watching how Allāh was bringing them back to life. That is why Allāh's said,

﴿فَمَ مَّا بَعَثْنَاهُمْ مِنْ بَيْنِ أَمْوَاتِكُمْ لَعَلَّكُمْ تَتَكْفَرُونَ﴾

﴿Then We raised you up after your death, so that you might be

[1] At-Ṭabari 2:81.

[2] Ibn Abi Ḥātim 1:170.

[3] Ibn Abi Ḥātim 1:172.

grateful.﴾<sup>[1]</sup>

Ar-Rabī' bin Anas said, "Death was their punishment, and they were resurrected after they died so they could finish out their lives." Qatādah said similarly.<sup>[2]</sup>

'Abdur-Raḥmān bin Zayd bin Aslam commented on this *Āyah*, "Mūsā 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 Allāh forgave them. He said to them, 'These Tablets have Allāh'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 Allāh, we will not believe until we see Allāh in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Mūsā?'" Then he ('Abdur-Raḥmān bin Zayd) recited Allāh's statement,

﴿لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً﴾

﴿We shall never believe in you until we see Allāh plainly﴾ and said, "So Allāh's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allāh brought them back to life after He killed them." Then he ('Abdur-Raḥmān) recited Allāh's statement,

﴿ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَمَّا كُنْتُمْ تَكْفُرُونَ﴾

﴿Then We raised you up after your death, so that you might be grateful﴾, and said, "Mūsā said to them, 'Take the Book of Allāh.' 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 Allāh.' They said, 'No.' So Allāh sent some angels who made the mountain topple over them."<sup>[3]</sup>

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life. However, Al-Māwardy said that there are two opinions about this matter. The first opinion is that since the Children of

[1] Ibn Abi Ḥātim 1 :173.

[2] Ibn Abi Ḥātim 1 :173.

[3] Aṭ-Ṭabari 2 :88.

Israel witnessed these miracles, they were compelled to believe, so they did not have to fulfill the commandments. The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities. Al-Qurṭubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allāh knows best.

﴿وَوَهَبْنَا لَكُمْ السَّمَاءَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالقُرْآنَ كَلِمَاتٍ مِّنْ طِينٍ مَّا رَزَقْنَكُمْ وَمَا

ظَلَمْتُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿57. And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.﴾

### The Shade, the Manna and the Quail

After Allāh mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

﴿وَوَهَبْنَا لَكُمْ السَّمَاءَ﴾

﴿And We shaded you with clouds﴾. This *Āyah* mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun's heat during their years of wandering. In the *Hadīth* about the trials, An-Nasā'i recorded Ibn 'Abbās saying, "Allāh shaded the Children of Israel with clouds during the years of wandering."<sup>[1]</sup> Ibn Abi Hātim said, "Narrations similar to that of Ibn 'Abbās were reported from Ibn 'Umar, Ar-Rabi' bin Anas, Abu Mijlaz, Aḍ-Ḍaḥḥāk, and As-Suddi."<sup>[2]</sup> Al-Ḥasan and Qatādah said that,

﴿وَوَهَبْنَا لَكُمْ السَّمَاءَ﴾

﴿And We shaded you with clouds﴾ "This happened when they were in the desert and the clouds shielded them from the

[1] An-Nasā'i in *Al-Kubrā* 6:405.

[2] Ibn Abi Hātim 1:174.

sun.”<sup>[1]</sup> Ibn Jarir said that several scholars said that the type of cloud the *Āyah* mentioned, “was cooler and better than the type we know.”<sup>[2]</sup>

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

﴿وَأَنزَلْنَا عَلَيْكُم الْمَنَّاءَ﴾

﴿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, Qatādah 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.”<sup>[3]</sup> 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-Bukhāri narrated, that Sa‘īd bin Zayd said that the Messenger of Allāh ﷺ said,

«الْكَمَأُ مِنَ الْمَنَّ وَمَاؤَهَا شِفَاءٌ لِلْعَيْنِ»

«Kam’ah (truffles) is a type of manna, and its liquid is a remedy for the eyes.»<sup>[4]</sup>

This *Ḥadīth* was also collected by Imām Aḥmad.<sup>[5]</sup> The group of *Ḥadīth* compilers, with the exception of Abu Dāwud, also collected it, and At-Tirmidhi graded it *Ḥasan Ṣaḥīḥ*.<sup>[6]</sup> At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of

[1] Ibn Abi Ḥātim 1:174.

[2] Aṭ-Ṭabari 2:91.

[3] Ibn Abi Ḥātim 1:176.

[4] *Fath Al-Bāri* 8:14.

[5] Aḥmad 1:187.

[6] *Fath Al-Bāri* 8:14, Muslim 3:1619, *Tuḥfat Al-Aḥwadhī* 6:235, An-Nasā‘ī in *Al-Kubrā* 4:370, and Ibn Mājah 2:1143.

Allāh ﷻ said,

«الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السَّمِّ وَالْكَحْمَاءُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»

«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.»<sup>[1]</sup> At-Tirmidhi is the only one of them who recorded this *Ḥadīth*.<sup>[1]</sup>

As for the quail (*Salwā*) in question, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "The (*Salwā*) is a bird that looks like the quail."<sup>[2]</sup> This is the same opinion reported from Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, Al-Ḥasan, 'Ikrimah and Ar-Rabī' bin Anas, may Allāh have mercy upon them.<sup>[3]</sup> Also, 'Ikrimah said that the *Salwā* is a bird in Paradise about the size of a sparrow.<sup>[4]</sup> Qatādah said "The *Salwā* is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the Sabbath, during which one was not allowed to depart his home to seek anything."<sup>[5]</sup>

Allāh said,

﴿كُلُوا مِنْ مَّا رَزَقْنَاكُمْ﴾

﴿Eat of the good lawful things We have provided for you,﴾ (7:160) this form of command is a simple order of allowance, guiding to what is good. Allāh said,

﴿وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿And they did not wrong Us but they wronged themselves﴾ means, 'We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).' This *Āyah* is similar to Allāh's statement,

﴿كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ﴾

[1] *Tuhfat Al-Aḥwadhī* 6:233 & 235.

[2] *Aṭ-Ṭabari* 2:96.

[3] *Ibn Abi Ḥātim* 1:178.

[4] *Ibn Abi Ḥātim* 1:179.

[5] *Ibid*.

﴿Eat of the provision of your Lord, and be grateful to Him﴾  
(34:15).

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though they saw the clear signs, tremendous miracles and extraordinary events.

### **The Virtue of Muḥammad's Companions over the Companions of all Other Prophets**

Here it is important to point out the virtue of Muḥammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allāh be pleased with them. Although the Companions accompanied the Prophet ﷺ in his travels and battles, such as during the battle of Tabūk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet ﷺ by Allāh's leave. And when the Companions became hungry, they merely asked the Prophet ﷺ - to invoke Allāh - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet ﷺ, and he asked Allāh to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet ﷺ asked Allāh to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allāh's decision and follow the Messenger of Allāh ﷺ.

﴿رَادَ قُنَا أَنْزَلُوا مَدِينَةَ الْقَرِيَّةِ فَكُلُوا مِنْهَا مِمَّا شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا  
حِطَّةً نَنْزِرُ لَكُمْ غَلَّتِكُمْ وَسَيَرْزِقُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي  
قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾﴾

﴿58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."﴾

﴿59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْبَقَرَةِ

وَأَذَقْنَا أذْقُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ مِنْ حَيْثُ شِئْتُمْ وَرَعَدْنَا  
 وَأَذَقْنَا أذْقُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَعْفِرْ لَكُمْ خَطِيئَتِكُمْ  
 وَسَتَزِيدُ الْمُحْسِنِينَ ﴿٩٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا  
 غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنْ  
 السَّمَاءِ يَمَسُّوْنَ أَيْمَانَهُمْ فَمَا يَفْسُقُونَ ﴿٩٩﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ  
 لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ  
 اثْنَا عَشَرَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِيقَهُمْ كُفُّوا  
 وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٠٠﴾  
 وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامِهِ وَجِدْ فَادْعَ لَنَا رَبَّكَ  
 يُخْرِجْ لَنَا مِمَّا تُثَمِّتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِشَاطِهَا وَفَوْهِيهَا  
 وَعَدَسِيهَا وَبَصَلِيهَا قَالَ أَسْتَبْدِلُوكَ الَّذِي هُوَ أَدْنَىٰ  
 بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِضْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ  
 وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَانَةُ وَبَاءَ وَبِغَضَبٍ مِنَ  
 اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
 النَّبِيَِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١٠١﴾

their rebellion.﴾

### The Jews were Rebellious instead of Appreciative when They gained Victory

Allāh admonished the Jews for avoiding *Jihād* and not entering the holy land as they had been ordered to do when they came from Egypt with Mūsā. They were also commanded to fight the disbelieving 'Amāliq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted. Allāh punished them by

causing them to become lost, and to continue wandering, as Allāh has stated in *Sūrat Al-Mā'idah* (5). The correct opinion about the meaning of, 'the holy land' mentioned here is that it was Bayt Al-Maqdis (Jerusalem), as As-Suddi, Ar-Rabi' bin Anas,<sup>[1]</sup> Qatādah and Abu Muslim Al-Aṣfahāni, as well as others have stated. Mūsā said,

﴿يَقُولُوا أَدْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا﴾

﴿O people! Enter the holy land which Allāh has assigned to you and turn not back (in flight).﴾ (5:21)<sup>[2]</sup>

However, some scholars said that the holy land is Jericho,

[1] Ibn Abi Ḥatim 1:181.

[2] Ar-Rāzi 3:82.

(Arihā') and this opinion was mentioned from Ibn 'Abbās and 'Abdur-Raḥmān bin Zayd.

After the years of wandering ended forty years later, in the company of Yūwsha' (Joshua) bin Nūn, Allāh 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,

﴿سُجَّدًا﴾

﴿prostrating﴾ in appreciation to Allāh for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering. Al-'Awfi said that Ibn 'Abbās said that,

﴿وَادْخُلُوا أَبْنَابَ سُجَّدًا﴾

﴿and enter the gate Sujjadān﴾ means, "While bowing".<sup>[1]</sup> Ibn Jarir reported Ibn 'Abbās saying,

﴿وَادْخُلُوا أَبْنَابَ سُجَّدًا﴾

﴿and enter the gate in prostration﴾ means, "Through a small door while bowing." Al-Hākim narrated it, and Ibn Abi Ḥātim added, "And they went through the door backwards!" Al-Ḥasan Al-Baṣri said that they were ordered to prostrate on their faces when they entered the city, but Ar-Rāzi discounted this explanation. It was also said that the *Sujūd* mentioned here means, 'submissiveness', for actually entering while prostrating is not possible.

Khaṣif said that 'Ikrimah said that Ibn 'Abbās said, "The door mentioned here was facing the *Qiblah*." Ibn 'Abbās, Mujāhid, As-Suddi, Qatādah and Aḍ-Ḍaḥḥāk said that the door is the door of *Ḥiṭṭah* in Ilyā', which is Jerusalem. Ar-Rāzi also reported that some of them said that it was a door in the direction of the *Qiblah*". Khaṣif said that 'Ikrimah said that Ibn 'Abbās said that the Children of Israel entered the door sideways. As-Suddi said that Abu Sa'īd Al-Azdy said that Abu Al-Kanūd said that 'Abdullāh bin Mas'ūd said that they were

[1] Aṭ-Ṭabari 2:113.

commanded to,

﴿وَادْخُلُوا أَبْوَابَ دِينِكُمْ﴾

﴿enter the gate in prostration (or bowing with humility)﴾ but instead, they entered while their heads were raised in defiance.<sup>[1]</sup>

Allāh said next,

﴿وَقُولُوا حِطَّةً﴾

﴿and say: 'Hittah'﴾. Ibn 'Abbās commented, "Seek Allāh's forgiveness."<sup>[2]</sup> Al-Ḥasan and Qatādah said that it means, "Say, 'Relieve us from our errors.'<sup>[3]</sup>

﴿نَنْفِرْ لَكَ خَطِيئَتِكُمْ وَنَسْتَزِيدُ الْمُحْسِنِينَ﴾

﴿and We shall forgive you your sins and shall increase (reward) for the good-doers﴾ Here is the reward for fulfilling Allāh's commandment. This Āyah means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds." In summary, upon achieving victory, the Children of Israel were commanded to submit to Allāh in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allāh for the blessings He gave them, hastening to do the deeds that Allāh loves, as He said,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۗ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَمِعْ لَهُ إِنَّهُ كَانَ تَوَّابًا﴾

﴿When there comes the help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance.﴾ (110).

Allāh said,

﴿بَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ﴾

﴿But those who did wrong changed the word from that which had been told to them for another﴾.

[1] Ibn Abi Ḥātim 1 :183.

[2] Ibid.

[3] Ibn Abi Ḥātim 1 :185.

Al-Bukhāri recorded Abu Hurayrah saying that the Prophet ﷺ said,

«قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حِطَّةً، فَدَخَلُوا يَرْحَفُونَ عَلَى  
أَسْتَاهِهِمْ فَبَدَّلُوا وَقَالُوا، حَبَّةٌ فِي شَعْرَةٍ»

«The Children of Israel were commanded to enter the door while bowing and to say 'Ḥiṭṭah'. Yet, they entered the door on their behinds, distorting the words. They said; 'Ḥabbah (seed), in Sha'rah (a hair).»<sup>[1]</sup>

An-Nasā'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet ﷺ, explaining Allāh's statement,

﴿حِطَّةٌ﴾

﴿'Ḥiṭṭah'﴾, saying, "So they deviated and said 'Ḥabbah.'"<sup>[2]</sup> Similar was recorded by 'Abdur-Razzāq, and his route was also collected by Al-Bukhāri. Muslim and At-Tirmidhi narrated similar versions of this Ḥadīth, At-Tirmidhi said, "Ḥasan Ṣaḥīh."<sup>[3]</sup>

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allāh's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, 'Ḥiṭṭah' meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "Ḥiṭṭah (grain seed) in Sha'rah (barley)." This demonstrates the worst type of rebellion and disobedience, and it is why Allāh released His anger and punishment upon them, all because of their sinning and defying His commands. Allāh said,

﴿فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ﴾

﴿So We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.﴾

[1] Fath Al-Bāri 8 : 14.

[2] An-Nasā'i in Al-Kubrā 6 : 286.

[3] Tuḥfat Al-Aḥwadhi 8 : 291.

Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said, “Every word in Allāh’s Book that says *Rijz* means, ‘a punishment.’”<sup>[1]</sup> Mujāhid, Abu Mālik, As-Suddi, Al-Ḥasan and Qatādah were reported to have said that *Rijz* means ‘Torment.’<sup>[2]</sup> Ibn Abi Ḥātim narrated that Sa’d bin Mālik, Usāmah bin Zayd and Khuzaymah bin Thābit said that the Messenger of Allāh ﷺ said,

«الطَّاعُونَ رِجْزٌ. عَذَابٌ عُذِّبَ بِهِ مَنْ كَانَ قَبْلَكُمْ»

«The plague is a *Rijz*, a punishment with which Allāh punished those before you.»<sup>[3]</sup>

This is also how An-Nasā’i recorded this *Ḥadīth*.<sup>[4]</sup> In addition, the basis of this *Ḥadīth* was collected in the Two *Ṣaḥīḥs*,

«إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا»

«If you hear of the plague in a land, then do not enter it.»<sup>[5]</sup>

Ibn Jarīr recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْوَجَعَ وَالسَّمَّ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ»

«This calamity and sickness (i.e. the plague) is a *Rijz*, a punishment with which some nations who were before you were punished.»<sup>[6]</sup>

The basis of this *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.<sup>[7]</sup>

﴿وَإِذْ أَسْنَقْنَا مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ نَضِيًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ نَشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ  
مُنْسِفِينَ﴾

﴿60. And (remember) when Mūsā asked for water for his people, We said: “Strike the stone with your stick.” Then

[1] Aṭ-Ṭabari 2:118.

[2] Ibn Abi Ḥātim 1:187.

[3] Ibn Abi Ḥātim 1:186.

[4] An-Nasā’i in *Al-Kubrā* 4:362.

[5] *Faḥḥ Al-Bāri* 10:189, and Muslim 4:1739.

[6] Aṭ-Ṭabari 2:116.

[7] *Faḥḥ Al-Bāri* 6:512, Muslim 4:1737.

*gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."*﴾

### **Twelve Springs gush forth**

Allāh said, "Remember My favor on you when I answered the supplication of your Prophet, Mūsā, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone. Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

﴿وَلَا تُعْزُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

﴿*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 'Abbās said that the Children of Israel, "Had a square stone that Mūsā 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."<sup>[1]</sup> This narration is part of the long *Ḥadīth* that An-Nasā'i, Ibn Jarīr and Ibn Abi Ḥātim recorded about the trials.

This story is similar to the story in *Sūrat Al-'Arāf* (Chapter 7) although the latter was revealed in Makkah. In *Sūrat Al-'Arāf*, Allāh used the third person when He mentioned the Children of Israel to the Prophet ﷺ and narrated what He favored them with. In this *Sūrat Al-Baqarah*, which was revealed in Al-Madīnah, Allāh directed His Speech at the Children of Israel. Further, Allāh said in *Sūrat Al-'Arāf*,

﴿وَأَبْجَسَتْ مِنْهُ ثَمَنًا عَشْرَةَ عَيْنًا﴾

[1] At-Ṭabari 2:120.

﴿And there gushed forth out of it twelve springs﴾ (7:160), describing what first occurred when the water begins to gush out. In the Āyah in Sūrat Al-Baqarah, Allāh described what happened later on, meaning when the water burst out in full force. Allāh knows best.

﴿رَاذَ قُلْتُمْ يَنْمُونُ أَنْ نَضِيرَ عَلَى طَعَامٍ وَجِدَ قَادِحُ لَنَا رَبِّكَ يُخْرِجُ لَنَا مِنْ تَحْتِ الْأَرْضِ مِنْ بَقِيلًا وَقَشَائِبًا وَفُومًا وَعَدِيًّا وَبَصِيلًا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَمْطَلُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ﴾

﴿61. And (remember) when you said, "O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fūm, its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!"﴾

### **The Children of Israel preferred Foods inferior to Manna and Quails**

Allāh said, "And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Mūsā to exchange this type of food for an inferior type that consists of vegetation, and so forth." Al-Ḥasan Al-Baṣri said about the Children of Israel, "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs." They said,

﴿يَنْمُونُ أَنْ نَضِيرَ عَلَى طَعَامٍ وَجِدَ قَادِحُ لَنَا رَبِّكَ يُخْرِجُ لَنَا مِنْ تَحْتِ الْأَرْضِ مِنْ بَقِيلًا وَقَشَائِبًا وَفُومًا وَعَدِيًّا وَبَصِيلًا﴾

﴿O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fūm, its lentils and its onions﴾. They said,

﴿عَلَى طَعَامٍ وَجِدَ﴾

﴿One kind of food﴾ meaning, the manna and quails, because they ate the same food day after day. The Āyah mentioned

lentils, onions and herbs, which are all known types of foods. As for the *Fūm*, Ibn Mas'ūd read it, *Thūm* (garlic). Also, Ibn Abi Ḥātim narrated that Al-Ḥasan said about the *Āyah*,

﴿رَوْهَا﴾

﴿Its *Fūm*﴾, "Ibn 'Abbās said that *Fūm* means, garlic."<sup>[1]</sup>

He also said that the expression, '*Fumū-lannā*' means, 'bake for us', according to the languages of old. Ibn Jarīr commented, "If this is true, then '*Fūm*' is one of the words whose pronunciation were altered, the letter '*fa*' was replaced by the letter '*tha*', since they are similar in sound."<sup>[2]</sup> And Allāh knows best. Others said that *Fūm* is wheat, the kind used for bread. Al-Bukhārī said, "Some of them said that *Fūm* includes all grains or seeds that are eaten."

Allāh's statement,

﴿قَالَ اَتَسْتَبِيرُ الَّذِي هُوَ اَدْنَىٰ بِالَّذِي 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. Allāh's statement,

﴿اَمْطِرُوا بِمِصْرًا﴾

﴿Go you down to any *Miṣr*﴾ means, 'any city', as Ibn 'Abbās said.<sup>[3]</sup> Ibn Jarīr also reported that Abu Al-Āliyah and Ar-Rabī' bin Anas said that the *Āyah* refers to *Miṣr*, the Egypt of Fir'awn.<sup>[4]</sup> The truth is that the *Āyah* means any city, as Ibn 'Abbās and other scholars stated. Therefore, the meaning of Mūsā's statement to the Children of Israel becomes, "What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allāh to provide us with it, especially when it is an inferior type of food." This is why Mūsā said to them,

﴿اَتَسْتَبِيرُ الَّذِي هُوَ اَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اَمْطِرُوا بِمِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ﴾

[1] Ibn Abi Ḥātim 1:193.

[2] Aṭ-Ṭabari 2:130.

[3] Ibn Abi Ḥātim 1:194

[4] Aṭ-Ṭabari 2:134.

﴿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. Allāh knows best.

﴿وَمُرِيتْ عَلَيْهِمُ الذَّلِيلَةَ وَالسَّكِنَةَ وَرَبَادُوهُمْ يَنْصَبُونَ مِنْ أَمْرِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِنَا  
أَنَّهُمْ رَفَعُوا الَّذِينَ يَتَّبِعُونَ آيَاتِنَا بِمَا كَانُوا يَكْفُرُونَ﴾

﴿61. And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh. That was because they used to disbelieve in the *Ayāt* (proofs, evidence) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins.)﴾ (2:61)

### Covering the Jews in Humiliation and Misery

Allāh said,

﴿وَمُرِيتْ عَلَيْهِمُ الذَّلِيلَةَ وَالسَّكِنَةَ﴾

﴿And they were covered with humiliation and misery﴾. This *Āyah* 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-Ḥasan commented, "Allāh humiliated them, and they shall have no protector. Allāh put them under the feet of the Muslims, who appeared at a time when the Majūs (Zoroastrians) were taking the *Jizyah* (tax) from the Jews."<sup>[1]</sup> Also, Abu Al-‘Āliyah, Ar-Rabī‘ bin Anas and As-Suddi said that ‘misery’ used in the *Āyah* means, ‘poverty.’<sup>[2]</sup> ‘Atīyah Al-‘Awfi said that ‘misery’ means, ‘paying the tith (tax).’<sup>[3]</sup> In addition, Aḍ-Ḍaḥḥāk commented on Allāh’s statement,

[1] Ibn Abi Ḥātim 1 :195, 196.

[2] Ibn Abi Ḥātim 1 :196.

[3] Ibn Abi Ḥātim 1 :196.

﴿وَيَأْتُوا بِغَضَبٍ مِنْ اللَّهِ﴾

﴿and they drew on themselves the wrath of Allāh﴾, “They deserved Allāh’s anger.”<sup>[1]</sup> Also, Ibn Jarir said that,

﴿وَيَأْتُوا بِغَضَبٍ مِنْ اللَّهِ﴾

﴿and they drew on themselves the wrath of Allāh﴾ means, “They went back with the wrath. Similarly, Allāh said,

﴿إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ﴾

﴿Verily, I intend to let you draw my sin on yourself as well as yours﴾ (Al-Mā'idah 5:29) meaning, 'You will end up carrying my, and your, mistakes instead of me'. Thus, the meaning of the *Āyah* becomes, 'They went back carrying Allāh’s anger; Allāh’s wrath descended on them; they deserved Allāh’s anger.’<sup>[2]</sup>

Allāh’s statement,

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الَّذِينَ يَبْعَثُ اللَّهُ بِالْحَقِّ﴾

﴿That was because they used to disbelieve in the *Ayāt* (proofs, evidences, etc.) of Allāh and killed the Prophets wrongfully.﴾ means, “This is what We rewarded the Children of Israel with: humiliation and misery.” Allāh’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 Allāh’s *Ayāt* and belittling the carriers of Allāh’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 Allāh’s *Ayāt* and murdering the Prophets of Allāh.

### Meaning of *Kibr*

Similarly, in a *Hadīth* recorded in the Two *Ṣaḥīḥs* the Messenger of Allāh ﷺ said,

﴿الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ﴾

‘*Kibr*, is refusing the truth and degrading (belittling) people.’<sup>[3]</sup>

[1] Aṭ-Ṭabari 2 :138

[2] Ibid.

[3] Muslim 1 :93.

Imām Aḥmad recorded, ‘Abdullāh bin Mas‘ūd saying that the Messenger of Allāh ﷺ said,

«أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَهُ نَبِيٌّ أَوْ قَتَلَ نَبِيًّا: وَإِمَامٌ ضَلَّاهُ وَمُتَمَلِّ مِنْ الْمُتَمَلِّينَ»

«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).»<sup>[1]</sup>  
Allāh's statement,

﴿ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَسْتَدْرِبُونَ﴾

﴿That was because they disobeyed and used to transgress the bounds﴾ mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allāh knows best.

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّادِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿62. Verily, those who believe and those who are Jews and Christians, and Sabians (Ṣābi'īn), whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.﴾

### **Faith and doing Righteous Deeds equals Salvation in all Times**

After Allāh described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

<sup>[1]</sup> Aḥmad 1:407.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١٠

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغِينَ  
 مِنَ آيَاتِ اللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ  
 عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٠﴾ وَإِذْ  
 أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ  
 بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ  
 بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ  
 الْخَاسِرِينَ ﴿١٢﴾ وَلَقَدْ عَلِمْتُمُ الَّذِينَ آمَنُوا وَمِنكُمْ فِي السَّبْتِ  
 فَقُلْنَا لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقْبِلُوا لِقَابِي رَبِّي أَسْمَأُ  
 بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣﴾ وَإِذْ قَالَ  
 مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقْرَةً قَالُوا أَنَّى نَذْبُحُ  
 هَذِهِ قَالِ اعْبُدُوا اللَّهَ أَعْبُدُوا بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٤﴾ قَالُوا  
 ادْعُ لِنَارِكَ لِيَبَيِّنَ لَنَا مَا هِيَ قَالِ إِنَّهَا يَقُولُ إِنَّهَا بَقْرَةٌ لَّا فَارِضٌ  
 وَلَا يَكْرُهُوا إِيَّاهُ بَيْنَ يَدَيْكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿١٥﴾ قَالُوا  
 ادْعُ لِنَارِكَ لِنَبَيِّنَ لَنَا مَا لَوْ أَنَّهُ قَالَ إِنَّهُ يَقُولُ  
 إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْبَعُوا نَفْسَهَا لَنُنزِلَ عَلَيْكُمْ ذُرِّيَّتًا حَرَامًا

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 'Abbās, about,

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغِينَ مِنَ آيَاتِ اللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day﴾<sup>[2]</sup>

Similarly, Allāh said,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿No doubt! Verily, the Awliyā' of Allāh<sup>[1]</sup>, no fear shall come upon them nor shall they grieve﴾ (10:62).

The angels will proclaim to the dying believers, as mentioned,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

﴿Verily, those who say: "Our Lord is Allāh (alone)," and then they stand firm, on them the

[1] The obedient believers.

[2] Ibn Abi Hātim 1 :198.

that Allāh revealed the following *Āyah* afterwards,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

﴿And whoever seeks religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers﴾ (3:85).

This statement by Ibn ‘Abbās indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

### Why the Jews were called ‘Yahūd’

The Jews are the followers of Prophet Mūsā, who used to refer to the Tawrah for judgment. *Yahūd* is a word that means, ‘repenting’, just as Mūsā said,

﴿إِنَّا هُنَا إِنَّا﴾

﴿Certainly we have Hudna to You﴾ meaning, we repent to You. This indicates that they were first called *Yahūd*, because they repented and, because they were kind to each other. It was also said that they were called *Yahūd* in reference to *Yahūdā* (Judah) the eldest son of Prophet Ya‘qūb. Abu ‘Amr bin Al-‘Alā’ said that they were called *Yahūd*, because they swayed when they read the Tawrah.

### Why the Christians were called ‘Naṣārā’

When ‘Īsā was sent, the Children of Israel were required to follow and obey him. The followers of ‘Īsā and his companions are called *An-Naṣārā*, because they gave aid and support to each other. They are also called *Anṣār* (helpers), as ‘Īsā said,

﴿مَنْ أَنْصَارِي إِلَى اللَّهِ فَأَكُ الْخَوَارِزْمِيِّ مَنْ أَنْصَارُ اللَّهِ﴾

﴿‘Who will be my helpers in Allāh’s cause?’ Al-Ḥawāriyyūn said: ‘We are the helpers of Allāh.’﴾ (61:14)

It was said that they were called ‘Naṣara’, because they inhabited a land called *An-Nāṣirah* (Nazareth), as Qatādah, Ibn

Jurayj and Ibn 'Abbās were reported to have said,<sup>[1]</sup> Allāh knows best. *Naṣārā* is certainly plural for *Naṣrān*.

When Allāh sent Muḥammad as the Last and Final Prophet and Messenger to all of the Children of Ādam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The *Ummah* of Muḥammad ﷺ was called '*Mu'minīn*' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

### The *Ṣābi'ūn* or Sabians

There is a difference of opinion over the identity of the Sabians. Sufyān Ath-Thawri said that Layth bin Abu Sulaym said that Mujāhid said that, "The Sabians are between the Majūs, the Jews and the Christians. They do not have a specific religion."<sup>[2]</sup> Similar is reported from Ibn Abi Najih.<sup>[3]</sup> Similar statements were attributed to 'Aṭā' and Sa'īd bin Jubayr.<sup>[4]</sup> They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabūr (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allāh knows best, is Mujāhid's statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majūs nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their *Fiṭrah* (instinctual nature). This is why the idolators used, to call whoever embraced Islām a '*Sabi*', meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allāh knows best.

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّا بَدَّيْتُمْ لَهُ فَلَئِنَّكُمْ كُنْتُمْ مِنْ﴾

[1] Ar-Rāzi 3:97.

[2] At-Ṭabari 2:146.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:199-200.

التَّحِيرُونَ ﴿٦٣﴾

﴿63. And (O Children of Isrā'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwā.﴾

﴿64. Then after that you turned away. Had it not been for the grace and mercy of Allāh upon you, indeed you would have been among the losers.﴾

### Taking the Covenant from the Jews

Allāh reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allāh stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allāh and abide by it with sincerity and seriousness. Hence, Allāh's statement,

﴿وَاذْكَرُوا مَا  
يَوْمَ لَمَّا كَانَتْ غَلَّةٌ  
وَطَنُوا أَنَّهُ رَاقِعٌ  
بِهِمْ خُدُوا مَا  
آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَذْكُرُوا مَا  
يَوْمَ لَمَّا كَانَتْ غَلَّةٌ  
وَطَنُوا أَنَّهُ رَاقِعٌ  
بِهِمْ خُدُوا مَا  
آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَذْكُرُوا مَا

﴿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 Allāh and obey Him."﴾ (7:171).

The mount mentioned here is Aṭ-Ṭūr, just as it was explained in Sūrat Al-A'rāf, according to the Tafsīr of Ibn 'Abbās, Mujāhid, 'Atā', 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and others.<sup>[1]</sup> This is more obvious. There is another report from Ibn 'Abbās saying; "The Ṭūr is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called Ṭūr."<sup>[2]</sup> And in the Ḥadīth about the trials, Ibn 'Abbās said; "When they (the Jews) refused to obey, Allāh raised the

[1] Ibn Abi Ḥātim 1 :203

[2] Ibid.

mountain above their heads so that they would listen.”<sup>[1]</sup>

Al-Ḥasan said that Allāh’s statement,

﴿حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾

﴿Hold fast to that which We have given you﴾ means, the Tawrah.<sup>[2]</sup> Mujāhid said that the Āyah commanded, “Strictly adhere to it.”<sup>[3]</sup> Abu Al-‘Āliyah and Ar-Rabī’ said that,

﴿وَأَذْكُرُوا مَا فِيهَا﴾

﴿and remember that which is therein﴾ means, “Read the Tawrah and implement it.”<sup>[4]</sup> Allāh’s statement,

﴿ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَكَلَّا فَضَلَّ اللَّهُ﴾

﴿Then after that you turned away. Had it not been for the grace of Allāh﴾ means, “Yet, after the firm pledge that you gave, you still deviated and broke your pledge”;

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

﴿Had it not been for the grace and mercy of Allāh upon you﴾, meaning, by forgiving you and by sending the Prophets and Messengers to you,

﴿لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾

﴿Indeed you would have been among the losers﴾ meaning, in this life and the Hereafter due to their breach of the covenant.

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ آمَنُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ﴿٦٥﴾﴾<sup>[5]</sup> فَعَمَلْنَهَا تَكْلًا لِسَاءٍ بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾﴾

465. 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.”

466. So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqīn (the pious).

[1] An-Nasā’ī in Al-Kubrā 6:396.

[2] Ibn Abi Ḥātim 1:204

[3] Ibn Abi Ḥātim 1:205.

[4] Ibid.

## The Jews breach the Sanctity of the Sabbath

Allāh said,

﴿وَلَقَدْ عَلِمْتُمْ﴾

﴿And indeed you knew﴾. This Āyah means, O Jews! Remember that Allāh sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath. They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allāh changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime. This story is explained in detail in Sūrat Al-A'rāf, where Allāh said (7:163),

﴿وَسْتَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْتَدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيَتَانَهُمْ يَوْمَ سَبْتِهِمْ شُرَماً وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾<sup>(1)</sup>

﴿And ask them (O Muḥammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allāh).﴾(7:163)

In his Tafsīr, Al-'Awfi reported from Ibn 'Abbās that he said,

﴿فَقُلْنَا لَهُمْ كُونُوا فِرْدَةً حَنِينِينَ﴾

﴿We said to them: "Be you monkeys, despised and rejected"﴾ means, "Allāh changed their bodies into those of monkeys and swines. The young people turned into monkeys while the old people turned into swine."<sup>(1)</sup> Shaybān An-Naḥwi reported that

<sup>(1)</sup> Ibn Abi Ḥātim 1:210.

Qatādah commented on,

﴿فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾

﴿We said to them: "Be you monkeys, despised and rejected"﴾,  
 "These people were turned into howling monkeys with tails, after being men and women."<sup>[1]</sup>

### **The Monkeys and Swine that exist now are not the Descendants of Those that were transformed**

Ibn Abi Hātim recorded that Ibn 'Abbās said, "Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring."<sup>[2]</sup> Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Allāh 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. Allāh 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, Allāh created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."<sup>[3]</sup>

Allāh's statement,

﴿جَعَلْنَاهَا نَكَالًا﴾

﴿So We made this punishment an example﴾ means, Allāh made the people of this village, who violated the sanctity of the Sabbath,

﴿نَكَالًا﴾

﴿an example﴾ via the way they were punished. Similarly, Allāh said about Pharaoh,

﴿وَأَخَذْنَاهُ كَالْآخِرَةِ وَالْأُولَىٰ﴾

﴿So Allāh, seized him with punishing example for his last and first transgression﴾ (79:25).

Allāh's statement,

[1] Ibn Abi Hātim 1 :209

[2] Ibid.

[3] Aḍ-Ṭabari 2 :167.

﴿لَمَّا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

﴿for those in front of it and those behind it﴾ meaning, for the other villages. Ibn ‘Abbās commented, “Meaning, ‘We made this village an example for the villages around it by the manner in which We punished its people.’” Similarly, Allāh said,

﴿وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِمَّنْ الْأَقْرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٧﴾﴾

﴿And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh – Islāmic Monotheism)﴾. (46:27)

Therefore, Allāh 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 Allāh said,

﴿وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿and a lesson for Al-Muttaqīn (the pious)﴾, meaning, a reminder. This *Āyah* means, “The torment and punishment that this village suffered was a result of indulging in Allāh’s prohibitions and their deceit. Hence, those who have *Taqwā* should be aware of their evil behavior, so that what occurred to this village does not befall them as well.” Also, Imām Abu ‘Abdullāh bin Baṭṭah reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَزْنِكُوا مَا اَزْنَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللَّهِ بِأَدْنَى الْجَيْلِ»

“Do not commit what the Jews committed, breaching what Allāh has forbidden, by resorting to the lowest types of deceit.”<sup>[1]</sup>

This *Ḥadīth* has a good (*Jayid*) chain of narration. Allāh knows best.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بقرَةً قَالُوا أَنَسْجِدُكَأَ هُرُوقًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْغَافِلِينَ﴾

﴿67. And (remember) when Mūsā said to his people: “Verily,

[1] *Irwā’ Al-Ghalīl* 5:375.

*Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhiliin (the ignorant or the foolish)."*﴿

### **The Story of the murdered Israeli Man and the Cow**

Allāh said, 'O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hātim recorded 'Ubaydah As-Salmāni saying, "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, 'Why would you kill each other, while the Messenger of Allāh is still among you?' So they went to Mūsā and mentioned the matter to him and Mūsā said,

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً فَلَوْ أَلْتُمُونَا هُرُوجًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْمُهْلِكِينَ﴾

﴿"Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhiliin (the ignorant or the foolish)."

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, 'By Allāh! I will only sell it for its skin's fill of gold.' So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, 'Who killed you?' He said, 'That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit."<sup>[1]</sup> Ibn Jarīr reported something similar to that. Allāh

<sup>[1]</sup> Ibn Abi Hātim 1:114.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا  
 فِيهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا  
 تَمُرُّ بِالْحَرْثِ وَلَا تَحْمِلُ فِيهَا ثَمَرًا  
 إِذَا جُنَّتِ الرِّبَاةُ وَأَكْبَرُ الْبُرُكِيِّمْ  
 أُولَئِكَ نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا  
 لَمَّا طَرَأَتْ عَلَيْكُمُ الْمَوْتُ وَنَسِيتُمْ  
 بَارِئًا مِمَّا كَفَرْتُمْ سَاءَ لِلَّذِينَ اسْبَغُوا  
 فِيهَا عَمَلُهُمْ وَتُفَسِّرُهُمُ الْمَلَائِكَةُ  
 كُلُّ وَاحِدٍ مِمَّا كَفَرْتُمْ وَيَسْمَعُونَ  
 الْعَذَابَ وَإِن يَسْتَأْذِنُوا فَمَا يَكْتُمُونَ  
 لَهُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

knows best.<sup>[1]</sup>

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا  
 فِيهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ  
 لَا تَمُرُّ بِالْحَرْثِ وَلَا تَحْمِلُ فِيهَا ثَمَرًا  
 إِذَا جُنَّتِ الرِّبَاةُ وَأَكْبَرُ الْبُرُكِيِّمْ  
 أُولَئِكَ نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا  
 لَمَّا طَرَأَتْ عَلَيْكُمُ الْمَوْتُ وَنَسِيتُمْ  
 بَارِئًا مِمَّا كَفَرْتُمْ سَاءَ لِلَّذِينَ اسْبَغُوا  
 فِيهَا عَمَلُهُمْ وَتُفَسِّرُهُمُ الْمَلَائِكَةُ  
 كُلُّ وَاحِدٍ مِمَّا كَفَرْتُمْ وَيَسْمَعُونَ  
 الْعَذَابَ وَإِن يَسْتَأْذِنُوا فَمَا يَكْتُمُونَ  
 لَهُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

﴿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."﴾

﴿69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' "﴾

﴿70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."﴾

﴿71. He (Mūsā) said, "He says, 'It is a cow neither trained to

[1] Aṭ-Ṭabari 2:183.

till the soil nor water the fields, sound, having no blemish in it.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.﴾

### **The Stubbornness of the Jews regarding the Cow; Allāh made the Matter difficult for Them**

Allāh mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allāh made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn 'Abbās and 'Ubaydah have said. Instead, they made the matter difficult, and this is why Allāh made it even more difficult for them. They said,

﴿ادْعُ لَنَا رَبَّكَ يَبْنَ لَنَا مَا هِيَ﴾

﴿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?" Mūsā said,

﴿إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ﴾

﴿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-Āliyah, As-Suddi, Mujāhid, 'Ikrimah, 'Aṭiyah Al-'Awfi, 'Aṭā', Al-Khurāsāni, Wahb bin Munabbih, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and Ibn 'Abbās.<sup>[1]</sup> Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that,

﴿عَوَانٌ بَيْنَ ذَلِكَ﴾

﴿But (it is) between the two conditions﴾ means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest."<sup>[2]</sup> In his Tafsīr Al-'Awfi reported from Ibn 'Abbās that,

﴿فَانِعٌ لَوْنُهَا﴾

﴿bright in its colour﴾ "A deep yellowish white."<sup>[3]</sup>

[1] Ibn Abi Ḥātim 1:216.

[2] Ibn Abi Ḥātim 1:217.

[3] Ibn Abi Ḥātim 1:221.

As-Suddi said,

﴿نَسُرُّ الْبَقَرَةَ﴾

﴿pleasing the beholder﴾ meaning, that it pleases those who see it.<sup>[1]</sup> This is also the opinion of Abu Al-‘Āliyah, Qatādah and Ar-Rabī‘ bin Anas.<sup>[2]</sup> 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.”<sup>[3]</sup> The modern version of the Tawrah mentions that the cow in the *Āyah* was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allāh’s knows best.

﴿إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا﴾

﴿Verily, to us all cows are alike﴾ this means, that since cows are plentiful, then describe this cow for us further,

﴿وَإِنَّا إِنْ شَاءَ اللَّهُ﴾

﴿And surely, if Allāh will﴾ and if you further describe it to us,

﴿لَنَهْتَدُونَ﴾

﴿we will be guided.﴾

﴿قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُبِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ﴾

﴿He says, ‘It is a cow neither trained to till the soil nor water the fields’﴾ meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking. ‘Abdur-Razzāq said that Ma‘mar said that Qatādah said that,

﴿مُسَلَّمَةٌ﴾

﴿sound﴾ means, “The cow does not suffer from any defects.”<sup>[4]</sup> This is also the opinion of Abu Al-‘Āliyah and Ar-Rabī‘. Mujāhid also said that the *Āyah* means the cow is free from defects.<sup>[5]</sup> Further, ‘Aṭā’ Al-Khurāsāni said that the *Āyah* means that its legs and body are free of physical defects.<sup>[6]</sup>

[1] Ibn Abi Ḥātim 1 :222.

[2] Ibid.

[3] Aṭ-Ṭabari 2 :202

[4] Aṭ-Ṭabari 2 :214.

[5] Aṭ-Ṭabari 2 :225.

[6] Aṭ-Ṭabari 2 :226.

Also, Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said that the Āyah,

﴿فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾

﴿So they slaughtered it though they were near to not doing it﴾ means, “They did not want to slaughter it.”<sup>[1]</sup>

This means that even after all the questions and answers about the cow’s description, the Jews were still reluctant to slaughter the cow. This part of the Qur’ān criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow. Also, ‘Ubaydah, Mujāhid, Wahb bin Munabbih, Abu Al-‘Āliyah and ‘Abdur-Raḥmān bin Zayd bin Aslam said, “The Jews bought the cow with a large amount of money.”<sup>[2]</sup> There is a difference of opinion over this.

﴿وَرَأَىٰ قَلْبُهُمْ بَاطِلًا فَلَتَلَتْهُم نِفْسًا فَاذْرَبَتْهُم فِيهَا ۗ وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَعَلْنَا أَمْشِرُوهُ يَبْعُثُهَا كَذٰبِكَ يُخَيِّئُ اللَّهُ الْمَوْتِىَ وَرُؤْيَاكُمْ ؕ اٰتٰتِيْهِمْ لَعٰلَكُمْ تَعْقِلُوْنَ ﴿٧٣﴾﴾

﴿72. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allāh brought forth that which you were Taktumūn.﴾

﴿73. So We said: “Strike him (the dead man) with a piece of it (the cow).” Thus Allāh brings the dead to life and shows you His Ayāt (proofs, evidences, etc.) so that you may understand.﴾

### Bringing the murdered Man back to Life

Al-Bukhāri said that,

﴿فَاذْرَبَتْهُم فِيهَا﴾

﴿And disagreed among yourselves as to the crime﴾ means, “Disputed.”<sup>[3]</sup>

This is also the Tafsīr of Mujāhid. ‘Aṭā’ Al-Khurāsāni and Aḍ-Ḍaḥḥāk said, “Disputed about this matter.”<sup>[4]</sup> Also, Ibn Jurayj said that,

[1] Aṭ-Ṭabari 2:219.

[2] Aṭ-Ṭabari 2:221.

[3] Faṭḥ Al-Bāri 6:506

[4] Ibn Abi Ḥātim 1:229.

﴿رَأَىٰ تَلَكُم مِّنْهَا فَاذْرَأْتُمْ 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.”<sup>[1]</sup> This is also the *Tafsīr* of ‘Abdur-Rahmān bin Zayd bin Aslam.<sup>[2]</sup> Mujāhid said that,

﴿رَأَىٰ اللَّهُ مَخْرَجًا مَّا كُنْتُمْ تَكْتُمُونَ﴾

﴿But Allāh brought forth that which you were Taktumūn﴾ means, “what you were hiding.”<sup>[3]</sup>

Allāh said,

﴿فَقُلْنَا 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, Allāh would have made it clear for us. Instead, Allāh made this matter vague, so this is why we should leave it vague. Allāh’s statement,

﴿كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ﴾

﴿Thus Allāh brings the dead to life﴾ means, “They struck him with it, and he came back to life.” This *Āyah* demonstrates Allāh’s ability in bringing the dead back to life. Allāh made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allāh mentioned His bringing the dead back to life in five instances in *Sūrat Al-Baqarah*. First Allāh said,

﴿ثُمَّ بَعَثْنَاكُم مِّنْ بَدَنِ مَوْتِكُمْ﴾

﴿Then We raised you up after your death﴾. He then mentioned the story about the cow. Allāh also mentioned the story of those who escaped death in their land, while they were numbering in

[1] Aṭ-Ṭabari 2 :225.

[2] Aṭ-Ṭabari 2 :225.

[3] Ibn Abi Ḥātim 1 :229.

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 Allāh's statement,

﴿وَرَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهَا يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا  
جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنْ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ  
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾﴾

﴿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).

﴿ثُمَّ قَسَتْ قُلُوبَكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَزْ شَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ  
مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَتَّقَى فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا  
اللَّهُ بِغَنِيٍّ عَنِ الْعَالَمِينَ ﴿٧٤﴾﴾

﴿74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.﴾

### The Harshness of the Jews

Allāh criticized the Children of Israel because they witnessed the tremendous signs and the *Ayāt* of Allāh, including bringing the dead back to life, yet,

﴿ثُمَّ قَسَتْ قُلُوبَكُمْ مِنْ بَعْدِ ذَلِكَ﴾

﴿Then after that your hearts were hardened﴾.

So their hearts were like stones that never become soft. This is why Allāh forbade the believers from imitating the Jews when He said,

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾

«Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), 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 Fāsiqūn (the rebellious, the disobedient to Allāh)» (57:16).

In his *Tafsīr*, Al-'Awfi said that Ibn 'Abbās 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 Allāh took his life away, 'By Allāh! We did not kill him' and denied the truth while they knew it. Allāh said,

﴿فَبِهِمْ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً﴾

«And became as stones or even worse in hardness».»<sup>[1]</sup>

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 Allāh. Muḥammad bin Ishāq narrated that Ibn 'Abbās said that,

﴿وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَتَفَجَّرُ مِنْهُ السَّامُ وَإِنَّ مِنْهَا  
لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ﴾

«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

[1] At-Ṭabari 2:234.

down for fear of Allāh), means, "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

﴿وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

﴿And Allāh is not unaware of what you do﴾.<sup>[1]</sup>

### **Solid Inanimate Objects possess a certain Degree of Awareness**

Some claimed that the *Ayāt* mentioned the stones being humble as a metaphor. However, Ar-Rāzi, Al-Qurtubi and other Imāms said that there is no need for this explanation, because Allāh creates this characteristic - humbleness - in stones. For instance, Allāh said,

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا﴾

﴿Truly, We did offer Al-Amānah (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment)﴾ (33:72),

﴿سُبْحَانَكَ اللَّهُمَّ السَّمْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ (17:44),

﴿وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ﴾

﴿And the stars and the trees both prostrate themselves (to Allāh)﴾ (55:6),

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعُهُمْ يُظِلُّهُمْ﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline)﴾ (16:48),

﴿قَالَتَا أَنبَأْنَا طَائِعِينَ﴾

﴿They both said: "We come willingly."﴾ (41:11),

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ﴾

﴿Had We sent down this Qur'ān on a mountain)﴾ (59:21), and,

[1] Ibn Abi Hātim 1:233.

﴿وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ﴾

﴿And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak."﴾ (41:21).

It is recorded in the Ṣaḥīḥ that the Prophet ﷺ said,

«هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»

«This (Mount Uhud) is a mount that loves us and that we love.»<sup>[1]</sup>

Similarly, the compassion of the stump of the palm tree for the Prophet ﷺ as confirmed in authentic narrations. In Ṣaḥīḥ Muslim it is recorded that the Prophet ﷺ said,

«إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ»

«I know a stone in Makkah that used to greet me with the Salām before I was sent. I recognize this stone now.»<sup>[2]</sup>

He said about the Black Stone that,

«إِنَّهُ يَشْهَدُ لِمَنْ اسْتَلَمَ بِحَقِّ يَوْمِ الْقِيَامَةِ»

«On the Day of Resurrection it will testify for those who kiss it.»<sup>[3]</sup>

There are several other texts with this meaning. The scholars of the Arabic language disagreed over the meaning of Allāh's statement,

﴿فَيَسَىٰ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً﴾

﴿And became as stones or even worse in hardness﴾ after agreeing that 'or' here is not being used to reflect doubt. Some scholars said that 'or' here means, 'and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allāh said,

﴿وَلَا تُطِعْ مِنْهُمْ مَائِمًا أَوْ كَفُورًا﴾

﴿And obey not a sinner or a disbeliever among them﴾ (76:24), and,

﴿عَذْرًا أَوْ تَنْذَرًا﴾

[1] Faḥḥ Al-Bāri 6 :98.

[2] Muslim 3 :1782.

[3] Aḥmad 1 :266.

﴿To cut off all excuses or to warn﴾ (77:6).

Some other scholars said that 'or' here means, 'rather'. Hence, the meaning becomes, 'As hard as stones. Rather, harder.' For instance, Allāh said,

﴿إِذَا رُجِّبَ مِنْهُمْ بِخَشْيَةِ النَّاسِ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿A section of them fear men as they fear Allāh or even more﴾ (4:77),

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ زَيْدٍ مِّنْكَ﴾

﴿And We sent him to a hundred thousand (people) or even more﴾ (37:147), and,

﴿مَكَانَ نَابِ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bows' length or (even) nearer﴾ (53:9).

Some other scholars said that this *Āyah* means their hearts are only of two types, as hard as stone or harder than stone. Further, Ibn Jarīr commented that this *Tafsir* means that some of their hearts are as hard as stone and some hearts are harder than stone.<sup>[1]</sup> Ibn Jarīr said that he favored this last *Tafsir*, although the others are plausible. I - Ibn Kathir - say that the last *Tafsir* is similar to Allāh's statement,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي أَنشَقَدَ نَارًا﴾

﴿Their likeness is as the likeness of one who kindled a fire﴾ (2:17), and then His statement,

﴿أَوْ كَهَيِّبِ بْنِ السَّمَاءِ﴾

﴿Or like a rainstorm from the sky﴾ (2:19).

It is also similar to Allāh's statement,

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَرَابٍ يَّبِيعُونَ﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert﴾ (24:39), and then His statement,

﴿أَوْ كَطُلُوبَتٍ فِي يَمْرِ لَيْجٍ﴾

<sup>[1]</sup> At-Ṭabari 2:236.

﴿Or (the state of a disbeliever) is like the darkness in a vast deep sea﴾ (24:40).

This then means that some of them are like the first example, and some others are like the second example. Allāh knows best.

﴿أَنْتَظِمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهَا مِنْ بَدْنِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِمَعْشُرِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسِلُكُمْ بِهِ وَمَا كُنْتُمْ بِمُعْتَقِدِينَ ﴿٧٧﴾﴾

﴿75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrah), then they used to change it knowingly after they understood it?﴾

﴿76. And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?﴾

﴿77. Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴾

### **There was little Hope that the Jews Who lived during the Time of the Prophet ﷺ could have believed**

Allāh said,

﴿أَنْتَظِمُونَ﴾

﴿Do you covet﴾ O believers,

﴿أَنْ يُؤْمِنُوا لَكُمْ﴾

﴿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. Allāh said next,

﴿وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهَا﴾

سورة التوبة

١٢

التوبة

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾  
 وَمِنْهُمْ أُمَّتٌ لَّا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ  
 إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ  
 ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْرُوا بِهِ، ثُمَّ قَلِيلًا  
 فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ  
 ﴿٧٩﴾ وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَقْدُودَةً قُلْ  
 أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُمْ أَتَمُّ يَقُولُونَ  
 عَلَى اللَّهِ مَا لَا يَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً  
 وَأَحْطَتْ بِهَا، حَطَّتْ بِهَا، فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ  
 فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ  
 أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَنْ تَعْبُدُونَ إِلَّا اللَّهَ وَإِلَّا الَّذِينَ  
 إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَقُولُوا  
 لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ  
 تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

﴿In spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrah), then they used to change it﴾ meaning, distort its meaning,

﴿مِنْ بَعْدِ مَا عَقَلُوهُ﴾

﴿after they understood it﴾. They understood well, yet they used to defy the truth,

﴿وَهُمْ يَعْلَمُونَ﴾

﴿knowingly﴾, being fully aware of their erroneous interpretations and corruption. This statement is similar to Allāh's statement,

﴿فِيمَا تَفِيضِهِمْ يَتَشَفَّهْهُمْ لَعْنَتُهُمْ  
 وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً  
 يُخْرَفُونَ الْكَلِمَ عَنِ مَوَاضِعِهِ﴾

﴿So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places﴾ (5:13).

Qatādah commented that Allāh's statement;

﴿ثُمَّ يُخْرَفُونَ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

﴿Then they used to change it knowingly after they understood it﴾  
 "They are the Jews who used to hear Allāh's Words and then alter them after they understood and comprehended them."<sup>[1]</sup>  
 Also, Mujāhid said, "Those who used to alter it and conceal its

[1] Ibn Abi Ḥātim 1 :236.

truths; they were their scholars."<sup>[1]</sup> Also, Ibn Wahb said that Ibn Zayd commented,

﴿يَسْمُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهَا﴾

﴿used to hear the Word of Allāh (the Tawrah), then they used to change it﴾ "They altered the Tawrah that Allāh revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allāh, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allāh said to them,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ نَتْلُونَ آيَاتِ الْكِتَابِ أَفَلَا تَعْقِلُونَ﴾

﴿Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Tawrah)! Have you then no sense?﴾ (2:44)<sup>[2]</sup>

### The Jews knew the Truth of the Prophet ﷺ, but disbelieved in Him

Allāh said next,

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِمَعْشُرِهِمْ إِلَىٰ بَعْضٍ﴾

﴿And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private...﴾. Muḥammad bin Ishāq reported that Ibn 'Abbās commented,

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا﴾

﴿And when they (Jews) meet those who believe (Muslims), they say, "We believe"﴾ "They believe that Muḥammad ﷺ is the Messenger of Allāh, 'But he was only sent for you (Arabs)'"<sup>[3]</sup> However, when they meet each other they say, "Do not convey

[1] At-Ṭabari 2:245.

[2] At-Ṭabari 2:246.

[3] At-Ṭabari 2:250

the news about this Prophet to the Arabs, because you used to ask Allāh to grant you victory over them when he came, but he was sent to them (not to you).” Allāh then revealed,

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِمَعْشُرِهِمْ مِنْهُمُ قَالَُوا أَلَمْ يَأْتِكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُخَاجِبَكُمْ بِهِ مِنْ عِنْدَ رَبِّكُمْ﴾

﴿And when they (Jews) meet those who believe (Muslims), they say, “We believe,” but when they meet one another in private, they say, “Shall you (Jews) tell them (Muslims) what Allāh has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord?”﴾

meaning, “If you admit to them that he is a Prophet, knowing that Allāh took the covenant from you to follow him, they will know that Muḥammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him.” Allāh said,

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْتُوبُونَ وَمَا يُعْلِنُونَ﴾

﴿Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴾.

Al-Ḥasan Al-Baṣri said, “When the Jews met the believers they used to say, ‘We believe.’ When they met each other, some of them would say, ‘Do not talk to the companions of Muḥammad about what Allāh has foretold in your Book, so that the news (that Muḥammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.’”<sup>[1]</sup> Further, Abu Al-‘Āliyah said about Allāh’s statement,

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْتُوبُونَ وَمَا يُعْلِنُونَ﴾

﴿Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴾, “Meaning their secret denial and rejection of Muḥammad, ﷺ although they find his coming recorded in their Book.” This is also the Tafsīr of Qatādah. Al-Ḥasan commented on,

﴿أَنَّ اللَّهَ يَعْلَمُ مَا يُرْتُوبُونَ﴾

[1] Ibn Abi Ḥātim 1:239.

﴿That Allāh knows what they conceal﴾, “What they concealed refers to when they were alone with each other away from the Companions of Muḥammad ﷺ. Then they would forbid each other from conveying the news that Allāh revealed to them in their Book to the Companions of Muḥammad ﷺ, fearing that the Companions would use this news (about the truth of Muḥammad ﷺ) against them before their Lord.”<sup>[1]</sup>

﴿وَمَا يُلْتَوْنَ﴾

﴿And what they reveal?﴾ meaning, when they said to the Companions of Muḥammad ﷺ,

﴿أَمَانًا﴾

﴿We believe﴾, as Abu Al-‘Āliyah, Ar-Rabī’ and Qatādah stated.<sup>[2]</sup>

﴿وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُمُونَ الْكِتَابَ إِلَّا أَمَانًا وَإِنْ هُمْ إِلَّا يَخْتَوْنَ﴾<sup>٧٨</sup> قَوْلٌ لِلَّذِينَ  
يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِمْ نَسْنًا قَلِيلًا قَوْلٌ لَهُمْ  
مِمَّا كُنْتُمْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾<sup>٧٩</sup>

﴿78. And there are among them (Jews) ‘Ummyyun (unlettered) people, who know not the Book, but they trust upon Amāni (false desires) and they but guess.﴾

﴿79. Then woe to those who write the book with their own hands and then say, “This is from Allāh,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾

### The Meaning of ‘Ummi’

Allāh said,

﴿وَمِنْهُمْ أُمِّيُونَ﴾

﴿And there are among them Ummyyun people﴾ meaning, among the People of the Book, as Mujāhid stated. *Ummyyun*, is plural for *Ummi*, that is, a person who does not write, as Abu Al-‘Āliyah, Ar-Rabī’, Qatādah, Ibrāhīm An-Nakha‘ī and others said. This meaning is clarified by Allāh’s statement,

[1] Ibn Abi Ḥātim 1 :240.

[2] Ibid.

﴿لَا يَعْلَمُونَ الْكِتَابَ﴾

﴿Who know not the Book﴾ meaning, are they not aware of what is in it.<sup>[1]</sup>

Ummi was one of the descriptions of the Prophet ﷺ because he was unlettered. For instance, Allāh said,

﴿وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ. مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِآرْزَابِ الْمُبْتَطِلِينَ﴾

﴿Neither did you (O Muḥammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted﴾ (29:48).

Also, the Prophet ﷺ said,

﴿إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا 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).»<sup>[2]</sup>

This Ḥadīth stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship. Allāh also said,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾

﴿He it is Who sent among the Ummiyyīn ones a Messenger (Muḥammad ﷺ) from among themselves﴾ (62:2).

### The Explanation of Amāni

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that Allāh's statement,

﴿إِنَّا أَمَانِي﴾

﴿But they trust upon Amāni﴾ means, "It is just a false statement that they utter with their tongues."<sup>[3]</sup> It was also said that Amāni means 'wishes and hopes'. Mujāhid commented, "Allāh described the Ummiyyīn as not understanding any of the Book that Allāh sent down to Mūsā, yet they create lies and

[1] Ibn Abi Ḥatim 1 :241 .

[2] Fath Al-Bāri 4 :151 .

[3] Aḍ-Ḍabari 2 :261 .

falsehood.”<sup>[1]</sup> Therefore, the word *Amāni* mentioned here refers to lying and falsehood. Mujāhid said that Allāh’s statement,

﴿وَأِنْ هُمْ إِلَّا يَظُنُّونَ﴾

﴿*And they but guess*﴾ means, “They lie.”<sup>[2]</sup> Qatādah, Abu Al-‘Āliyah and Ar-Rabī’ said that it means, “They have evil false ideas about Allāh.”<sup>[3]</sup>

### Woe unto Those Criminals among the Jews

Allāh said,

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِمْ ثَمَنًا  
تَلِيلاً﴾

﴿*Then Waylun (woe) to those who write the book with their own hands and then say, “This is from Allāh,” to purchase with it a little price!*﴾.

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allāh, thriving on unjustly amassing people’s property. ‘*Waylun (woe)*’ carries meanings of destruction and perishing, and it is a well-known word in the Arabic language. Az-Zuhri said that ‘Ubadydullah bin ‘Abdullāh narrated that Ibn ‘Abbās said, “O Muslims! How could you ask the People of the Book about anything, while the Book of Allāh (Qur’ān) that He revealed to His Prophet ﷺ is the most recent Book from Him and you still read it fresh and young? Allāh told you that the People of the Book altered the Book of Allāh, changed it and wrote another book with their own hands. They then said, ‘This book is from Allāh,’ so that they acquired a small profit by it. Hasn’t the knowledge that came to you prohibited you from asking them? By Allāh! We have not seen any of them asking you about what was revealed to you.”<sup>[4]</sup> This *Ḥadīth* was also collected by Al-Bukhārī.<sup>[5]</sup> Al-Ḥasan Al-Baṣri said, “The little amount here

[1] Aṭ-Ṭabari 2:262.

[2] Ibn Abi Ḥātim 1:242.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:245.

[5] *Faḥ Al-Bārī* 5:244, 13:345 & 555.

means this life and all that it contains."<sup>[1]</sup>

Allāh's statement,

﴿فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾

﴿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." Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented,

﴿فَوَيْلٌ لَهُمْ﴾

﴿Woe to them﴾, "Means the torment will be theirs because of the lies that they wrote with their own hands,

﴿وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾

﴿And woe to them for that they earn thereby﴾, which they unjustly acquired from people, be they commoners or otherwise."<sup>[2]</sup>

﴿وَقَالُوا لَنْ نَمَسَّنَا الْكَافِرُ إِلَّا أُنْجَاةً مَعْدُودَةً قُلْ أَعْتَدْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يَخْلِفَ اللَّهُ

عَهْدَهُ أَمْ قُلُوبُنَا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿80. And they (Jews) say, "The Fire shall not touch us but for a few numbered days." Say (O Muḥammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His covenant? Or is it that you say of Allāh what you know not?"﴾

### **The Jews hope They will only remain in the Fire for a Few Days**

Allāh 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. Allāh refuted this claim by saying,

﴿قُلْ أَعْتَدْتُمْ عِنْدَ اللَّهِ عَهْدًا﴾

﴿Say (O Muḥammad ﷺ to them): "Have you taken a covenant from

[1] Ibn Abi Ḥātim 1 :247.

[2] Aṭ-Ṭabari 2 :273.

Allāh?’ ﴿﴾. Hence, the Āyah proclaims, ‘if you had a promise from Allāh for that, then Allāh will never break His promise. However, such promise never existed. Rather, what you say, about Allāh, you have no knowledge of and you thus utter a lie about Him.’ Al-‘Awfi said that Ibn ‘Abbās said about the Āyah,

﴿وَقَالُوا لَنْ نَمَسَّ النَّكَارُ إِلَّا أَيَّامًا مَعْدُودَةً﴾

﴿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.’”<sup>[1]</sup> Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

لَمَّا فُتِحَتْ خَيْبَرَ أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْمَعُوا لِي مَنْ كَانَ مِنَ الْيَهُودِ هُنَا». فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَبُوكُمْ؟» قَالُوا: «فُلَانٌ قَالَ: «كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَانٌ». فَقَالُوا: صَدَقْتَ وَبَرَزْتَ ثُمَّ قَالَ لَهُمْ: «هَلْ أَنْتُمْ صَادِقِيٌّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذَبْنَا كَمَا عَرَفْتَهُ فِي أَيَّامٍ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهْلُ النَّارِ؟» فَقَالُوا: نَكُونُ فِيهَا بَيِّرًا ثُمَّ تَخَلَّفُونَا فِيهَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اخْسَئُوا وَاللَّهِ لَا تَخَلْفُكُمْ فِيهَا أَبَدًا». ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتُمْ صَادِقِيٌّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟» فَقَالُوا: نَعَمْ قَالَ: «فَمَا حَمَلَكُمْ عَلَى ذَلِكَ؟» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِبًا أَنْ نَسْتَرِيحَ مِنْكَ وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

‘When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Messenger of Allāh ﷺ ordered, ‘Assemble before me all the Jews who were here.’ The Jews were summoned and the Prophet ﷺ said (to them), ‘Who is your father?’ They replied, ‘So-and-so.’ He said, ‘You have lied; your father is so-and-so.’ They said, ‘You have uttered the truth.’ He said, ‘Will you now tell me the truth, if I ask you about something?’ They replied, ‘Yes, O

[1] Aṭ-Ṭabari 2:276.

Abul-Qāsim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, 'Who are the people of the (Hell) Fire?' They said, 'We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.' The Prophet ﷺ said, 'May you be cursed and humiliated in it! By Allāh, we shall never replace you in it.' Then he asked, 'Will you tell me the truth if I ask you a question?' They said, 'Yes, O Abul-Qāsim.' He asked, 'Have you poisoned this sheep?' They said, 'Yes.' He asked, 'What made you do so?' They said, 'We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'<sup>[1]</sup> Imām Aḥmad, Al-Bukhārī and An-Nasā'ī recorded similarly.<sup>[2]</sup>

﴿بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَتُنَا فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (Al-ʿAraf 7:41) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤١﴾

﴿81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever﴾.

﴿82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever﴾.

Allāh says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And those who believe and do righteous good deeds﴾ meaning, "They believe in Allāh and His Messenger ﷺ and perform the good deeds that conform with the Islāmic Law. They shall be among the people of Paradise." Allāh said in a similar statement,

[1] Dalā'il An-Nubuwwah 4:256.

[2] Aḥmad 2:451, Faṭḥ Al-Bārī 6:314, and An-Nasā'ī in Al-Kubrā 6:413.

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ. وَلَا يُجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۖ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا﴾

﴿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 Allāh. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (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).

Also, Abu Hurayrah, Abu Wā'il, 'Aṭā', and Al-Ḥasan said that,

﴿وَأَحَطَّتْ بِهِ خَطِيئَتُهُ﴾

﴿And his sin has surrounded him﴾ means, "His Shirk (polytheism) has surrounded him."<sup>[1]</sup> Also, Al-A'mash reported from Abu Razīn that Ar-Rabī' bin Khuthaym said,

﴿وَأَحَطَّتْ بِهِ خَطِيئَتُهُ﴾

﴿And his sin has surrounded him﴾, "Whoever dies before repenting from his wrongs."<sup>[2]</sup> As-Suddi and Abu Razīn said similarly.<sup>[3]</sup> Abu Al-Āliyah, Mujāhid, Al-Ḥasan, Qatādah and Ar-Rabī' bin Anas said that,

﴿وَأَحَطَّتْ بِهِ خَطِيئَتُهُ﴾

﴿And his sin has surrounded him﴾ refers to major sins.<sup>[4]</sup> All of these statements carry similar meanings, and Allāh knows best.

### When Small Sins gather, They bring about Destruction

Here we should mention the Ḥadīth that Imām Aḥmad

[1] Ibn Abi Ḥātim 1 :252.

[2] Ibn Abi Ḥātim 1 :252.

[3] Ibn Abi Ḥātim 1 :253.

[4] Ibn Abi Ḥātim 1 :253.

recorded, in which ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكُنَّهُ»

«Beware of the belittled sins, because they gather on a person until they destroy him.»

He then said that the Messenger of Allāh ﷺ gave them an example,

«كَمَثَلِ قَوْمٍ نَزَلُوا بِأَرْضٍ فَلَاحٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ فَجَعَلَ الرَّجُلُ يَنْطَلِقُ قَبِيحِيءٌ بِالْعُودِ وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَرَادًا وَأَجْبُوا نَارًا فَأَنْضَجُوا مَا قَدَفُوا فِيهَا»

«This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.»<sup>[1]</sup>

Muḥammad bin Ishāq reported that Ibn ‘Abbās said that,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾

«And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever»

“Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muḥammad’s religion, shall acquire Paradise for eternity. Allāh stated that the recompense for good or evil works shall remain with its people for eternity.”<sup>[2]</sup>

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالسَّكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا  
قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾

«83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform Aṣ-Ṣalāh and give Zakāh. Then you slid back, except a few of

[1] Aḥmad 1:204.

[2] Ibn Abi Ḥātim 1:254.

*you, while you are backsliders.﴾*

### **The Covenant that Allāh took from the Children of Israel**

Allāh reminded the Children of Israel of the commandments that He gave them, and the covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allāh commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allāh created them. Allāh said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lā ilāha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)﴾ (21:25), and,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (alone), and avoid the Ṭāghūt (all false deities,)﴾ (16:36).

This is the highest and most important right, that is, Allāh's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allāh usually mentions the rights of the parents along with His rights. For instance, Allāh said,

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

﴿Give thanks to Me and to your parents. Unto Me is the final destination﴾ (31:14). Also, Allāh said,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَوَالِدَيْنِ إِسْحَاقًا﴾

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents﴾ (17:23), until,

﴿وَمَا يَذَّابُقْكَ مِنَ الْمَالِ أَشْيٌ وَأَنْ يُسَبِّحَ﴾

﴿And give to the kinsman his due and to the Miskīn (poor) and to the wayfarer﴾ (17:26).

The Two Ṣaḥīḥs record that Ibn Mas‘ūd said,

قُلْتُ: «يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى وَرَثَتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟  
قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ»

‘I said, ‘O Messenger of Allāh! What is the best deed?’ He said, ‘Performing the prayer on time.’ I said, ‘Then what?’ He said, ‘Being kind to one’s parents.’ I said, ‘Then what?’ He said, ‘Jihād in the cause of Allāh.’<sup>[1]</sup>

Allāh then said,

﴿وَالْيَتَامَى﴾

﴿and to orphans﴾ meaning, the young who have no fathers to fend for them.

﴿وَالْمَسْكِينِ﴾

﴿and Al-Masākīn (the poor)﴾, plural for Miskīn, the one who does not find what he needs to spend on himself and his family. We will discuss these categories when we explain the Āyah of Sūrat An-Nisā’ where Allāh said,

﴿وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا﴾

﴿Worship Allāh and join none with Him (in worship); and do good to parents﴾ (4:36).

Allāh’s statement,

﴿وَقُولُوا لِلنَّاسِ 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-Ḥasan Al-Baṣri commented on Allāh’s statement,

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

﴿and speak good to people﴾, “The good saying’ means commanding good and forbidding evil, and being patient and forgiving. The ‘good words to people’, as Allāh commanded, also includes every good type of behavior that Allāh is pleased with.”<sup>[2]</sup> Imām Aḥmad narrated that Abu Dharr said that the

[1] Faḥḥ Al-Bāri 6 : 5, and Muslim 1 :89.

[2] Ibn Abi Ḥātim 1 :258.

Prophet ﷺ said,

«لَا تَحْفِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَإِنْ لَمْ تَجِدْ فَالْقَى أَخَاكَ بِوَجْهِ مُنْطَلِقٍ»

«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 *Hadīth* was also collected by Muslim in his *Ṣaḥīḥ* and At-Tirmidhi, who graded it *Ṣaḥīḥ*.<sup>[1]</sup>

Allāh commands the servants to say good words to people, after He commanded them to be kind to them, thereby mentioning two categories of manners: good speech and good actions. He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the *Zakāh*,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

﴿and perform *Aṣ-Ṣalāh* and give *Zakāh*﴾. Allāh informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them. Allāh ordered this *Ummah* similarly in *Sūrat An-Nisā'* when He said,

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ. شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنْبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

﴿Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful﴾ (4:36).

Of these orders, this *Ummah* has practiced what no other nation before it has, and all praise is due to Allāh.

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تُنْهَدُونَ﴾

[1] Aḥmad 5:173, Muslim 4:2026, *Tuḥfat Al-Aḥwadhī* 5:526.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
۱۳  
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ  
 أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَأَسْرَفْتُمْ تَسْفِكُونَ ﴿٨٤﴾  
 ثُمَّ أَنْتُمْ هُنَا لَهَا تَقْسِلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا  
 مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ  
 وَإِنْ يَأْتُوكُمْ أُسْرَى تَفْدُوهُمْ وَهُمْ حَرَمٌ عَلَيْكُمْ  
 إِخْرَاجُهُمْ أَفْثَمُ مِمَّنْ بَعِثَ الْكُتُبَ وَتَكْفُرُوكُمْ  
 بَعْضٌ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا جِزَاءُ  
 فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْكَ  
 وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ  
 اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَحْفَظُهُمْ  
 اللَّهُ مِنَ الْمَكَادِبِ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾  
 وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ  
 بَعْدِهِ بِالرُّسُلِ وَإِذْ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ  
 الْبُرُوقَ إِذْ يَقُولُ مَا لَا يُمْنُونَ أَنْفُسَكُمْ  
 اسْتَكْبَرْتُمْ فَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْسِلُونَ  
 وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ  
 فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٧﴾

عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ  
 يَأْتُوكُمْ أُسْرَى تَفْدُوهُمْ وَهُمْ  
 حَرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ  
 أَفْثَمُ مِمَّنْ بَعِثَ الْكُتُبِ  
 وَتَكْفُرُوكُمْ بَعْضٌ فَمَا جَزَاءُ مَنْ  
 يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا جِزَاءُ  
 فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ  
 يُرَدُّونَ إِلَيْكَ أَشَدَّ الْعَذَابِ وَمَا اللَّهُ  
 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ  
 الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا  
 بِالْآخِرَةِ فَلَا يَحْفَظُهُمْ اللَّهُ مِنَ  
 الْمَكَادِبِ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

﴿84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then,

(this) you ratified and (to this) you bore witness.﴾

﴿85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.﴾

﴿86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.﴾

### The Terms of the Covenant and their Breach of It

Allāh criticized the Jews who lived in Al-Madīnah during the time of the Messenger of Allāh ﷺ. They used to suffer, because of the armed conflicts between the tribes of Al-Madīnah, Aws and Khazraj. Before Islām, the Aws and Khazraj worshipped idols, and many battles took place between them. There were three Jewish tribes in Al-Madīnah at that time, Banu Qaynuqā' and Banu An-Naḍīr, the allies of the Khazrāj, 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 Allāh said,

﴿أَفْتَوِينُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بَبَعْضٍ﴾

﴿Then do you believe in a part of the Scripture and reject the rest?﴾  
Allāh said,

﴿وَلَا أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ﴾

﴿And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.﴾

meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them." Allāh mentioned the word 'your own' here, just as He said in another Āyah.

﴿فَتَوُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ﴾

﴿So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator﴾ (2:54) because the followers of one religion are just like one soul. Also, the Messenger of Allāh ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِيهِمْ وَتَوَاصُلِهِمْ بِمَثَلِةِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى

بِئْتَهُ غُضُّو تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحَمَى وَالسَّهَرِ،

«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.»<sup>[1]</sup> Allāh's statement,

﴿ثُمَّ أَقْرَبْتُمْ وَأَنْتُمْ تَنْهَدُونَ﴾

﴿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."

﴿ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ﴾

﴿After this, it is you who kill one another and drive out a party of you from their homes﴾. Muḥammad bin Ishāq bin Yasār reported that Ibn 'Abbās commented on the Āyah,

﴿ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ﴾

﴿After this, it is you who kill one another and drive out a party of you from their homes﴾<sup>[2]</sup>

"Allāh 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-Nadīr and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqā' would fight along with the Khazraj, while Banu An-Nadīr 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

[1] Muslim 4:1999.

[2] Ibn Abi Hātim 1:261.

the Tawrah. Consequently, Banu Qaynuqā' would ransom their prisoners who were captured by the Aws, while Banu An-Naḍir 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, Allāh reminded them of this when He said,

﴿أَفْتُرْمُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ﴾

﴿Then do you believe in a part of the Scripture and reject the rest?﴾

This *Āyah* 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 Allāh 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 *Ayāt*."

These noble *Ayāt* 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 Allāh ﷺ, his coming, his expulsion from his land, and his *Hijrah*, and the rest of the information that the previous Prophets informed them about him, all of which they hid. The Jews, may they suffer the curse of Allāh, hid all of these facts among themselves, and this is why Allāh said,

﴿فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ 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 Allāh's Law and commandments,

﴿وَيَوْمَ أَلْقَيْنَاهُمُ يُرَدُّونَ إِلَىٰ أشدِّ الْعَذَابِ﴾

﴿And on the Day of Resurrection they shall be consigned to the most grievous torment﴾ as punishment for defying the Book of Allāh

that they had.

﴿وَمَا اللَّهُ بِغَنِيٍّ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ﴾

﴿And Allāh 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,

﴿فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ﴾

﴿Their torment shall not be lightened﴾ not even for an hour,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿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.

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ أَدْنَىٰ بَدْوِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبُحَيْنَاتِ ۖ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ أَنْتَكُمُ فَفَرِقْنَا كَذَّبْتُمْ ۖ وَقَرِيبًا تَقْتُلُونَ ﴿٨٧﴾﴾

﴿87. And indeed, We gave Mūsā the Book and followed him up with a succession of Messengers. And We gave 'Isā, the son of Maryam, clear signs and supported him with Rūh-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

Allāh described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires. Allāh mentioned that He gave Mūsā the Book, the Tawrah, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allāh sent Messengers and Prophets after Mūsā who followed his law, as Allāh stated,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا ۖ وَالرَّابِغِيُّونَ وَالْأَحْبَارُ ۖ بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ﴾

﴿Verily, We did reveal the Tawrah (to Mūsā), therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrah after those Prophets), for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto﴾ (5:44). This is why Allāh said here,

﴿وَقَفَّيْنَا مِنْ أَيْدِيهِمْ بِالرُّسُلِ﴾

﴿And Qaffaynā him with Messengers﴾.

As-Suddi said that Abu Mālik said that *Qaffaynā* means, "Succeeded"<sup>[1]</sup>, while others said, "Followed". Both meanings are plausible, since Allāh said,

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا﴾

﴿Then We sent Our Messengers in succession﴾ (23:44).

Thereafter, Allāh sent the last Prophet among the Children of Israel, ʿĪsā the son of Mary, who was sent with some laws that differed with some in the Tawrah. This is why Allāh also sent miracles to support ʿĪsā. These included bringing the dead back to life, forming the shape of birds from clay and blowing into them, afterwhich they became living birds by Allāh's leave, healing the sick and foretelling the Unseen, as Ibn 'Abbās stated.<sup>[2]</sup> Allāh also aided him with *Rūḥ Al-Qudus*, and that refers to Jibrīl. All of these signs testified to the truthfulness of ʿĪsā 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 Allāh said about ʿĪsā,

﴿وَلَأَجِدَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِنْ 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

[1] Ibn Abi Ḥātim 1 :268.

[2] Ibid.

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. Allāh said,

﴿أَنكَلَمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا 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 kill﴾.

### Jibrīl is Rūḥ Al-Qudus

The proof that Jibrīl is the Rūḥ Al-Qudus is the statement of Ibn Mas‘ūd in explanation of this Āyah.<sup>[1]</sup> This is also the view of Ibn ‘Abbās, Muḥammad bin Ka‘b, Ismā‘īl bin Khālid, As-Suddi, Ar-Rabī‘ bin Anas, ‘Aṭiyah Al-‘Awfī and Qatādah.<sup>[2]</sup> Additionally, Allāh said,

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٤﴾﴾

﴿Which the trustworthy Rūḥ (Jibrīl) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners﴾ (26:193-194).

Al-Bukhārī recorded ‘Ā’ishah saying that the Messenger of Allāh ﷺ erected a *Minbar* in the *Masjid* on which Ḥassān bin Thābit (the renowned poet) used to defend the Messenger of Allāh ﷺ (with his poems). The Messenger of Allāh ﷺ said,

﴿اللَّهُمَّ أَيْدِ حَسَّانَ بِرُوحِ الْقُدُسِ كَمَا نَفَعَ عَنْ نَبِيِّكَ﴾

«O Allāh! Aid Ḥassān with Rūḥ Al-Qudus, for he defended Your Prophet.»<sup>[3]</sup>

Abu Dāwud recorded this *Hadīth* in his *Sunan*<sup>[4]</sup> as did At-Tirmidhi who graded it *Ḥasan Ṣaḥīḥ*.<sup>[5]</sup> Further, Ibn Ḥibbān recorded in his *Ṣaḥīḥ* that Ibn Mas‘ūd said that the Prophet ﷺ said,

[1] Ibn Abi Ḥātim 1 :269.

[2] Ibn Abi Ḥātim 1 :270.

[3] *Fath Al-Bārī* 10 :562.

[4] Abu Dāwud 5 :279.

[5] *Tuḥfat Al-Aḥwadhī* 8 :137.

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا،  
فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ»

«Rūh Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have Taqwā of Allāh and seek your sustenance in the most suitable way.»<sup>[1]</sup>

### The Jews tried to kill the Prophet ﷺ

Az-Zamakhshari commented on Allāh's statement,

﴿فَمَرِيضًا كَذَّبْتُمْ وَوَرِيضًا تَقْتُلُونَ﴾

«Some you disbelieved and some you kill», "Allāh did not say 'killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic." During the illness that preceded his death, the Prophet ﷺ said,

«مَا زَالَتْ أَكْثَلُهُ خَيْرٌ تَعَاوَدُنِي، فَهَذَا أَوْأَنُ انْقِطَاعِ أَبْهَرِي»

«I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khaybar, until now, when it is the time that the aorta will be cut off (meaning when death is near).»<sup>[2]</sup>

This Ḥadīth was collected by Al-Bukhāri and others<sup>[3]</sup>

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

«488. And they say, "Our hearts are Ghulf." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.»

Muḥammad bin Ishaq reported that Ibn 'Abbās said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

«And they say, "Our hearts are Ghulf."», means, "Our hearts are screened.»<sup>[4]</sup> Mujāhid also said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

[1] See As-Sunnah 14:304.

[2] Ibn 'Adī 3:1239.

[3] Faṭḥ Al-Bāri 7:737.

[4] Aṭ-Ṭabari 2:326.

﴿And they say, "Our hearts are Ghulf."﴾, means, "They are covered."<sup>[1]</sup> Ikrimah said, "There is a stamp on them."<sup>[2]</sup> Abu Al-Āliyah said, "They do not comprehend."<sup>[3]</sup> Mujāhid and Qatādah said that Ibn 'Abbās read the Āyah in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muḥammad) have."<sup>[4]</sup> This is the opinion of 'Atā' and Ibn 'Abbās.

﴿بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ﴾

﴿Nay, Allāh has cursed them for their disbelief﴾ meaning, "Allāh expelled them and deprived them of every type of righteousness." Qatādah said that the Āyah,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿So little is that which they believe.﴾ means, "Only a few of them believe."<sup>[5]</sup> Allāh's statement,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

﴿And they say, "Our hearts are Ghulf."﴾ is similar to His statement,

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَ إِلَيْهِ﴾

﴿And they say: "Our hearts are under coverings (screened) from that to which you invite us﴾ (41:5).

This is why Allāh said here,

﴿بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿Nay, Allāh has cursed them for their disbelief, so little is that which they believe.﴾

meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allāh said in *Sūrat An-Nisā'* (4:155),

﴿وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَل طَعَّ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

[1] Ibid.

[2] Ibn Abi Ḥātim 1 :274 .

[3] Ibn Abi Ḥātim 1 : 273 .

[4] Al-Qurṭubi .

[5] Ibn Abi Ḥātim 1 :274 .

﴿And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴾

There is a difference of opinion regarding the meaning of Allāh's statement,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿So little is that which they believe.﴾ and His statement,

﴿فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴿So they believe not except a few﴾. Some scholars said that the *Ayāt* indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allāh's reward and punishment that Mūsā foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muḥammad ﷺ brought them. Some scholars said that the Jews did not actually believe in anything and that Allāh said,

﴿فَقَلِيلًا مَّا 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."

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقًا لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ. فَلَمَسَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾﴾

﴿89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrah) and the Injil (Gospel), although aforetime they had invoked Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the curse of Allāh be on the disbelievers.﴾

**The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent**

Allāh said,

سورة التوبة

١٤

الزَّالِمِينَ

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا  
 مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ  
 مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾  
 بِسْمَا أَشْرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ  
 اللَّهُ بَعَثْنَا أَنْ نُنزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ  
 فَبَاءَ وَبِعَضْبٍ عَلَى عَضْبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ  
 ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَأْوِيلُ مَا  
 أَنْزَلَ عَلَيْنَا وَيكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا  
 لِمَا مَعَهُمْ قُلْ فَلِمَ تَقُولُونَ أَلْيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ  
 مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ  
 ثُمَّ أَخَذْتُمْ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾  
 وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا  
 مَاءَ آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا  
 وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ  
 بِسْمَا يَا مُرُكُمْ بِهِ ءَامِنْتُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

﴿وَلَمَّا جَاءَهُمْ﴾

﴿And when there came to them﴾ meaning, the Jews,

﴿كِتَابٌ مِنْ عِنْدِ اللَّهِ﴾

﴿a Book from Allāh﴾ meaning, the Qur'an that Allāh sent down to Muḥammad,

﴿مُصَدِّقٌ لِمَا مَعَهُمْ﴾

﴿confirming what is with them﴾ meaning, the Tawrah. Further, Allāh said,

﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا﴾

﴿although aforesime they had invoked Allāh (for coming of Muḥammad ﷺ) in order to gain victory over those who

disbelieved﴾ meaning, before this Messenger came to them, they used to ask Allāh 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 'Ād and Iram were exterminated." Also, Muḥammad bin Ishaq narrated that Ibn 'Abbās said, "The Jews used to invoke Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over the Aws and Khazraj, before the Prophet ﷺ was sent. When Allāh 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-Barā' bin Ma'rūr, from Bani Salamah, said to them, 'O Jews! Fear Allāh and embrace Islām. You used to invoke Allāh for the coming of Muḥammad ﷺ when we were still disbelievers and you used to tell us that he would come

and describe him to us,' Salām bin Mushkim from Bani An-Naḍīr replied, 'He did not bring anything that we recognize. He is not the Prophet we told you about.' Allāh then revealed this Āyah about their statement,

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ﴾

﴿And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrah) and the Injil (Gospel)﴾.<sup>[1]</sup>

Abu Al-Āliyah said, "The Jews used to ask Allāh to send Muḥammad ﷺ so that they would gain victory over the Arab disbelievers. They used to say, 'O Allāh! Send the Prophet that we read about - in the Tawrah - so that we can torment and kill the disbelievers alongside him.' When Allāh sent Muḥammad ﷺ 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 Allāh. Hence, Allāh said,

﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

﴿Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allāh be on the disbelievers﴾.<sup>[2]</sup>

﴿يَسْأَلُونَكَ أَتَشْرَوْا بِوَدِّهِمْ أَنْ يُكْفَرُوا بِمَا أَنْزَلَ اللَّهُ مِنْ بَيْنِ أَيْدِيهِمْ مِنْ قُرْآنٍ ۗ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ قَبْلَهُ وَيُضْضِبُ عَلَىٰ عَضْبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ﴾

﴿90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh 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.﴾

Mujāhid said,

﴿يَسْأَلُونَكَ أَتَشْرَوْا بِوَدِّهِمْ﴾

﴿How bad is that for which they have sold their own selves﴾, "The

[1] Aṭ-Ṭabari 2:333.

[2] Ibn Abi Ḥātim 1: 276.

Jews sold the truth for falsehood and hid the truth about Muḥammad ﷺ.<sup>[1]</sup> As-Suddi said that the *Āyah*,

﴿بِنَسَمَا اشْتَرَوْا بِوَيْهٖ اَنْفُسَهُمْ﴾

﴿How bad is that for which they have sold their own selves﴾ means, "The Jews sold themselves."<sup>[2]</sup> meaning, what is worse is what they chose for themselves by disbelieving in what Allāh revealed to Muḥammad ﷺ instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,

﴿اَنْ يُنَزَّلَ اَللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَشَاءُ مِنْ عِبَادِهٖ﴾

﴿grudging that Allāh should reveal of His grace unto whom He wills of His servants﴾." There is no envy worse than this. Therefore,

﴿بِنَاءَوْ بِغَضَبٍ عَلٰى غَضَبٍ﴾

﴿So they have drawn on themselves wrath upon wrath﴾. Ibn 'Abbās commented on this *Āyah*, "Allāh became angry with them because they ignored some of the Tawrāh and disbelieved in the Prophet that He sent to them."<sup>[3]</sup> I (Ibn Kathir) say that the meaning of,

﴿بَاءَوْا﴾

﴿And they drew on themselves﴾ is that they deserved and acquired multiplied anger. Also, Abu Al-'Āliyah said, "Allāh became angry with them, because of their disbelief in the Injil and 'Īsā and He became angry with them again, because they disbelieved in Muḥammad ﷺ and the Qur'an."<sup>[4]</sup> Similar was said by 'Ikrimah and Qatādah.<sup>[5]</sup> Allāh said,

﴿وَلِلْكَافِرِيْنَ عَذَابٌ مُّهِينٌ﴾

﴿And for the disbelievers, there is disgracing torment﴾. Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace

[1] Aṭ-Ṭabari 2:340.

[2] Ibn Abi Ḥātim 1:277.

[3] Ibn Abi Ḥātim 1:279.

[4] Ibn Abi Ḥātim 1:278.

[5] Ibn Abi Ḥātim 1:279.

and humiliation in this world and the Hereafter. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿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.” Imām Aḥmad narrated that ‘Amr bin Shu‘ayb said that his father said that his grandfather said that the Prophet ﷺ said,

يُخْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صَوْرِ النَّاسِ، يَغْلُوهُمْ كُلُّ شَيْءٍ مِنْ الصَّغَارِ حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ. يَوْلَسُ تَغْلُوهُمْ نَارُ الْأَنْبَارِ يُسْتَقُونَ مِنْ طَبِيبَةِ الْحَبَالِ عُصَارَةَ أَهْلِ 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.’<sup>[1]</sup>

﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾﴾  
 ﴿وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾﴾

﴿91. And when it is said to them (the Jews), “Believe in what Allāh 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 Muḥammad ﷺ to them): “Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?”﴾

﴿92. And indeed Mūsā came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn.﴾

<sup>[1]</sup> Aḥmad 2:179.

### Although The Jews denied the Truth, They claimed to be Believers!

Allāh said,

﴿وَإِذَا قِيلَ لَهُمْ﴾

﴿And when it is said to them﴾, meaning, the Jews and the People of the Book,

﴿مَآئِنَا بِمَا أَنْزَلَ اللَّهُ﴾

﴿Believe in what Allāh has sent down﴾ to Muḥammad ﷺ, believe in and follow him,

﴿قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا﴾

﴿They say, "We believe in what was sent down to us."﴾ meaning, it is enough for us to believe in what was revealed to us in the Tawrah and the Injil, and this is the path that we choose,

﴿وَيَكْفُرُونَ بِمَا وَرَاءَهُ﴾

﴿And they disbelieve in that which came after it﴾.

﴿وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ﴾

﴿while it is the truth confirming what is with them﴾ meaning, while knowing that what was revealed to Muḥammad ﷺ,

﴿الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ﴾

﴿it is the truth confirming what is with them﴾. This means that since what was sent to Muḥammad ﷺ conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them. Similarly, Allāh said,

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾

﴿Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad ﷺ) as they recognize their sons﴾ (2:146). Allāh said next,

﴿فَلِمَ قَتَلْتُمُوهُنَّ أَلَيْسَ اللَّهُ بِقَدِيرٍ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿"Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"﴾.

This means, "If your claim that you believe in what was

revealed to you is true, then why did you kill the Prophets who came to you affirming the Tawrah's Law, although you knew they were true Prophets? You killed them simply out of transgression, stubbornness and injustice with Allāh's Messengers. Therefore, you only follow your lusts, opinions and desires." Similarly, Allāh said,

﴿أَذَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا 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.﴾

Also, As-Suddi said, "In this Āyah, Allāh chastised the People of the Book,

﴿قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ﴾

﴿Say (O Muḥammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"﴾.<sup>[1]</sup>

﴿وَلَقَدْ جَاءَكُمْ مُّوسَىٰ بِالْبَيِّنَاتِ﴾

﴿And indeed Mūsā came to you with clear proofs﴾ meaning, with clear signs and clear proofs that he was the Messenger of Allāh and that there is no deity worthy of worship except Allāh. The clear signs -or miracles- mentioned here are the flood, the locusts, the lice, the frogs, the blood, the staff and the hand. Mūsā's miracles also include parting the sea, shading the Jews with clouds, the manna and quails, the gushing stone, etc.

﴿ثُمَّ اتَّخَذْتُمُ الْعِجْلَ﴾

﴿yet you worshipped the calf﴾ meaning, as a deity instead of Allāh, during the time of Mūsā. Allāh's statement,

﴿مِن بَعْدِهِ﴾

﴿after he left﴾ after Mūsā went to Mount Tūr to speak to Allāh. Similarly, Allāh said,

﴿وَاتَّخَذَ قَوْمُ مُّوسَىٰ مِن بَعْدِهِ مِن جُلُوتِهِمْ عِجْلًا جَسَدًا لَّهُم خُورٌ﴾

﴿And the people of Mūsā made in his absence, out of their

[1] Ibn Abi Ḥātim 1:281.

ornaments, the image of a calf (for worship). It had a sound (as if it was mooing) ﴿7:148﴾.

﴿وَأَنْتُمْ ظَالِمُونَ﴾

﴿and you were Zālimūn﴾ meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allāh. Similarly, Allāh said,

﴿وَلَا تُنِيطُ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ صَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴿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).

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا بَيْنَ يَدَيْكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْمِجْلَ بَكْفُرِهِمْ قُلْ يَسْكَا يَا مَرْكُومَ بِهِ إِيْمَانِكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."﴾

### **The Jews rebel after Allāh took Their Covenant and raised the Mountain above Their Heads**

Allāh reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount Tūr above them so that they would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards,

﴿قَالُوا سَمِعْنَا وَعَصَيْنَا﴾

﴿They said, "We have heard and disobeyed."﴾ We have mentioned the Tafsir of this subject before. 'Abdur-Razzāq said that Ma'mar narrated that Qatādah said that,

﴿وَأَشْرَبُوا فِي قُلُوبِهِمُ الْمِجْلَ بَكْفُرِهِمْ﴾

﴿And their hearts absorbed (the worship of) the calf﴾ means, "They

absorbed its love, until its love resided in their hearts.”<sup>[1]</sup> This is also the opinion of Abu Al-‘Āliyah and Ar-Rabī’ bin Anas.<sup>[2]</sup> Allāh’s statement,

﴿قُلْ بئس ما بئركم بهٗٓ إِيْسَنَكُم بِهِٓ إِن كُنْتُمْ مُؤْمِنِينَ﴾

﴿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 Allāh’s *Ayāt* and defying the Prophets. You also disbelieved in Muḥammad ﷺ, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allāh’s covenant, disbelieving in Allāh’s *Ayāt* and worshipping the calf instead of Allāh?”

﴿قُلْ إِن كَانَتْ لَكُمْ أَلْدَارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ﴾<sup>٩٤</sup> وَإِن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيكُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾<sup>٩٥</sup> وَلَنَجْذِثَهُمْ أَشْرَاصَ النَّاسِ عَلَى حَيَوتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْسِيهِ. مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ﴾<sup>٩٦</sup>

﴿94. Say to (them): “If the abode of the Hereafter with Allāh is indeed for you especially and not for others of mankind, then long for death if you are truthful.”﴾

﴿95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the *Zālimin* .﴾

﴿96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is Seer of what they do.﴾

[1] ‘Abdur-Razzāq 1 :52.

[2] Ibn Abi Ḥātim 1 :283.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥﴾ وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ إِلَيْهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٦﴾ وَلَنَجْذِثَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا يُوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَجَّبٍ مِنْهَا مِنْ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٧﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ بِالْإِذْنِ مِنَ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا لِلْمُؤْمِنِينَ ﴿١٨﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٩﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٢٠﴾ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢١﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقًا لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿٢٢﴾

### Calling the Jews to invoke Allāh to destroy the Unjust Party

Muhammad bin Ishaq narrated that Ibn 'Abbās said, "Allāh said to His Prophet ﷺ,

﴿قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Say to (them): "If the home of the Hereafter with Allāh is indeed for you especially and not for others, of mankind, then long for death if you are truthful."﴾ meaning, 'Invoke Allāh to bring death to the lying camp

among the two (Muslims and Jews).<sup>11</sup> The Jews declined this offer by the Messenger of Allāh ﷺ.

﴿وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ إِلَيْهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

﴿But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the Zālimīn (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, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

[1] Ibn Abi Ḥatīm 1 :284.

﴿فَتَسَنُّوا الْمَوْتَ﴾

﴿Then long for death﴾, means, “Invoke (Allāh) for death.”<sup>[1]</sup> Also, ‘Abdur-Razzāq narrated that ‘Ikrimah said that Ibn ‘Abbās commented,

﴿فَتَسَنُّوا الْمَوْتَ﴾

﴿Then long for death if you are truthful﴾, “Had the Jews invoked Allāh for death, they would have perished.”<sup>[2]</sup> Also, Ibn Abi Hātim recorded Sa‘īd bin Jubayr saying that Ibn ‘Abbās said, “Had the Jews asked for death, one of them would have choked on his own saliva.”<sup>[3]</sup> These statements have authentic chains of narration up to Ibn ‘Abbās. Further, Ibn Jarīr said in his *Tafsīr*, “We were told that the Prophet ﷺ said,

«لَوْ أَنَّ الْيَهُودَ تَمَنَّوْا الْمَوْتَ لَمَاتُوا وَلَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَإِهُلُونَ رَسُولَ اللَّهِ ﷺ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا،

«Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allāh’s Messenger would have found no families or property had they returned to their homes».<sup>[4]</sup>

Similar to this Āyah is Allāh’s statement in Sūrat Al-Jumu‘ah,

﴿قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيََاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَسَنُّوا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٨١﴾ وَلَا يَسْمُنُونَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٨٢﴾﴾ قُلْ إِن الْمَوْتَ الَّذِي تَتَرَوْنَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْبِ الْأَقْبَابِ وَالشَّهَادَةُ فَتَنْتَفِكُمْ بِمَا كُنْتُمْ تَمَلُّونَ ﴿٨٣﴾﴾

﴿(Say (O Muḥammad ﷺ): “O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful.” But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Zālimīn. Say (to

[1] Aṭ-Ṭabari 2:366.

[2] Ibn Abi Hātim 1:285.

[3] Ibn Abi Hātim 1:284.

[4] Aṭ-Ṭabari 2:362.

them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh) the Knower of the unseen and the seen, and He will tell you what you used to do." ﴿62:6-8﴾.

So they claimed that they are Allāh's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise." Therefore, they were called to invoke Allāh to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allāh ﷺ called a delegation of Najrān's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance. Allāh said,

﴿مَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْوَيْلِ فَقُلْ مَا كَانُوا تَعْبُدُونَ آبَاءَنَا وَأَبْنَاكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَمَنْ عَنِ الْكَافِرِينَ﴾

﴿Then whoever disputes with you concerning him ('Īsā) after (all this) knowledge that has come to you (i.e. 'Īsā) being a servant of Allāh, and having no share in divinity), say (O Muḥammad ﷺ): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the curse of Allāh upon those who lie." ﴿3:61﴾.

When the Christians heard this challenge, some of them said to each other, "By Allāh! If you do such with this Prophet, none of you will have an eye that blinks." This is when they resorted to peace and gave the *Jizyah* (tax) in disgrace. The Prophet ﷺ accepted the *Jizyah* from them and sent Abu 'Ubaydah bin Al-Jarrāḥ with them as a trustee. Similar to this meaning is Allāh's command to His Prophet ﷺ to proclaim to the polytheists:

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَبْتَئِدْ لَهُ الرِّجْسُ مِنْهُ﴾

﴿Say (O Muḥammad ﷺ) whoever is in error, the Most Gracious (Allāh) will prolong him (in it). ﴿19:75﴾

meaning, "Whoever among us has deviated, may Allāh increase

and prolong his deviation.” We will mention this subject later, Allāh willing.

The *Mubāhalah* (invocation to Allāh to destroy the liars) was called a ‘wish’ here, because every just person wishes that Allāh destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to. Also, the *Mubāhalah* involves invoking Allāh for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

### Disbelievers wish They could live longer

This is why Allāh said next,

﴿وَأَنْ يَسْتَمْتُوهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٥٠﴾ وَلَنَجْذِئْتُمْ أَعْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ﴾

﴿But they will never long for it because of what their hands have sent before them (i.e.what they have done). And Allāh is Aware of the Zālimin. And verily, you will find them (the Jews) the greediest of mankind for life.﴾

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allāh is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

Muḥammad bin Ishāq narrated that Ibn ‘Abbās commented on,

﴿وَمَا هُوَ بِمُخْرِجِهِ. مِنَ الْعَذَابِ أَنْ يَمُرَّ﴾

﴿But the grant of such life will not save him even a little from (due) punishment.﴾

“Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth.”<sup>[1]</sup> Also, ‘Abdur-Raḥmān bin Zayd bin Aslam said, “The

[1] Ibn Abi Ḥatim 1:288.

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

﴿وَاللَّهُ بِمَا يَمْلُوكَ﴾

﴿And Allāh is Seer of what they do.﴾ meaning, "Allāh knows what His servants are doing, whether good or evil, and will compensate each of them accordingly."

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾﴾

﴿97. Say (O Muḥammad ﷺ): "Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers﴾.

﴿98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mikā'il, then verily, Allāh is an enemy to the disbelievers."﴾

### The Jews are the Enemies of Jibrīl

Imām Abu Ja'far bin Jarir Aṭ-Ṭabari said, "The scholars of Tafsir agree that this Āyah (2: 97-98) was revealed in response to the Jews who claimed that Jibrīl (Gabriel) is an enemy of the Jews and that Mikā'il (Michael) is their friend."<sup>[2]</sup> Al-Bukhāri said, "Allāh said,

﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ﴾

﴿Whoever is an enemy of Jibrīl (let him die in his fury)﴾. 'Ikrimah said, "Jibr, Mik and Isrāf all mean, worshipper, while il means, Allāh". Anas bin Mālik said, "When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ in Al-Madinah, he was working on his land. He came to the Prophet ﷺ and said, 'I am going to ask you about three things which nobody knows except a

<sup>[1]</sup> Aṭ-Ṭabari 2:376.

<sup>[2]</sup> Aṭ-Ṭabari 2:377.

Prophet. What will be the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?' Allāh's Messenger ﷺ said, «Jibrīl has just told me the answers.» 'Abdullāh said, 'He (i.e. Jibrīl), among all the angels, is the enemy of the Jews.' Allāh's Messenger ﷺ recited the Āyah,

﴿مَنْ كَانَتْ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ﴾

﴿Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart﴾.

Allāh's Messenger ﷺ then said, «The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.» On that 'Abdullāh bin Salām said, 'I testify that there is no deity worthy of worship except Allāh and you are the Messenger of Allāh.' 'Abdullāh bin Salām further said, 'O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they will tell a lie about me.' The Jews came to Allāh's Messenger ﷺ, and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), «What kind of man is 'Abdullāh bin Salām?» They replied, 'He is the best among us, the son of the best among us, our master and the son of our master.' Allāh's Messenger ﷺ said, «What do you think if he would embrace Islām?» The Jews said, 'May Allāh save him from it.' Then 'Abdullāh bin Salām came out in front of them saying, 'I testify that none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh.' Thereupon they said, 'He is the vilest among us, and the son of the vilest among us.' And they continued talking badly about him. Ibn Salām said, 'This is what I feared, O Messenger of Allāh!.'» Only Al-Bukhāri recorded this Ḥadīth with this chain of narration.<sup>[1]</sup> Al-Bukhāri and Muslim recorded this Ḥadīth from Anas using

[1] *Fath Al-Bāri* 8 :15 & 7 :319.

another chain of narration.<sup>[1]</sup>

Some people say that 'ū' means worshipper while whatever word that is added to it becomes Allāh's Name, because 'ū' is a constant in such conjunction. This is similar to the names 'Abdullāh, 'Abdur-Rahmān, 'Abdul-Mālik, 'Abdul-Quddus, 'Abdus-Salām, 'Abdul-Kāfi, 'Abdul-Jalīl, 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 Jibrīl, Mikā'il, 'Azrā'il, Isrāfil, and so forth. Allāh knows best.

### Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allāh said,

﴿مَنْ كَانَتْ عُدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ﴾

﴿Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission,﴾

meaning, whoever becomes an enemy of Jibrīl, let him know that he is Rūh Al-Qudus who brought down the Glorious Dhikr (Qur'ān) to your heart from Allāh by His leave. Hence, he is a messenger from Allāh. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies. Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ﴾

﴿Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others."﴾ (4:150)

Allāh decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same

[1] *Ṣaḥīḥ Al-Bukhārī* 3329, 3911, 3938, and *Muslim* 315.

with those who take Jibrīl as an enemy, because Jibrīl did not choose missions on his own, but by the command of his Lord,

﴿وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿And we (angels) descend not except by the command of your Lord﴾ (19:64), and,

﴿وَالْحَقُّ لِنَزِيلِ رَبِّ الْمَلَائِكَةِ ﴿١٩٤﴾ نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٢﴾﴾

﴿And truly, this (the Qur'ān) is a revelation from the Lord of all that exists. Which the trustworthy Rūḥ (Jibril) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners﴾ (26:192-194).

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

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ»

«Allāh said, 'Whoever takes a friend of Mine as an enemy, will have started a war with Me.'»<sup>[1]</sup>

Therefore, Allāh became angry with those who took Jibrīl as an enemy. Allāh said,

﴿مَنْ كَانَتْ عَدُوًّا لِحَبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ﴾

﴿Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it﴾ meaning, the previous Books,

﴿وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ﴾

﴿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, Allāh said,

﴿قُلْ هُوَ الَّذِي يَهْدِي وَيُشْفِي﴾

﴿Say: "It is for those who believe, a guide and a healing."﴾ (41:44), and,

[1] Faḥ Al-Bāri 11:348.

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe﴾ (17:82).

Allāh then said,

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَرَبِّكَذِبٍ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ﴾

﴿Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mikā'il (Michael), then verily, Allāh is an enemy to the disbelievers.﴾

Allāh stated that whoever takes Him, His angels and messengers as enemies, then...Allāh's messengers include angels and men, for Allāh said,

﴿اللَّهُ يَصْطَلِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

﴿Allāh chooses Messengers from angels and from men﴾ (22:75).

Allāh said,

﴿جِبْرِيلَ وَمِيكَائِيلَ﴾

﴿Jibrīl (Gabriel) and Mikā'il (Michael)﴾. Allāh mentioned Jibrīl and Mikā'il specifically - although they are included among the angels who were messengers - only because this *Āyah* was meant to support Jibrīl the emissary between Allāh and His Prophets. Allāh also mentioned Mikā'il here, because the Jews claimed that Jibrīl was their enemy and Mikā'il was their friend. Allāh informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allāh. We should state here that Mikā'il sometimes descended to some of Allāh's Prophets, although to a lesser extent than Jibrīl, because this was primarily Jibrīl's task, and Isrāfil is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment. It is recorded in the *Ṣaḥīḥ* that whenever the Messenger of Allāh ﷺ would wake up at night, he would supplicate,

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِيرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

«O Allāh, Lord of Jibrīl, Mikā'il and Isrāfil, 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.»<sup>[1]</sup>

Allāh's statement,

﴿فَاتَّكَ اللَّهُ عَدُوًّا لِلْكَافِرِينَ﴾

«then verily, Allāh is an enemy to the disbelievers» informed the disbelievers that whoever takes a friend of Allāh as an enemy, then he has taken Allāh as an enemy, and whoever treats Allāh as an enemy, then he shall be Allāh's enemy. Indeed, whoever is an enemy of Allāh then he will lose in this life and the Hereafter, as stated earlier;

«مَنْ عَادَى لِي وَلِيًَا فَقَدْ آذَنَنِي بِالْمُحَارَبَةِ»

«Whoever takes a friend of Mine as an enemy, I shall wage war on him.»<sup>[2]</sup>

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْكَ مَائِمَةً بِنَيْبَتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾ أَوْ كَلِمَاتٍ عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٠﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقًا لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَأَاهُ ظَاهِرِينَ كَانْتَهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ﴿١٠٢﴾ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسَ الشَّيْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِإِذْنِ هَرُونَ ﴿١٠٣﴾ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَآئِرِينَ ﴿١٠٤﴾ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَحْسُرُونَ وَلَا يُنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٥﴾ وَلَوْ أَنَّهُمْ آمَنُوا وَآتَمَقُوا لَمَوْبَةً مِنْ عِنْدِ اللَّهِ حَبْرًا لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٦﴾﴾

﴿99. And indeed We have sent down to you manifest Ayāt and none disbelieve in them but Fāsiqūn (those who rebel against Allāh's command).﴾

﴿100. Is it not (the case) that every time they make a covenant, some

[1] Muslim 1 :534.

[2] Faḥ Al-Bārī 11 :348.

سورة النور

١٦

الزَّالِمَاتِ

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ  
 سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
 السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَرْوَةَ  
 وَمَا يَلْمِئَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ  
 فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ  
 وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ  
 مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ  
 مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ  
 أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٧﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا  
 وَأَتَّقُوا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ  
 ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا  
 أَنْظِرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٩﴾  
 مَا يَوْذُو الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الشِّرْكَانِ  
 أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصِمُ  
 بِرَحْمَتِهِ ۗ مَنْ يَشَأْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٠﴾

party among them throw it aside? Nay! (the truth is:) most of them believe not.﴾

﴿101. And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!﴾

﴿102. They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān (Solomon). Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the

two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "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 Allāh's leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.﴾

﴿103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!﴾

### Proofs of Muḥammad's Prophethood

Imām Abu Ja'far bin Jarīr said that Allāh's statement,

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ﴾

﴿And indeed We have sent down to you manifest Ayāt﴾ means, "We have sent to you, O Muḥammad, clear signs that testify to your prophethood." These *Ayāt* are contained in the Book of Allāh (Qur'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 Allāh also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the Tawrah. Since Allāh mentioned all of this in His Book revealed to His Prophet Muḥammad ﷺ, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression. Further human instinct testifies to the truth that Muḥammad ﷺ was sent with and the clear signs that he brought which he did not learn or acquire from mankind. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ﴾

﴿And indeed We have sent down to you manifest Ayāt﴾ means, "You recite and convey this Book to them day and night, although you are an *Ummi* (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allāh stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew."<sup>11</sup>

### The Jews break Their Covenants

When the Messenger of Allāh ﷺ was sent and Allāh reminded the Jews of the covenant that they had with Him, especially concerning Muḥammad ﷺ, Mālik bin As-Sayf said, "By Allāh! Allāh never made a covenant with us about Muḥammad, nor did He take a pledge from us at all." Allāh then revealed,

﴿أَوْكَلْنَا عَنْهُمْ عَهْدًا بَيِّنًا فَرِيقٌ مِنْهُمْ﴾

<sup>11</sup> Aḍ-Ṭabari 2:397.

﴿Is it not (the case) that every time they make a covenant, some party among them throw it aside?﴾<sup>[1]</sup> Al-Ḥasan Al-Baṣri said that Allāh's statement,

﴿بَلْ أَكْذَبْتُمْ لَا يَتُوبُونَ﴾

﴿Nay! (the truth is:) most of them believe not﴾ means, "There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow."<sup>[2]</sup>

### The Jews abandoned the Book of Allāh and practiced Magic

As-Suddi commented on,

﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ﴾

﴿And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them﴾,

"When Muḥammad ﷺ came to them, they wanted to contradict and dispute with him using the 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 Āṣaf,<sup>[3]</sup> and the magic of Harūt and Marūt, which indeed did not conform to the Qur'an. Hence Allāh's statement,

﴿كَانْتُمْ لَا يَعْلَمُونَ﴾

﴿As if they did not know!﴾."<sup>[4]</sup>

Also, Qatādah said that Allāh's statement,

﴿كَانْتُمْ 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."<sup>[5]</sup>

[1] Aṭ-Ṭabari 2:400.

[2] Ibn Abi Ḥātim 1:295.

[3] *Lisān Al-Arab* lists Āṣaf as the name of the Book revealed to the Prophet Sulaymān, peace be upon him. See also the explanation that follows.

[4] Aṭ-Ṭabari 2:404.

[5] Ibid.

**Magic existed before Sulaymān (Solomon)**

As-Suddi said that Allāh's statement,

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ﴾

﴿They followed what the Shayātīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān﴾

means, "During the time of Prophet Solomon.' Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters. They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true. When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the *Jinns* know matters of the Unseen. When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned. Solomon said, 'I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.' When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, 'Should I lead you to a treasure that you will never be able to use up?' They said. 'Yes.' He said, 'Dig under this throne,' and he went with them and showed them Solomon's throne. They said to him, 'Come closer.' He said, 'No. I will wait for you here, and if you do not find the treasure then kill me.' They dug and found the buried books, and Satan said to them, 'Solomon only controlled the humans, devils and birds with this magic.' Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muḥammad ﷺ came, they disputed with him relying on these books. Hence Allāh's statement,

﴿وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّهُ الْيَبْتُيُوتُ كَفَرُوا﴾

﴿Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved﴾.<sup>[1]</sup>

### The Story of Hārūt and Mārūt, and the Explanation that They were Angels

Allāh said,

﴿وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِسَائِلٍ هُنُوتٌ وَمُنُوتٌ وَمَا يُؤْمِنَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾

﴿And such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "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﴾.

There is a difference of opinion regarding this story. It was said that this Āyah denies that anything was sent down to the two angels, as Al-Qurṭubi stated and then referred to the Āyah,

﴿وَمَا كَفَرَ سُلَيْمَانُ﴾

﴿Sulaymān did not disbelieve﴾ saying, "The negation applies in both cases. Allāh then said,

﴿وَلَكِنَّ الْفَالِغَةَ كَثَرُوا يَعْلَمُونَ النَّاسَ السِّخْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ﴾

﴿But the Shayāṭīn (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 Allāh refuted this false claim.<sup>[2]</sup>

Also, Ibn Jarīr reported, that Al-'Awfī said that Ibn 'Abbās said about Allāh's statement,

﴿وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِسَائِلٍ﴾

﴿And such things that came down at Babylon to the two angels﴾

"Allāh did not send magic down."<sup>[3]</sup>

Also, Ibn Jarīr narrated that Ar-Rabī' bin Anas said about,

[1] Aṭ-Ṭabari 2:405.

[2] Al-Qurṭubi 2:50.

[3] Aṭ-Ṭabari 2:419.

﴿وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ﴾

﴿And such things that came down to the two angels﴾, “Allāh did not send magic down to the them.”<sup>[1]</sup> Ibn Jarīr commented, “This is the correct explanation for this Āyah.

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ﴾

﴿They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.﴾

meaning, magic. However, neither did Solomon disbelieve nor did Allāh send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Hārūt and Mārūt.”

Ibn Jarīr continued; “If someone asks about explaining this Āyah in this manner, we say that,

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ﴾

﴿They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.﴾

means, magic. Solomon neither disbelieved nor did Allāh send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Hārūt and Mārūt, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allāh sent magic by the words of Gabriel and Michael to Solomon, son of David. Allāh denied this false claim and stated to His Prophet Muḥammad ﷺ that Gabriel and Michael were not sent with magic. Allāh also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Hārūt and Mārūt. Hence, Hārūt and Mārūt were two ordinary men (not angels or Gabriel or Michael).<sup>[2]</sup> These were the words of Aṭ-Ṭabari, and this explanation is not plausible.

Many among the Salaf, said that Hārūt and Mārūt were angels who came down from heaven to earth and did what they did as the Āyah stated. To conform this opinion with the fact that the angels are immune from error, we say that Allāh had eternal knowledge what these angels would do, just as He

[1] Aṭ-Ṭabari 2:419.

[2] Ibid.

had eternal knowledge that Iblis would do as he did, while Allāh referred to him being among the angels,

﴿وَرَدَّ قَلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾

﴿And (remember) when We said to the angels: "Prostrate yourselves before Ādam." And they prostrated except Iblīs (Satan), he refused﴾ (20:116)

and so forth. However, what Hārūt and Mārūt did was less evil than what Iblīs, may Allāh curse him, did. Al-Qurṭubī reported this opinion from 'Alī, Ibn Mas'ūd, Ibn 'Abbās, Ibn 'Umar, Ka'b Al-Aḥbār, As-Suddī and Al-Kalbi.<sup>[1]</sup>

### Learning Magic is Kufr

Allāh said,

﴿وَمَا يَتْلِيَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

﴿But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).﴾

Abu Ja'far Ar-Razi said that Ar-Rabī' bin Anas said that Qays bin 'Abbād said that Ibn 'Abbās 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?.'<sup>[2]</sup> Al-Ḥasan Al-Baṣri said that this Āyah means, "The angels were sent with magic, so that the people whom Allāh willed would be tried and tested. Allāh made them promise that they would not teach anyone until first proclaiming, 'We are a test

[1] Al-Qurṭubī 2:51.

[2] Ibn Abi Ḥātim 1:312.

for you, do not fall into disbelief.’<sup>[1]</sup> It was recorded by Ibn Abi Hātim. Also, Qatādah said, “Allāh took their covenant to not teach anyone magic until they said, ‘We are a test. Therefore, do not fall in disbelief.’”<sup>[2]</sup>

Also, As-Suddi said, “When a man would come to the two angels they would advise him, ‘Do not fall into disbelief. We are a test.’ When the man would ignore their advice, they would say, ‘Go to that pile of ashes and urinate on it.’ When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke would descend and enter his ears and the rest of his body, and this is Allāh’s anger. When he told the angels what happened, they would teach him magic. So Allāh’s statement,

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا عُرِّنُ فَتْنَةً فَلََّا تُكْفَرُوا﴾

﴿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).﴾<sup>[3]</sup>

Sunayd said that Hajjāj said that Ibn Jurayj commented on this Āyah (2:102), “No one dares practice magic except a disbeliever. As for the *Fitnah*, it involves trials and freedom of choice.”<sup>[4]</sup> The scholars who stated that learning magic is disbelief relied on this Āyah for evidence. They also mentioned the *Hadīth* that Abu Bakr Al-Bazzār recorded from ‘Abdullāh, which states,

«مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ»

«Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allāh revealed to Muḥammad ﷺ»<sup>[5]</sup>

This *Hadīth* has an authentic chain of narration and there are other *Hadīths* which support it.

[1] Ibn Abi Hātim 1:310

[2] Aṭ-Ṭabari 2:443

[3] Aṭ-Ṭabari 2:443.

[4] Ibid.

[5] *Kashaf Al-Astār* 2:443.

## Causing a Separation between the Spouses is One of the Effects of Magic

Allāh said,

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾

﴿And from these (angels) people learn that by which they cause separation between man and his wife,﴾

This means, "The people learned magic from Hārūt and Mārūt 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 Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ لَيَضَعُ عَرَشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فِي النَّاسِ فَأَقْرَبُهُمْ عِنْدَهُ مَنْزِلَةً أَكْبَرَهُمْ عِنْدَهُ فِتْنَةً وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ حَتَّى تَرَكَتَهُ وَهُوَ يَقُولُ كَذَا وَكَذَا، فَيَقُولُ إِبْلِيسُ: لَا وَاللَّهِ مَا صَنَعْتَ شَيْئًا، وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ: مَا تَرَكَتَهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلِهِ، قَالَ: فَيَقْرَبُهُ وَيُدْنِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: نَعَمْ أَنْتَ»

«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 Allāh, 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.'»<sup>[1]</sup>

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

## Allāh's Appointed Term supercedes Everything

Allāh said,

﴿وَمَا لَهُمْ بِصَكَارِيْنٍ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

[1] Muslim 4:2167.

﴿But they could not thus harm anyone except by Allāh's leave﴾. Sufyān Ath-Thawri commented, "Except by Allāh's appointed term."<sup>[1]</sup> Further, Al-Ḥasan Al-Baṣri said that,

﴿وَمَا هُمْ بِضَاكِرِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿But they could not thus harm anyone except by Allāh's leave﴾ means, "Allāh allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allāh's leave."<sup>[2]</sup> Allāh's statement,

﴿وَيَعْلَمُونَ مَا يُسْرُهُمْ وَلَا يَنْفَعُهُمْ﴾

﴿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 لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾

﴿And indeed they knew that the buyers of it (magic) would have no (Khalaaq) share in the Hereafter﴾ meaning, "The Jews who preferred magic over following the Messenger of Allāh ﷺ knew that those who commit the same error shall have no *Khalaaq* in the Hereafter." Ibn 'Abbās, Mujāhid and As-Suddi stated that 'no *Khalaaq*' means, 'no share.'<sup>[3]</sup>

Allāh then said,

﴿وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٢٤﴾ وَلَوْ أَنَّهُمْ رَأَوْا أَنَّهُمْ  
لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٢٥﴾﴾

﴿And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!﴾. Allāh stated,

﴿وَلَيْسَ﴾

﴿And how bad﴾ meaning, what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the

[1] Ibn Abi Ḥātim 1 :312.

[2] Ibn Abi Ḥātim 1 :311.

[3] Ibn Abi Ḥātim 1 :314.

advice.

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَسُوهُ مِن عِندِ اللَّهِ خَيْرًا﴾

﴿And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord,﴾

meaning, "Had they believed in Allāh and His Messenger ﷺ and avoided the prohibitions, then Allāh's reward for these good deeds would have been better for them than what they chose and preferred for themselves." Similarly, Allāh said,

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُفْتَنهَا إِلَّا الصَّابِرُونَ﴾

﴿But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except Aṣ-Ṣābirūn (the patient in following the truth).﴾" (28:80).

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَعَيْتَا وَقُولُوا انظُرْنَا وَاسْمِعُوا لِلنَّكِيرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوْءُ الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ وَلَا الَّذِينَ كَفَرُوا أَن يُنَزَّلَ عَلَيْكُمْ مِن خَيْرٍ مِّن رَّبِّكُمْ ۗ وَاللَّهُ يَخْتَارُ بِرَحْمَتِهِ ۗ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾﴾

﴿104. O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unzurnā (make us understand) and hear. And for the disbelievers there is a painful torment.﴾

﴿105. Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikīn (the idolaters) like that there should be sent down unto you any good from your Lord. But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty.﴾

### Manners in Speech

Allāh forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allāh's curse be upon them. When they wanted to say, 'hear us,' they would use the word Rā'inā, which is an insult (in Hebrew, but means 'hear us' in Arabic). Allāh said,

﴿يُنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ. وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَمْرٌ غَيْرَ مُسْتَجٍ  
وَرَدَعْنَا لِيَأْ بِأَلْسِنِهِمْ وَطَعْنَا فِي الَّذِينَ وَكَلُوا أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَنْظَرْنَا لَكَانَ خَيْرًا لَّهُمْ  
وَأَقْوَمَ وَلَكِنْ لَمَنَّهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴿Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And Rā'inā with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: "We hear and obey," and "Do make us understand," it would have been better for them, and more proper; but Allāh cursed them for their disbelief, so they believe not except a few﴾ (4:46).

Also, the Ḥadīths stated that when they would greet Muslims, they would say, 'As-Sāmu 'alaykum,' meaning, 'death be to you'. This is why we were commanded to answer them by saying, 'Wa 'alaykum,' meaning, 'and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allāh forbade the believers from imitating the disbelievers in tongue or deed. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَعَيْنَا وَكُلُوا أَنْظَرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ  
أَلِيمٌ﴾

﴿O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unzurnā (make us understand) and hear. And for the disbelievers there is a painful torment﴾ (2:104).

Also, Imām Aḥmad narrated that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

﴿بُعِثْتُ بَيْنَ يَدَيْ السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي  
تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَتِ الدَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَسَبَّهَ بِقَوْمٍ  
فَهُوَ مِنْهُمْ﴾.

«I was sent with the sword just before the Last Hour, so that Allāh is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and

whoever imitates a people, he is one of them.»<sup>[1]</sup>

Abu Dāwud narrated that the Prophet ﷺ said,

«مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«Whoever imitates a people is one of them.»<sup>[2]</sup>

These *Ḥadīths* indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās commented on the *Āyah*,

﴿لَا تَقُولُوا رَاعِنَا﴾

«Say not (to the Messenger ﷺ) *Rā’inā*»

“They used to say to the Prophet ﷺ, *Ar’inā samak* (which is an insult).”<sup>[3]</sup> Ibn Abu Ḥātim said that it was reported that Abu Al-‘Āliyah, Abu Mālik, Ar-Rabī’ bin Anas, ‘Aṭiyah Al-‘Awfi and Qatādah said similarly.<sup>[4]</sup> Further, Mujāhid said, “Do not say *Rā’inā*” means, ‘Do not dispute.’<sup>[5]</sup> Mujāhid said in another narration, “Do not say, ‘We hear from you, and you hear from us.’” Also, ‘Aṭā’ said, “Do not say,

﴿رَاعِنَا﴾

«*Rā’inā*», which was a dialect that the Anṣār used and which was forbidden from use by Allāh.”<sup>[6]</sup>

Also, As-Suddi said, “Rifā‘ah bin Zayd, a Jewish man from the tribe of Qaynuqā’, used to come to the Prophet ﷺ and say to him, ‘Hear, *Ghayr Musma’in* (let you hear nothing).’ The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, ‘Hear, let you hear nothing,’ and so on, as mentioned in *Sūrat An-Nisā*.” Thereafter, Allāh forbade the believers from uttering the word *Rā’inā*.<sup>[7]</sup> ‘Abdur-Raḥmān bin

[1] Aḥmad 2:50.

[2] Abu Dāwud 4:314.

[3] Aṭ-Ṭabari 2:461

[4] Ibn Abi Ḥātim 1:317.

[5] Ibn Abi Ḥātim 1:318.

[6] Ibid.

[7] Aṭ-Ṭabari 2:462.

Zayd bin Aslam also said similarly.<sup>[1]</sup>

### **The extreme Enmity that the Disbelievers and the People of the Book have against Muslims**

Allāh said next (2:105),

﴿مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الَّذِينَ كَفَرُوا أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ﴾

﴿Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikīn (the idolaters), like that there should be sent down unto you any good from your Lord.﴾

Allāh described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allāh warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allāh mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muḥammad ﷺ. Allāh said,

﴿وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

﴿But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty﴾ (2:105).

﴿﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ إِنَّهَا أَلَمْ تَكُنْ لَكُمْ آيَةً أَنْ يَقُولَ اللَّهُ تَتَكَلَّمُ إِنَّ اللَّهَ لَكُنَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ رَبِّ رَبِّكُمْ فَاصْبِرْ ۗ﴾﴾

﴿106. Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsihā (cause to be forgotten), We bring a better one or similar to it. Know you not that Allāh is Able to do all things?﴾

﴿107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Walī (protector or guardian) nor any helper.﴾

### **The Meaning of Naskh**

Ibn Abi Ṭalḥah said that Ibn ‘Abbās said that,

<sup>[1]</sup> Ibn Abi Ḥatīm 3:965.

﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسَخْهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٧﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلْتَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٨﴾ وَذَكَرَ شَرٌّ مِنْ أَهْلِ الْكِتَابِ لَوْ رُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَمَا رَأَوْا احْسَنًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقَّ فَاعْتَفُوا ۗ وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ وَمِنَ اللَّهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٠﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا ۗ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "Whatever an *Āyah* We abrogate."<sup>[1]</sup> Also, Ibn Jurayj said that Mujāhid said that,

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "Whatever an *Āyah* We erase."<sup>[2]</sup> Also, Ibn Abi Najih said that Mujāhid said that,

﴿مَا نَسَخَ 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 'Abdullāh bin Mas'ūd.<sup>[3]</sup> Ibn Abi Ḥātim said that similar statements were mentioned by Abu Al-'Āliyah and Muḥammad bin Ka'b Al-Quraḏī.<sup>[4]</sup> Also As-Suddi said that,

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "We erase it."<sup>[5]</sup> Further, Ibn Abi Ḥātim said that it means, "Erase and

[1] Aṭ-Ṭabari 2:473

[2] Ibn Abi Ḥātim 1:321.

[3] Ibn Abi Ḥātim 1:322.

[4] Ibn Abi Ḥātim 1:322.

[5] Ibn Abi Ḥātim 1:322.

raise it, such as erasing the following wordings (from the Qur'ān), 'The married adulterer and the married adulteress: stone them to death,' and, 'If the son of Ādam had two valleys of gold, he would seek a third.'<sup>[1]</sup>

Ibn Jarīr stated that,

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "Whatever ruling we repeal in an Āyah 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*.<sup>[2]</sup>

Allāh said next,

﴿أَوْ نُنسِهَا﴾

﴿or Nunsihā (cause it to be forgotten)﴾. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that,

﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا﴾

﴿Whatever a verse (revelation) do Nansakh or Nunsihā﴾ means, "Whatever Āyah We repeal or uphold without change."<sup>[3]</sup> Also, Mujāhid said that the companions of Ibn Mas'ūd (who read this word *Nansa'hā*) said that it means, "We uphold its wording and change its ruling."<sup>[4]</sup> Further, 'Ubayd bin 'Umayr, Mujāhid and 'Atā' said, '*Nansa'hā*' means, "We delay it (i.e., do not abrogate it)."<sup>[5]</sup> Further, 'Ātiyyah Al-'Awfi said that the Āyah means, "We delay repealing it."<sup>[6]</sup> This is the same *Tafsīr* provided by As-Suddi and Ar-Rabī' bin Anas.<sup>[7]</sup>

[1] Ibn Abi Hātim 1 :324.

[2] Aṭ-Ṭabari 1 :472.

[3] Aṭ-Ṭabari 2 :476.

[4] Aṭ-Ṭabari 2 :473.

[5] Aṭ-Ṭabari 2 :477.

[6] Ibid.

[7] Ibn Abi Hātim 1 :326.

'Abdur-Razzāq said that Ma'mar said that Qatādah said about Allāh's statement,

﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا﴾

﴿Whatever a verse (revelation) do We abrogate or cause to be forgotten﴾ "Allāh made His Prophet ﷺ forget what He willed and He abrogated what He will."

Allāh's said,

﴿نَأْتِ بِخَيْرٍ مِنْهَا أَوْ يَشَابُهًا﴾

﴿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 Ṭalḥah that Ibn 'Abbās said,

﴿نَأْتِ بِخَيْرٍ مِنْهَا﴾

﴿We bring a better one﴾ means, "We bring forth a more beneficial ruling, that is also easier for you."<sup>[1]</sup> Also, As-Suddi said that,

﴿نَأْتِ بِخَيْرٍ مِنْهَا أَوْ يَشَابُهًا﴾

﴿We bring a better one or similar to it﴾ means, "We bring forth a better *Āyah*, or similar to that which was repealed."<sup>[2]</sup> Qatādah also said that,

﴿نَأْتِ بِخَيْرٍ مِنْهَا أَوْ يَشَابُهًا﴾

﴿We bring a better one or similar to it﴾ means, "We replace it by an *Āyah* more facilitating, permitting, commanding, or prohibiting."<sup>[3]</sup>

### **Naskh occurs even though the Jews deny it**

Allāh said,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦١﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لِمَ شَأْنِكُمُ الْكَافِرِينَ وَالْمُؤْمِنِينَ ﴿١٦٢﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَوْمَ الْقِيَامَةِ يُصَوِّرُكُمْ أَنَّىٰ يَشَاءُ ﴿١٦٣﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَخْتَارُ مَا يُنَزِّلُ فِي الْقُرْآنِ مِنْ غَيْرِ مِثْلِ مَا يُنَزِّلُ فِي التَّوْرَةِ وَالْإِنْجِيلِ ﴿١٦٤﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَخْتَارُ مَا يُنَزِّلُ فِي الْقُرْآنِ مِنْ غَيْرِ مِثْلِ مَا يُنَزِّلُ فِي التَّوْرَةِ وَالْإِنْجِيلِ ﴿١٦٥﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَخْتَارُ مَا يُنَزِّلُ فِي الْقُرْآنِ مِنْ غَيْرِ مِثْلِ مَا يُنَزِّلُ فِي التَّوْرَةِ وَالْإِنْجِيلِ ﴿١٦٦﴾﴾

﴿Know you not that Allāh is Able to do all things? Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any

[1] Aṭ-Ṭabari 2:481.

[2] Ibn Abi Ḥātim 1:327.

[3] Ibn Abi Ḥātim 1:327.

*Walī (protector or guardian) nor any helper* ﴿.

Allāh directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills. He also brings success to whom He wills and failure to whom He wills. He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned. He tests His servants and their obedience to His Messengers by the *Naskh*. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allāh here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that *Naskh* does not occur, may Allāh curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that *Naskh* does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that *Naskh* occurred.

Imām Abu Ja'far bin Jarīr said, "The *Āyah* means, 'Do you not know, O Muḥammad, that I alone own the heavens and the earth and that I decide whatever I will in them? I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will.'"

Ibn Jarīr then said, "Although Allāh directed His statement indicating His greatness towards His Prophet ﷺ, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo *Naskh*. The Jews also denied the prophethood of Jesus and Muḥammad, because of their dislike for what they brought from Allāh, such as changing some rulings of the Torah, as Allāh commanded. Allāh thus proclaimed to the Jews that He owns the heavens and earth

and also all authority in them. Further, the subjects in Allāh's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allāh has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills."<sup>[1]</sup>

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 Allāh's commandments, for He decides what He wills, just as He does what He wills. Further, *Naskh* occurred in previous Books and Law. For instance, Allāh allowed Ādam to marry his daughters to his sons and then later forbade this practice. Allāh also allowed Nūḥ to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods. Further, marrying two sisters to one man was allowed for Israel and his children, but Allāh prohibited this practice later in the Torah. Allāh commanded Abraham to slaughter his son, then repealed that command before it was implemented. Also, Allāh commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated. There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muḥammad ﷺ and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muḥammad ﷺ and that no good deed would be accepted from them, unless it conformed to Muḥammad's Law. The Prophet ﷺ brought another Book, - the Qur'an -, which is the last revelation from Allāh.

﴿أَمْ يُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ  
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

﴿108. Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has

<sup>[1]</sup> At-Ṭabari 2:488.

gone astray from the right way.﴾

### The Prohibition of Unnecessary Questions

In this *Āyah*, Allāh forbade the believers from asking the Prophet ﷺ numerous questions about matters that did not occur yet. Similarly, Allāh said,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنۡ اَشْيَآءٍ اِنۡ بُدِّ لَكُمْ مِّنۡهَا ۗ وَاِنۡ سَأَلْتُمُوْهُنَّ يَسْـَٔلَنَّ الْاَقْرَبُ اَنۡ يُدۡرِكَهُنَّ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you﴾ (5:101).

This *Āyah* means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions." This is why the *Ṣaḥīḥ* narrated,

«إِنَّ أَكْبَرَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَن شَيْءٍ لَمْ يُحْرَمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

«The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.»

This is why when the Messenger of Allāh ﷺ was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allāh ﷺ did not like such questions. Later on, Allāh revealed the ruling of *Mulā'anaḥ* [Refer to *Nūr* 24:6-9 in the Qur'ān]. The Two *Ṣaḥīḥs* recorded that Al-Mughīrah bin Shu'bah said that the Messenger of Allāh ﷺ "Forbade saying, 'It was said' and 'He said,' and wasting money and asking many questions."<sup>11</sup> Muslim recorded that the Prophet ﷺ said,

«دَرُونِي مَا تَرَكْتُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَيَّ  
أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُمْ بِأَمْرٍ فَأَتُوا مِنِّي مَا اسْتَطَعْتُمْ وَإِن نَهَيْتُمْ عَن شَيْءٍ فَاجْتَنِبُوهُ»

<sup>11</sup> *Faḥ Al-Bāri* 3:398, and *Muslim* 3:1341.

«Leave me as I leave you ; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.»

The Prophet ﷺ only said this after he told the Companions that Allāh has ordered them to perform *Hajj*. A man asked, “Every year, O Messenger of Allāh?” The Prophet ﷺ did not answer him, but he repeated his question three times. Then the Prophet ﷺ said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ وَلَوْ وَجِبَتْ لَمَا اسْتَطَعْتُمْ»

«No. Had I said yes, it would have been ordained, and you would not have been able to implement it.»<sup>[1]</sup>

This is why Anas bin Mālik said, “We were forbidden from asking the Messenger of Allāh ﷺ about things. So we were delighted when a bedouin man would come and ask him while we listened.”<sup>[2]</sup>

Muḥammad bin Ishāq said that Muḥammad bin Abi Muḥammad told him that ‘Ikrimah or Sa‘īd said that Ibn ‘Abbās said that Rāfi‘ bin Ḥuraymilah or Wahb bin Zayd said, “O Muḥammad! 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.” Allāh sent down the answer to this challenge,

﴿أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ

فَعَدَّ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٨﴾

«Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā 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».<sup>[3]</sup>

Allāh criticized those who ask the Messenger of Allāh ﷺ about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Mūsā out of stubbornness,

[1] Muslim 2:975.

[2] Muslim 1:41.

[3] Aṭ-Ṭabari 2:490.

rejection and rebellion. Allāh said,

﴿وَمَنْ يَتَّبِدْ أَلْفًا مِّنَ الْكُفْرِ بِالْإِيمَانِ﴾

﴿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 Allāh said,

﴿أَلَمْ نَرِ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْآلْوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصَلُّونَهَا وَيَنَصِّرُونَ الْفِرَارِ ﴿٢٩﴾﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām), and caused their people to dwell in the house of destruction? Hell, in which they will burn and what an evil place to settle in!﴾ (14:28-29).

Abu Al-‘Āliyah commented, “They exchanged comfort for hardship.”<sup>[1]</sup>

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسْرًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْتَصُوا وَأَصْحَابُ حَتَّىٰ يُأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾﴾

﴿109. Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh’s Messenger) has become manifest unto them. But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things.﴾

﴿110. And perform the Ṣalāh and give the Zakāh, and whatever

<sup>[1]</sup> Ibn Abi Ḥātim 1 :330.

*of good you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is the Seer of what you do.﴾*

### **The Prohibition of following the Ways of the People of the Book**

Allāh warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet ﷺ. Allāh also commanded His believing servants to forgive them and to be patient with them, until Allāh delivers His aid and victory to them. Allāh commanded the believers to perform the prayer perfectly, to pay the *Zakāh* and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Hātim recorded that ‘Abdullāh bin Ka’b bin Mālik said that Ka’b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet ﷺ in his poems, so Allāh revealed,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ﴾

﴿Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..﴾ regarding his matter.<sup>[1]</sup>

Also, Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said, “An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the *Ayāt* of Allāh. 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 Allāh said,

﴿كَلَّا حَسْبًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّمَّا بَدَّ مَا بَيَّنَّ لَهُمُ الْحَقُّ﴾

﴿out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh’s Messenger) has become manifest unto them﴾.

Allāh said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet ﷺ. Thus Allāh criticized, chastised and

[1] Ibn Abi Hātim 1 :331.

denounced them."<sup>[1]</sup> Allāh legislated the characteristics that His Prophet ﷺ and the believers should adhere to: belief, faith and accepting what Allāh revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabī' bin Anas said that,

﴿مِنْ عِنْدِ أَنْفُسِهِمْ﴾

﴿from their own selves﴾ means, "of their making."<sup>[2]</sup> Also, Abu Al-Āliyah said that,

﴿مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ﴾

﴿even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them﴾

means, "After it became clear that Muḥammad ﷺ is the Messenger of Allāh whom they find written of in the Torah and the Injil. They denied him in disbelief and transgression because he was not one of them."<sup>[3]</sup> Qatādah and Ar-Rabī' bin Anas said similarly.<sup>[4]</sup> Allāh said,

﴿فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

﴿But forgive and overlook, till Allāh brings His command.﴾ this is similar to His saying;

﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾

﴿And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh﴾ (3:186).

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that Allāh's statement,

﴿فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

﴿But forgive and overlook, till Allāh brings His command.﴾ was abrogated by the Āyah,

[1] Aṭ-Ṭabari 2 :502.

[2] Ibn Abi Ḥātim 1 :332.

[3] Ibn Abi Ḥātim 1 :335.

[4] Ibid.

﴿فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

﴿Then kill the Mushrikīn wherever you find them﴾ (9:5), and,

﴿فَقَاتِلُوا آلَ لُؤْلُؤٍ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

﴿Fight against those who believe not in Allāh, nor in the Last Day﴾ (9:29) until,

﴿وَهُمْ صَافِرُونَ﴾

﴿And feel themselves subdued﴾ (9:29).

Allāh's pardon for the disbelievers was repealed."<sup>[1]</sup> Abu Al-Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddī<sup>[2]</sup> said similarly: It was abrogated by the *Āyah* of the sword." (Mentioned above). The *Āyah*,

﴿حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

﴿till Allāh brings His command.﴾ gives further support for this view.

Ibn Abi Ḥātim recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ and his Companions used to forgive the disbelievers and the People of the Book, just as Allāh commanded in His statement,

﴿فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things﴾.

The Messenger of Allāh ﷺ used to forgive them and was patient with them as Allāh ordered him, until Allāh allowed fighting them. Then Allāh destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.<sup>[3]</sup> The chain of narration for this text is *Ṣaḥīḥ*, but I did not see its wordings in the six collections of *Ḥadīth*, although the basis of it is in the Two *Ṣaḥīḥs*, narrated from Usāmah bin Zayd.<sup>[4]</sup>

[1] Ibn Abi Ḥātim 1:334.

[2] Ibn Abi Ḥātim 1:335.

[3] Ibn Abi Ḥātim 1:333.

[4] *Faṭḥ Al-Bāri* 8:87, and Muslim 3:1422.

## The Encouragement to perform Good Deeds

Allāh said,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ﴾

﴿And perform the Ṣalāh and give the Zakāh, and whatever of good you send forth for yourselves before you, you shall find it with Allāh﴾.

Allāh encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying Zakāh. This way, they will gain Allāh's aid in this life and on a Day when the witnesses testify,

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ الْأُولَى﴾

﴿The Day when their excuses will be of no profit to the Zālimīn (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire)﴾ (40:52).

This is why Allāh said,

﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿Certainly, Allāh sees what you do﴾, meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allāh will award each according to what he or she deserves based on their deeds.

﴿وَقَالُوا لَنْ نَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَانًا تِلْكَ أَنْيَابُهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَانِي عَلَى سَنَى وَقَالَتِ النَّصْرَانِي لَيْسَتِ الْيَهُودُ عَلَى سَنَى وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ لِيُؤْمِنُوا بِمَا اللَّهُ يُحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾﴾

﴿111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muḥammad ﷺ), "Produce your Burhān if you are truthful."﴾

﴿112. Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin then his reward is with his Lord (Allāh), on such shall

سُورَةُ الْاِنْفَالِ

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الْاِنْفَالِ

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ  
 لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ  
 الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ  
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ  
 اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ  
 لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ  
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَاللَّهُ الشَّرِيفُ الْغَرِيبُ  
 فَأَيْنَمَا تَوَلَّوْا فَانصِبْ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَسِعَ عَلَيْهِ ﴿١١٥﴾  
 وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ لَهُ مَا فِي السَّمٰوٰتِ  
 وَالْأَرْضِ كُلُّ لَّهُ قٰنِیْنُوْنَ ﴿١١٦﴾ بَدِيعَ السَّمٰوٰتِ وَالْأَرْضِ  
 وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ  
 لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ  
 قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ  
 قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ  
 بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْتَلَّ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

be no fear, nor shall they grieve.﴾

﴿113. 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. Like unto their word, said those (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.﴾

### The Hopes of the People of the Book

Allāh 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, Allāh mentioned their claims in *Sūrat Al-Mā'idah*:

﴿مَنْ آمَنَ أَتَىٰ اللَّهَ وَرَحْمَتَهُ﴾

﴿We are the children of Allāh and His loved ones﴾ (5:18).

Allāh refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allāh rebuked this claim, and He said about this baseless claim,

﴿يَلْعَنُكَ أَنَايُهُمْ﴾

﴿These are their own desires﴾. Abu Al-‘Āliyah commented, “These are wishes that they wished Allāh would answer, without basis.”<sup>[1]</sup> Similar was stated by Qatādah and Ar-Rabī’ bin Anas.<sup>[2]</sup> Allāh then said,

﴿قُلْ﴾

﴿Say﴾ meaning, “Say O Muḥammad:”

﴿هَاتُوا بُرْهَانَكُمْ﴾

﴿“Produce your Burhān...”﴾ meaning, “Your proof”, as Abu Al-‘Āliyah, Mujāhid, As-Suddi and Ar-Rabī’ bin Anas stated.<sup>[3]</sup> Qatādah said that the Āyah means, “Bring the evidence that supports your statement,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful﴾ in your claim.”<sup>[4]</sup>

Allāh then said,

﴿بَلْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh’s religion of Islāmic Monotheism) and he is a Muḥsin﴾

meaning, “Whoever performs deeds in sincerity, for Allāh alone without partners.” In a similar statement, Allāh said,

﴿إِن سَابَّوكَ فَقُلْ سَبَّيْتُمْ رَبِّيَ لِلَّهِ وَمَنِ اتَّبَعْتُمْ﴾

﴿So if they dispute with you (Muḥammad ﷺ) say: “I have submitted myself to Allāh (in Islām), and (so have) those who follow me.”﴾ (3:20)

Abu Al-‘Āliyah and Ar-Rabī’ said that,

﴿بَلْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾

﴿Yes! But whoever submits his face (himself) to Allāh﴾ means, “Whoever is sincere with Allāh.”<sup>[5]</sup>

[1] Ibn Abi Ḥātim 1 :336.

[2] Ibn Abi Ḥātim 1 :336.

[3] Ibn Abi Ḥātim 1 :337.

[4] Ibn Abi Ḥātim 1 :337.

[5] Ibn Abi Ḥātim 1 :337.

Also, Sa'īd bin Jubayr said that,

﴿بَلَّ مَنْ أَنَسَمَ﴾

﴿Yes! But whoever submits﴾ means, he is sincere,

﴿وَجْهَهُ﴾

﴿his face (himself)﴾ meaning, in his religion.<sup>[1]</sup>

﴿وَهُوَ مُحْسِنٌ﴾

﴿and he is a Muhsin﴾ following the Messenger ﷺ. For there are two conditions for deeds to be accepted; the deed must be performed for Allāh's sake alone and conform to the *Sharī'ah*. When the deed is sincere, but does not conform to the *Sharī'ah*, then it will not be accepted. The Messenger of Allāh ﷺ said,

﴿مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ﴾

«Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.»

This *Ḥadīth* was recorded by Muslim.<sup>[2]</sup> Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allāh alone, because these deeds do not conform with the method of the Messenger ﷺ, who was sent for all mankind. Allāh said regarding such cases,

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ نَبْءًا مَّنشُورًا﴾

﴿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)

﴿وَالَّذِينَ كَفَرُوا أَتَمَنَّاهُمْ كَرِيمٌ بَيْعَتُهُمْ بِمِثْقَلِ ذَرَّةٍ لَّا يُجِدُوهَا فِي سَبِيلٍ﴾

﴿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,

﴿وَجُوهٌ يَوْمَئِذٍ خُشِعَةٌ ﴿١﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٢﴾ تَصَلَّىٰ نَارًا كَاسِيَةً ﴿٣﴾ تُشَقَّىٰ مِنْ عَيْنٍ رَّابِيَةٍ ﴿٤﴾﴾

﴿Some faces, that Day will be humiliated. Laboring, weary.

[1] Ibn Abi Ḥātim 1 :338.

[2] Muslim 3 :1344.

They will enter in the hot blazing Fire. They will be given to drink from a boiling spring» (88:2-5).

When the deed conforms to the *Sharī'ah* outwardly, but the person did not perform it sincerely for Allāh alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allāh said,

﴿إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ كَسَالَىٰ بُرَّاءُونَ  
النَّاسِ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Aṣ-Ṣalāh (the prayer), they stand with laziness to be seen by people, and they do not remember Allāh but little.﴾ (4:142) and,

﴿قَوْلِيلٌ لِّلْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَاكِبُونَ ۚ وَيَسْتَعِينُونَ  
السَّاعُونَ ۚ﴾

﴿So woe unto those performers of Ṣalāh (prayers) (hypocrites). Those who delay their Ṣalāh (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Mā'ūn (small kindnesses)﴾ (107:4-7).

This is why Allāh said,

﴿فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ إِنَّكَ

﴿So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord﴾ (18:110).

He also said in this Āyah,

﴿بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿Yes, but whoever submits his face (himself) to Allāh (follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin﴾.

Allāh's statement,

﴿فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿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.

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿There shall be no fear on them﴾ in the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve﴾ about what they abandoned in the past. Moreover, Saīd bin Jubayr said,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

“﴿There shall be no fear on them﴾ in the Hereafter, and

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve﴾ about their imminent death.”<sup>[1]</sup>

### The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allāh said,

﴿رَفَعْنَا آيَةَ الْيَهُودِ لَيْسَتْ الْنَصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ الْنَصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ  
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.﴾

Allāh explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muḥammad bin Ishāq reported that Ibn ‘Abbās said, “When a delegation of Christians from Najrān came to the Messenger of Allāh ﷺ, the Jewish rabbis came and began arguing with them before the Messenger of Allāh ﷺ. Rāfi’ bin Ḥuraymilah said, ‘You do not follow anything,’ and he reiterated his disbelief in Jesus and the Injīl. Then a Christian man from Najrān’s delegation said to the Jews, ‘Rather, you do not follow anything,’ and he reiterated his rejection of Mūsā’s prophethood and his disbelief in the Torah. So Allāh revealed the *Āyah*,

<sup>[1]</sup> Ibn Abi Ḥātim 1 :338.

﴿وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ سُنٍّ، وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ سُنٍّ، وَهُمْ يَتْلُونَ 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.﴾<sup>[1]</sup>

Allāh made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allāh took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allāh. Yet, each party disbelieved in what the other party had.

Allāh said,

﴿كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ﴾

﴿Like unto their word, said those who know not﴾

thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned. There is a difference of opinion regarding the meaning of Allāh's statement,

﴿الَّذِينَ لَا يَعْلَمُونَ﴾

﴿who know not﴾

For instance, Ar-Rabī' bin Anas and Qatādah said that,

﴿كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ﴾

﴿Like unto their word, said those said those who know not﴾

means, "The Christians said similar statements to the Jews."<sup>[2]</sup> Ibn Jurayj asked 'Atā' "Who are those 'who know not?'" 'Atā' said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel."<sup>[3]</sup> Also, As-Suddi said that,

﴿قَالَ الَّذِينَ لَا يَعْلَمُونَ﴾

[1] Ibn Abi Hātim 1:339.

[2] Ibn Abi Hātim 1:341.

[3] Ibn Abi Hātim 1:340.



Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin? It was not fitting that such should themselves enter them (Allāh'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 Allāh and wanted to destroy them. Ibn Jarīr reported that Ibn Zayd said that Allāh's statement,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَوَّىٰ فِي حُرَابِهِا﴾

﴿And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin?﴾

is about the Quraysh idolators who prevented the Prophet ﷺ from entering Makkah from Al-Ḥudaybiyyah, until he slaughtered the Hadi (animal for sacrifice) at Dhi-Ṭuwā. 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 Allāh).» They said, «Whoever killed our fathers at Badr, shall never enter it while there is one of us alive.» Allāh's statement,

﴿وَسَوَّىٰ فِي حُرَابِهِا﴾

﴿and strive for their ruin﴾

means those who prevent whoever maintain the Masjids with Allāh's remembrance and who visit Allāh's House to perform Hajj and 'Umrah.<sup>[1]</sup> Ibn Abi Ḥātim recorded that Ibn 'Abbās said that the Quraysh prevented the Prophet ﷺ from praying at the Ka'bah in Al-Masjid Al-Ḥarām, so Allāh revealed,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ﴾

﴿And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's

[1] Aṭ-Ṭabari 2:521.

﴿Masjids﴾<sup>[1]</sup>

After Allāh chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allāh ﷺ and his Companions from Makkah, preventing them from praying in *Al-Masjid Al-Ḥarām*, which they kept exclusively for their idols and polytheism. Allāh said,

﴿وَمَا لَهُمْ آلَا يَعْلَمُونَ أَنَّهُ وَهُمْ يُصَدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَفَوِّنُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۗ﴾

﴿And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Ḥarām*, and they are not its guardians? None can be its guardians except *Al-Muttaqūn* (the pious), but most of them know not.﴾ (8:34)

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ۗ﴾ إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنَ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ  
الْمُهْتَدِينَ ۗ﴾

﴿It is not for the *Mushrikīn* (polytheists), to maintain the *Masjids* of Allāh 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 Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the *Ṣalāh*, and give the *Zakāh* and fear none but Allāh. It is they who are on true guidance.﴾ (9:17-18)

and,

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْقَدَىٰ تَعْلَمُونَ ۗ إِنْ بَلَغَ حِمْلُكُمْ وَلَوْ لَا رِجَالٌ  
مُؤْمِنُونَ وَسَاءَ مُؤْمِنَاتٌ لَّو تَعْلَمُونَهُمْ أَنْ تَفْظَرُوهُمْ فَنُصِيبِكُمْ مَعْرَةً مِّنْهُمُ يَغْتَرِ بِكُمْ لَعَلَّ يَكْتَسِبَ اللَّهُ  
فِي رَحْمَتِهِ مَن يَشَاءُ ۗ لَوْ تَرَكْنَا لِمَدَنَ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۗ﴾

﴿They are the ones who disbelieved and hindered you from *Al-Masjid-Al-Ḥarām* (at Makkah) and detained the sacrificial

[1] Ibn Abi Ḥatim 1 :341 .

animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment﴾ (48:25).

Therefore, Allāh said here,

﴿إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴿The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh﴾.

Therefore, if those believers who follow the virtues mentioned in the Āyah were prevented from attending the Masjid, then what cause for destruction is worse than this? Maintaining the Masjids not only means beautifying them, but it involves remembering Allāh, establishing His Sharī'ah in the Masjids and purifying them from the filth of Shirk.

### **The Good News that Islām shall prevail**

Allāh said next,

﴿أَوْفَيْتُكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ﴾

﴿It was not fitting that such should themselves enter them (Allāh's Masjids) except in fear﴾.

This Āyah means, "Do not allow them - the disbelievers - to enter the Masjids, except to satisfy the terms of an armistice or a treaty." When the Messenger of Allāh ﷺ conquered Makkah in 9 H, he commanded that someone announce at Minā, "After the current year, no idolators shall perform Ḥajj, and no naked persons shall perform Ṭawāf around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term."<sup>[1]</sup> This Āyah supports the Āyah,

[1] *Fath Al-Bāri* 3 :565.

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّا الشُّرُكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

﴿O you who believe! (in Allāh's Oneness and in His Messenger Muḥammad ﷺ)! Verily, the Mushrikūn (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Ḥarām (at Makkah) after this year﴾ (9:28).

It was also said that this *Āyah* (2:114) carries the good news for the Muslims from Allāh that He will allow them to take over *Al-Masjid Al-Ḥarām* and all the *Masjids* and disgrace the idolators. Soon after, the *Āyah* indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islām. Allāh fulfilled this promise and later decreed that idolators not be allowed to enter *Al-Masjid Al-Ḥarām*. The Messenger of Allāh ﷺ stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allāh. All of these rulings ensure maintaining the honor of *Al-Masjid Al-Ḥarām* and purifying the area where Allāh sent His Messenger ﷺ to warn and bring good news to all of mankind, may Allāh's peace and blessings be on him.

This *Āyah* also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering *Al-Masjid Al-Ḥarām*, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

﴿وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴿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 Allāh and performing *Ṭawāf* around it while naked, etc.

Here it is worth mentioning the *Ḥadīth* about seeking refuge from disgrace in this life and the torment of the Hereafter. Imām Aḥmad recorded that Busr bin Arṭāh said that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

«O Allāh! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.»

This Ḥadīth is Ḥasan.<sup>[1]</sup>

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَؤْا فَوَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾

﴿115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is Sufficient (for His creatures' needs), Knowing.﴾

### Facing the Qiblah (Direction of the Prayer)

This ruling brought comfort to the Messenger of Allāh ﷺ and his Companions, who were driven out of Makkah and had to depart from the area of *Al-Masjid Al-Ḥarām*. In Makkah, the Messenger of Allāh ﷺ used to pray in the direction of Bayt Al-Maqdis, while the *Ka'bah* was between him and the *Qiblah*. When the Messenger ﷺ migrated to Al-Madīnah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allāh directed him to face *Al-Ka'bah* in prayer. This is why Allāh said,

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَؤْا فَوَجْهَ اللَّهِ﴾

﴿And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "The first part of the Qur'ān that was abrogated was about the *Qiblah*. When the Messenger of Allāh ﷺ migrated to Al-Madīnah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allāh ﷺ faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allāh ﷺ liked to face the *Qiblah* of Ibrāhīm (*Al-Ka'bah* at Makkah), and he used to look to the sky and supplicate. So Allāh revealed,

﴿قَدْ رَأَى تَلَوَّاتٍ فِي السَّمَاءِ﴾

﴿Verily, We have seen the turning of your (Muḥammad's) face towards the heaven﴾ until,

﴿تُولَؤْا وَجُوهَكُمْ شَطْرَهُ﴾

[1] Aḥmad 4:181.

﴿turn your faces (in prayer) in that direction﴾ (2:144).

The Jews were disturbed by this development and said, 'What made them change the direction of the Qiblah that they used to face?' Allāh revealed,

﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾

﴿Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west"﴾ and,

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ﴾

﴿So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾.<sup>[1]</sup>

Tkrimah said that Ibn 'Abbās said,

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ﴾

﴿So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾

means, "Allāh's direction is wherever you face, east or west."<sup>[2]</sup> Mujāhid said that,

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ﴾

﴿So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾

means, "Wherever you may be, you have a Qiblah to face, that is, Al-Ka'bah."<sup>[3]</sup>

However, it was said that Allāh sent down this Āyah before the order to face the Ka'bah. Ibn Jarīr said, "Others said that this Āyah was revealed to the Messenger of Allāh ﷺ permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy."<sup>[4]</sup> For instance, Ibn 'Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allāh ﷺ did the same, explaining the Āyah,

[1] Aṭ-Ṭabari 2:527.

[2] Ibn Abi Ḥātim 1:347.

[3] Ibn Abi Ḥātim 1:345.

[4] Aṭ-Ṭabari 2:530.

﴿فَأَيْنَمَا تُوَلُّوا فَسَمَّ وَجْهَ اللَّهِ﴾

«So wherever you turn (yourselves or your faces) there is the Face of Allāh».<sup>[1]</sup>

That *Hadīth* was also collected by Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Hātim, Ibn Marduwyah, and its origin is in the Two *Ṣaḥīḥs* from Ibn 'Umar and 'Amr bin Rabī'ah without mentioning the *Āyah*.<sup>[2]</sup> In his *Ṣaḥīḥ*, Al-Bukhārī recorded that Nāfi' 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." Nāfi' then said, "I think Ibn 'Umar mentioned that from the Prophet ﷺ."<sup>[3]</sup> It was also said that the *Āyah* was revealed about those who are unable to find the correct direction of the *Qiblah* in the dark or due to cloudy skies and, thus, prayed in a direction other than the *Qiblah* by mistake.

### **The *Qiblah* for the People of Al-Madīnah is what is between the East and the West**

In his *Tafsīr* of this *Āyah* (2:115), Al-Hāfiẓ Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allāh said,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ»

«What is between the east and the west is the *Qiblah* for the people of Al-Madīnah, Ash-Shām and 'Irāq».<sup>[4]</sup>

At-Tirmidhi and Ibn Mājah recorded this *Hadīth* with the wording,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

«What is between the east and the west is a *Qiblah*».<sup>[5]</sup>

Ibn Jarīr said, "The meaning of Allāh's statement;

[1] Aṭ-Ṭabari 2:530.

[2] Muslim 1:486, *Tuḥfat Al-Aḥwadhi* 8:292, An-Nasā'ī in *Al-Kubrā* 1:244, Ibn Abi Hātim 1:344, and Al-Ḥākim 2:266.

[3] *Faḥ Al-Bārī* 8:46.

[4] Al-Uqayli 4:309.

[5] *Tuḥfat Al-Aḥwadhi* 2:317, and Ibn Mājah 1:323.

﴿إِنَّ اللَّهَ وَاسِعٌ عَلَيْكُمْ﴾

﴿Surely, Allāh is Sufficient (for His creatures' needs), Knowing﴾

is that Allāh encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

﴿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.<sup>[1]</sup>

﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ لَمْ يَأْمُرْ بِالْعِسْوٰتِ وَالْأَرْضِ كُلِّ لَمْ يَكُنْتُمْ ۗ بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ وَإِذَا قَضٰى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

﴿116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qānitūn to Him.﴾

﴿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 Allāh has begotten a Son

This and the following *Ayāt* refute the Christians, may Allāh curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allāh's daughters. Allāh refuted all of them in their claim that He had begotten a son. Allāh said,

﴿سُبْحٰنَهُ﴾

﴿Glory is to Him.﴾

meaning, He is holier and more perfect than such claim;

﴿بَلْ لَمْ يَأْمُرْ بِالْعِسْوٰتِ وَالْأَرْضِ﴾

[1] Aṭ-Ṭabari 2:537.

﴿Nay, to Him belongs all that is in the heavens and on earth,﴾

meaning, the truth is not as the disbelievers claimed, rather, Allāh's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allāh 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 Allāh'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. Allāh has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife? Allāh said,

﴿يَدْعُ السَّمَوَاتِ وَالْأَرْضِ أَنْ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾﴾

﴿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 اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿١٠٢﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿١٠٣﴾ تَكَادَ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَخَسِرَ لِلْجِبَالِ هَذَا ﴿١٠٤﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿١٠٥﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿١٠٦﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَا فِي الرَّحْمَنِ عَبْدًا ﴿١٠٧﴾ لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ﴿١٠٨﴾ وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْبَيْعَةِ فَرْدًا ﴿١٠٩﴾﴾

﴿And they say: "The Most Gracious (Allāh) 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 (Allāh). But it is not suitable for (the majesty of) the Most Gracious (Allāh) 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 (Allāh) 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,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ ﴿٣﴾ لَمْ يَكُنْ لَهُ كَلْبٌ يُهْرَسُ ﴿٤﴾ لَمْ يَكُنْ لَهُ يَدٌ يُغْتَابُ بِهَا ﴿٥﴾ لَمْ يَكُنْ لَهُ سُلْبٌ يَتَّخِذَ عِزًّا بِهَا ﴿٦﴾ لَمْ يَكُنْ لَهُ قَبْلَهُ عِلْدٌ بِمَا عِبَادُهُ عَابُدًا ﴿٧﴾﴾

﴿كُنُوا أَكْثَرًا﴾

﴿Say: "He is Allāh (the) One, Allāh the Ṣamad (the Self-Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him."﴾ (112).

In these *Ayāt*, Allāh stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them? This is why, in the *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Ibn 'Abbās said that the Prophet ﷺ said,

«قَالَ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِتَائِي فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إِتَائِي فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا»

«Allāh said, 'The son of Ādam has denied Me, and that is not his right. He has insulted Me, and that is not his right. As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him). As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbecoming that I should have a wife or a son.'»

This *Ḥadīth* was recorded by Al-Bukhāri.<sup>[1]</sup>

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَصْبِرُ عَلَى أَدَى سَمِعَهُ مِنَ اللهِ: إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«No one is more patient when hearing an insult than Allāh. They attribute a son to Him, yet He still gives them sustenance and health.»<sup>[2]</sup>

### Everything is within Allāh's Grasp

Allāh said,

﴿كُلُّ لَمْ قَانِتُونَ﴾

﴿all are Qānitūn to Him﴾.

[1] *Faḥ Al-Bāri* 8:18.

[2] *Faḥ Al-Bāri* 13:372, and *Muslim* 4:2160.

Ibn Abi Ḥātim said that Abu Sa'īd Al-Ashaj informed them that Asbāṭ informed them from Muṭarrif, from 'Aṭiyah, from Ibn 'Abbās who said that,

﴿قَانِتِينَ﴾

﴿Qāntīn﴾ (2:238)

means, they pray to Him.<sup>[1]</sup> Ikrimah and Abu Mālik also said that,

﴿كُلُّ لَمْ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾

means, bound to Him in servitude to Him.<sup>[2]</sup> Sa'īd bin Jubayr said that Qānitūn is sincerity.<sup>[3]</sup> Ar-Rabī' bin Anas said that,

﴿كُلُّ لَمْ قَانِتُونَ﴾

﴿all are Qānitūn to Him.﴾

means, "Standing up - before Him - on the Day of Resurrection."<sup>[4]</sup> Also, As-Suddi said that,

﴿كُلُّ لَمْ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾

means, "Obedient on the Day of Resurrection."<sup>[5]</sup> Khaṣif said that Mujāhid said that,

﴿كُلُّ لَمْ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾ means, "Obedient. He says, 'Be a human' and he becomes a human."<sup>[6]</sup> He also said, "(Allāh says,) 'Be a donkey' and it becomes a donkey." Also, Ibn Abi Najīḥ said that Mujāhid said that,

﴿كُلُّ لَمْ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾

[1] Ibn Abi Ḥātim 1 :349.

[2] Ibid.

[3] Ibn Abi Ḥātim 1 :350.

[4] Ibid.

[5] Aṭ-Ṭabari 2 :538.

[6] Ibn Abi Ḥātim 1 :349.

means, obedient. Mujāhid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that."<sup>[1]</sup> Mujāhid's statement, which Ibn Jarīr preferred, combines all the meanings, and that is that *Qunūt* means obedience and submission to Allāh. There are two categories of *Qunūt*: legislated and destined, for Allāh said,

﴿وَقَبَّ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَلُهُمْ بِالْغُدُوِّ وَالْآصَالِ﴾

﴿And unto Allāh (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons﴾ (13:15).

### The Meaning of *Badī'*

Allāh said,

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿The *Badī'* (Originator) of the heavens and the earth.﴾

which means, He created them when nothing resembling them existed. Mujāhid and As-Suddi said that this is the linguistic meaning, for all new matters are called *Bid'ah*. Muslim recorded the Messenger of Allāh ﷺ saying,

﴿فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ﴾

«...every innovation (in religion) is a *Bid'ah*.»

There are two types of *Bid'ah*, religious, as mentioned in the *Ḥadīth*:

﴿فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ﴾

«...every innovation is a *Bid'ah* and every *Bid'ah* is heresy.»<sup>[2]</sup>

And there is a linguistic *Bid'ah*, such as the statement of the Leader of the faithful 'Umar bin Al-Khaṭṭāb when he gathered the Muslims to pray the *Tarāwīḥ* prayer in congregation (which was also an earlier practice of the Prophet ﷺ) and said, "What a good *Bid'ah* this is."

Ibn Jarīr said, "Thus the meaning of the *Ayāt* (2:116-117) becomes, 'Allāh is far more glorious than to have had a son,

[1] Ibn Abi Ḥātim 1:348.

[2] Muslim 2:592.

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. Allāh also bears witness to His servants that Jesus, who some claimed to be Allāh's son, is among those who testify to His Oneness. Allāh 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."<sup>[1]</sup> This explanation from Ibn Jarīr, may Allāh have mercy upon him, is very good and correct.

Allāh said,

﴿وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

◀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, Allāh said,

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

◀Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is.▶ (36:82),

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾

◀Verily, Our Word unto a thing when We intend it, is only that We say unto it : "Be!" – and it is.▶ (16:40) and,

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

◀And Our commandment is but one as the twinkling of an eye▶ (54:50)

So Allāh informed us that He created Jesus by merely saying, "Be!" and he was, as Allāh willed:

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

◀Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of

[1] Aṭ-Ṭabari 2 :550.

Ādam. He created him from dust, then (He) said to him: "Be!"  
– and he was ﴿3:59﴾.

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾﴾

﴿118. And those who have no knowledge say: "Why does not Allāh 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.﴾

Muḥammad bin Ishāq reported that Ibn 'Abbās said that Rāfi' bin Ḥuraymilah said to the Messenger of Allāh ﷺ, "O Muḥammad! If you were truly a Messenger from Allāh, as you claim, then ask Allāh to speak to us directly, so that we hear His Speech." So Allāh revealed,

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ﴾

﴿And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?"﴾<sup>[1]</sup>

Abu Al-Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddi said that it was actually the statement of the Arab disbelievers:

﴿كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ﴾

﴿So said the people before them words of similar import.﴾

He said, "These are the Jews and the Christians."<sup>[2]</sup>

What further proves that the Arab idolators said the statement mentioned in the Āyah is that Allāh said,

﴿وَلَمَّا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سِيبِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَسْكُرُونَ ﴿١١٩﴾﴾

﴿And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the

[1] Ibn Abi Ḥātim 1 :352.

[2] Ibn Abi Ḥātim 1 :353.

Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot. ﴿6:124) and

﴿وَقَالُوا لَنْ نُؤْمِنَكَ لَكَ حَقٌّ تَفْجُرُ لَنَا مِنَ الْأَرْضِ يَبُوعًا﴾

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

﴿قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا﴾

﴿Say (O Muḥammad ﷺ): "Glorified (and Exalted) be my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"﴾ (17:90-93) and,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْآيَاتُ الْمُنِيرَةُ أَوْ نَرَى رَبَّنَا﴾

﴿And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?"﴾ (25:21) and,

﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنطَرِفَةً﴾

﴿Nay, everyone of them desires that he should be given pages spread out﴾ (74:52).

There are many other Ayāt 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. Allāh said,

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهُ جَهَنَّمَ﴾

﴿The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us

Allāh in public," ﴿4:153﴾ and,

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً﴾

﴿And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly."﴾ (2:55).

Allāh's statement,

﴿تَنبَهت قُلُوبُهُمْ﴾

﴿Their hearts are alike.﴾

means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allāh said,

﴿كَذَٰلِكَ مَا أَنَّىٰ لِلَّذِينَ مِن قَبْلِهِم مِّن رُّسُولٍ إِلَّا قَالُوا سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٥١﴾ أَوَاصْرًا بِهٖ﴾

﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)?﴾ (51:52-53).

Allāh said next,

﴿قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ﴾

﴿We have indeed made plain the signs for people who believe with certainty.﴾

meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allāh sent them with. As for those whose hearts and hearing Allāh has stamped and whose eyes have been sealed, Allāh described them:

﴿إِذْ الْآيَاتُ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾

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

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجُبَيْرِ ﴿١١٩﴾﴾

﴿119. Verily, We have sent you (O Muḥammad ﷺ) with the

truth (Islām), 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.﴾

Allāh's statement;

﴿وَلَا تُسْأَلُ عَنْ أَصْحَابِ النَّارِ﴾

﴿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, Allāh said,

﴿إِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

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

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾﴾

﴿So remind them (O Muḥammad ﷺ) – you are only one who reminds. You are not a dictator over them.﴾ (88:21-22) and,

﴿مَنْ أَعْرَضَ بِمَا يُقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِبِدِ ﴿٤٥﴾﴾

﴿We know best what they say. And you (O Muḥammad ﷺ) are not the one to force them (to belief). But warn by the Qur'ān; him who fears My threat﴾ (50:45).

There are many other similar Ayāt.

### The Description of the Prophet ﷺ in the Tawrah

Imām Ahmad recorded 'Aṭā' bin Yasār saying that he met 'Abdullāh bin 'Amr bin Al-Āṣ and said to him, "Tell me about the description of the Messenger of Allāh ﷺ in the Torah." He said, "Yes, by Allāh, he is described by the Torah with the same characteristics that he is described with in the Qur'ān 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 Allāh for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed.

Rather, he forgives and pardons. Allāh will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allāh. By his hands, Allāh will open blind eyes, deaf ears and sealed hearts.'"<sup>[1]</sup> This was recorded by Al-Bukhārī only.<sup>[2]</sup>

﴿وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ يَلَّتَهُمْ قُلُوبُ إِبْرَاهِيمَ هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ آتَيْتَهُمْ أَهْوَاءَهُمْ بِمَا فِي الْيَدَيْنِ لَئِنْ جَاءَكَ مِنَ الْعُلَمَاءِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا صَاحِبِ عَسَاكِرٍ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُرْسِلْتُمْ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يُكْفَرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٠﴾﴾

﴿120. Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance. And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.﴾

﴿121. Those to whom we gave the Book recite it as it should be recited (Yatlūnahu Ḥaqqa Tilāwatihī) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.﴾

Ibn Jarīr said, "Allāh said,

﴿وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ يَلَّتَهُمْ﴾

﴿Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion.﴾

meaning, 'The Jews and the Christians will never be happy with you, O Muḥammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allāh by calling them to the truth that Allāh sent you with.' Allāh's statement,

﴿قُلْ إِبْرَاهِيمَ هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ﴾

﴿Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance"﴾

[1] Aḥmad 2:174.

[2] Faṭḥ Al-Bārī 4:402, 8:449, and Al-Adab Al-Mufrad 72.

لَمَّا أَتَىكَ  
١٩  
نَجْوَى النَّبِيِّ

وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَبْعَ مِلَّتَهُمْ قُلْ إِيَّاكَ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَإِن تَابَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وِليٍّ وَلَا نصِيرٍ ﴿١٩﴾ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَن يَكْفُرْ بِهِ ۗ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٠﴾ يَبْقَىٰ اسْمُهُ بَلْ أَذْكَرُوا بِنِعْمَىٰ آلِ بَنِي إِسْرَائِيلَ أَنَّمَا أَنعَمْتُ عَلَيْكَ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢١﴾ وَاتَّقُوا يَوْمًا لَا تَجْرَىٰ نَفْسٌ عَن نَّفْسٍ سِتْرًا وَلَا يُقْبَلُ مِنهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿٢٢﴾ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿٢٣﴾ وَإِذْ جَعَلْنَا آيَاتِنَا مِثَابًا لِلنَّاسِ وَأَمْنَا وَآيَمُّدُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ وَعَهْدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٤﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّرْبِ مِن مَّاءٍ مِّن مِّنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿٢٥﴾

means, 'Say, O Muḥammad ﷺ, the guidance of Allāh that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.'<sup>[1]</sup> Qatādah said that Allāh's statement,

﴿قُلْ إِيَّاكَ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ﴾

﴿Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance﴾ is, "A true argument that Allāh taught Muḥammad ﷺ and his Companions and which they used against the people of misguidance."<sup>[2]</sup> Qatādah said, "We were told that the

Messenger of Allāh ﷺ used to say,

﴿لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَن خَالَفَهُمْ حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ﴾

«There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allāh (the Last Hour) comes.»<sup>[3]</sup>

This Ḥadīth was collected in the Ṣaḥīḥ and narrated from 'Abdullāh bin 'Amr.<sup>[4]</sup>

[1] Aṭ-Ṭabari 2:562.

[2] Ibn Abi Ḥātim 1:356.

[3] Ibn Abi Ḥātim 1:355.

[4] Muslim 1924.

﴿وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَدَأْتَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

﴿And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Wali (protector or guardian) nor any helper.﴾

This *Āyah* carries a stern warning for the Muslim *Ummah* against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'ān and Sunnah, may Allāh grant us refuge from this behavior. Although the speech in this *Āyah* was directed at the Messenger ﷺ, the ruling of which applies to his entire *Ummah*.

### The Meaning of Correct *Tilāwah*

Allāh said,

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ﴾

﴿Those to whom We gave the Book. *Yatlūnahu Haqqan Tilāwatih.*﴾

'Abdur-Razzāq said ﷺ from Ma'mar, from Qatādah, "They are the Jews and Christians." This is the opinion of 'Abdur-Raḥmān bin Zayd bin Aslam, and it was also chosen by Ibn Jarīr. Sa'īd reported from Qatādah, "They are the Companions of the Messenger of Allāh ﷺ." Abu Al-Āliyah said that Ibn Mas'ūd said, "By He in Whose Hand is my soul! The right *Tilāwah* is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allāh, not changing the words from their places, and not interpreting it with other than its actual interpretation."<sup>[1]</sup> As-Suddi reported from Abu Mālik from Ibn 'Abbās who said about this *Āyah* (2:121): "They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings."<sup>[2]</sup> 'Umar bin Al-Khaṭṭāb said, "They are those who when they recite an *Āyah* that mentions mercy, they ask Allāh for it, and when they recite an *Āyah* that mentions torment, they seek refuge with Allāh from it."<sup>[3]</sup> This meaning was attributed to

[1] Aṭ-Ṭabari 2:567.

[2] Aṭ-Ṭabari 2:567.

[3] Al-Qurṭubi 2:95.

the Prophet ﷺ, for when he used to recite an *Āyah* of mercy, he invoked Allāh for mercy, and when he recited an *Āyah* of torment, he sought refuge from it with Allāh.<sup>[1]</sup>

Allāh's statement,

﴿أُولَٰئِكَ يُؤْمِنُونَ بِهِ﴾

﴿they are the ones who believe therein﴾

explains the *Āyah*,

﴿الَّذِينَ آمَنُوا بِمَا نُزِّلَ عَلَيْهِمْ مِنَ الْكِتَابِ وَهُمْ لَا يَخْفَوْنَ﴾

﴿Those to whom We gave the Book. Yatlūnahu Ḥaqqa Tilāwatihī﴾.

These *Ayāt* mean, "Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muḥammad!" Allāh said in another *Āyah*,

﴿وَلَوْ أَنَّهُمْ آتَمُوا التَّوْرَةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ 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'ān*), they would surely, have gotten provision from above them and from underneath their feet.﴾ (5:66). The *Āyah*,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُؤْمِنُوا بِالتَّوْرَةِ وَالْإِنجِيلِ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ﴾

﴿Say (O Muḥammad ﷺ) "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'ān*)."﴾

means, "If you adhere to the *Torah* and the *Gospel* in the correct manner, believe in them as you should, and believe in the news they carry about Muḥammad's prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter." In another *Āyah*, Allāh said,

[1] Ibn Mājah 429.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوحًا عِنْدَهُمْ فِي التَّوْرَةِ  
وَإِنْجِيلٍ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Tawrah and the Injil.﴾ (7:157) and,

﴿قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ إِذَا كُنْتُمْ عَالِمِينَ مِنْ قَبْلِهِ إِنَّمَا يُغْنِي عَنْكُمْ وَالْآيَاتُ إِذَا كُنْتُمْ لَا تَعْلَمُونَ ۗ لِلَّذِينَ آمَنُوا وَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾

﴿Say (O Muhammad ﷺ to them): “Believe in it (the Qur’ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: “Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.”﴾ (17:107-108).

These *Ayāt* indicate that what Allāh promised for Muḥammad ﷺ will certainly occur. Allāh also said,

﴿الَّذِينَ آمَنُوا بِالْكِتَابِ الْمُنِيرِ وَالَّذِينَ آمَنُوا بِالْكِتَابِ الَّذِي نَزَّلْنَا مِنْ قَبْلِهِ ۗ هُمْ فِي قُلُوبِهِمْ يَتَذَكَّرُونَ ۗ أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ ۗ أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ ۗ وَمَا رَزَقْنَاهُمْ يُحْفَرُونَ﴾

﴿Those to whom We gave the Scripture (i.e. the Tawrah and the Injil) before it, they believe in it (the Qur’ān). And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allāh in Islām as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.﴾ (28:52-54) and,

﴿قُلْ لِلَّذِينَ آمَنُوا أَجْرُهُمْ عِنْدَ رَبِّهِمْ أَزِيدُ وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ ۗ وَالَّذِينَ آمَنُوا وَآتَوْا مَا نَاوَأُوا بِهِمْ يُغْفَرُونَ لَهُمْ وَأَجْرٌ كَثِيرٌ ۗ وَالَّذِينَ آمَنُوا وَآتَوْا مَا نَاوَأُوا بِهِمْ يُغْفَرُونَ لَهُمْ وَأَجْرٌ كَثِيرٌ ۗ وَالَّذِينَ آمَنُوا وَآتَوْا مَا نَاوَأُوا بِهِمْ يُغْفَرُونَ لَهُمْ وَأَجْرٌ كَثِيرٌ ۗ وَالَّذِينَ آمَنُوا وَآتَوْا مَا نَاوَأُوا بِهِمْ يُغْفَرُونَ لَهُمْ وَأَجْرٌ كَثِيرٌ ۗ﴾

﴿And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): “Do you (also) submit yourselves (to Allāh in Islām)?” If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is the Seer of (His)

servants﴾ (3:20).

Allāh said,

﴿وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ﴾

﴿And whoever disbelieves in it (the Qur'ān), those are they who are the losers﴾, just as He said in another Āyah,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place﴾ (11:17).

As recorded in the Ṣaḥīḥ, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ 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.»<sup>[1]</sup>

﴿يٰٓبَنِي إِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَصَّلْتُكُمْ عَلٰى الْاُمَمِ ۗ وَاتَّقُوا يَوْمًا لَا تَجْرٰٓى نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُكُمْ نَفْعَةٌ وَلَا هُمْ يُنصَرُوْنَ﴾

﴿122. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations).﴾

﴿123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped).﴾

We mentioned a similar Āyah at the beginning of this Sūrah, and it is mentioned here to emphasize the importance of following the Ummi Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his Ummah. Allāh warned them against concealing this information, which is among the favors that Allāh granted them. Allāh also commanded them to remember their daily life and their religious affairs and how He blessed

[1] Muslim 1:134.

them. They should not envy their cousins, the Arabs, for what Allāh has given them, the Final Messenger of Allāh being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allāh's peace and blessings be upon him until the Day of Judgment.

﴿وَإِذْ أَوْحَىٰ رَبُّكَ إِلَىٰ نَبِيِّهِ أَنْ نَبِّئِ الْقَوْمَ إِنَّنِي بَاعَدْتُكُمْ عَنِ آلِ قَارِئِينَ ﴿١٢٤﴾﴾  
 ﴿لَا يَتْلُو آيَاتِ اللَّهِ عِندَ الْمُظَلِّمِينَ ﴿١٢٥﴾﴾

﴿124. And (remember) when the Lord of Ibrāhīm (Abraham) tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām (a leader) for mankind (to follow you)." (Ibrāhīm) said, "And of my offspring (to make leaders)." (Allāh) said, "My covenant (prophethood) includes not Zālimin (polytheists and wrongdoers)."/>

### Ibrāhīm Al-Khalīl was an Imām for the People

Allāh is informing us of the honor of Ibrāhīm Al-Khalīl, who He made an Imām for the people, and a model to be imitated, because of the way he conducted himself and adhered to *Tawhīd*. This honor was given to Prophet Ibrāhīm when he adhered to Allāh's decisions and prohibitions. This is why Allāh said,

﴿وَإِذْ أَوْحَىٰ رَبُّكَ إِلَىٰ نَبِيِّهِ أَنْ نَبِّئِ الْقَوْمَ إِنَّنِي بَاعَدْتُكُمْ عَنِ آلِ قَارِئِينَ ﴿١٢٤﴾﴾

﴿And (remember) when the Lord of Ibrāhīm (i.e., Allāh) tried him with (certain) commands﴾.

This *Āyah* means, O Muḥammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrāhīm, while in reality they do not follow it, while you, O Muḥammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allāh tested Ibrāhīm with.

﴿وَأَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ﴿١٢٥﴾﴾

﴿which he fulfilled﴾.

indicating that Ibrāhīm implemented all of Allāh's orders. Allāh said in another *Āyah*,

﴿وَابْرَاهِيمَ الَّذِي وَفَّى ﴿١٢٦﴾﴾

﴿And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey)﴾ (53:37)

meaning, he was truthful and he was obedient to Allāh's legislation. Also, Allāh said,

﴿إِنَّا إِبْرَاهِيمَ كَانَتْ أُمَّةً قَانِنًا لِلَّهِ حَنِيفًا وَلَا يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٨﴾ شَاكِرًا لِأَنْعَامِهِ أَحْتَسِبُهُ  
وَهَدَيْنَاهُ لَنَا صِرَاطًا مُسْتَقِيمًا ﴿١٢٩﴾ وَرَأَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لَكَيْنٌ الصَّالِحِينَ ﴿١٣٠﴾ ثُمَّ  
أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعِ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾﴾

﴿Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, Hanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn (polytheists), (He was) thankful for His (Allāh's) favors. He (Allāh) 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 Muḥammad ﷺ saying): "Follow the religion of Ibrāhīm Hanīf (Islāmic Monotheism – to worship none but Allāh) and he was not of the Mushrikīn.﴾ (16:120-123)

﴿قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِنْ صِرَاطٌ مُسْتَقِيمٌ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ ﴿١٣١﴾﴾

﴿Say (O Muḥammad ﷺ): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Hanīfan, and Ibrāhīm (to worship none but Allāh, alone) and he was not of Al-Mushrikīn."﴾ (6:161) and,

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَتْ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾ إِنَّكَ  
أَوَّلُ النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٣٢﴾﴾

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Hanīfan (Islāmic Monotheism – to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers﴾ (3:67-68).

Allāh said,

﴿يَكْفُرُوا﴾

﴿with Kalimāt (words)﴾

which means, "Laws, commandments and prohibitions." 'Words' as mentioned here, sometimes refers to what Allāh has willed, such as Allāh's statement about Maryam,

﴿وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ. وَكَانَتْ مِنَ الْقَانِتِينَ﴾

﴿And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the Qānitīn (i.e. obedient to Allāh)﴾ (66:12).

"Words" also refers to Allāh's Law, such as Allāh's statement,

﴿وَوَقَّعْتَ كَلِمَتَكَ رَبِّكَ صِدْقًا وَعَدْلًا﴾

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

meaning, His legislation. "Words" also means truthful news, or a just commandment or prohibition. For instance, Allāh said,

﴿وَإِذْ أَمَرْنَا إِبْرَاهِيمَ أَنْ يَكْفُرَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) Words (commands), which he fulfilled﴾

meaning, he adhered to them, Allāh said,

﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿"Verily, I am going to make you an Imām (a leader) for mankind (to follow you).">﴾

as a reward for Ibrāhīm's good deeds, adhering to the commandments and avoiding the prohibitions. This is why Allāh made Ibrāhīm a role model for the people, and an Imām whose conduct and path are imitated and followed.

### What were the Words that Ibrāhīm was tested with?

There is a difference of opinion over the words that Allāh tested Ibrāhīm with. There are several opinions attributed to Ibn 'Abbās. For instance, 'Abdur-Razzāq said that Ibn 'Abbās said, "Allāh tested him with the rituals (of *Hajj*)."<sup>[1]</sup> Abu Ishāq reported the same.<sup>[2]</sup> 'Abdur-Razzāq also narrated that Ibn

[1] Aṭ-Ṭabari 3:13.

[2] Ibid.

‘Abbās said that,

﴿وَلِذَلِكَ إِتَّخَذَ اللَّهُ مِنْكَ بَٰرِكَةً﴾

﴿And (remember) when the Lord of Ibrāhīm (Abraham) (i.e., Allāh) tried him with (certain) commands﴾

means, “Allāh tested him with *Tahārah* (purity, ablution): five on the head and five on the body. As for the head, they are cutting the mustache, rinsing the mouth, inhaling and discarding water, using *Siwāk* and parting the hair. As for the body, they are trimming the nails, shaving the pubic hair, circumcision and plucking under the arm and washing with water after answering the call of nature.”<sup>[1]</sup> Ibn Abi Hātim said, “A similar statement was also reported from Sa‘īd bin Al-Musayyib, Mujāhid, Ash-Sha‘bi, An-Nakha‘ī, Abu Ṣāliḥ, Abu Al-Jald, and so forth.”<sup>[2]</sup>

There is a similar statement that Imām Muslim narrated from ‘Ā’ishah who said that Allāh’s Messenger ﷺ said,

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَالِكِ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَعَسَلُ الْبَرَاجِمِ وَتَنْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَاتِّقَاصُ الْمَاءِ وَنَيْبُتُ الْعَاشِرَةِ إِلَّا أَنْ تَكُونَ الْمُضْمَضَةُ»

«Ten are among the *Fiṭrah* (instinct, natural constitution): trimming the mustache, growing the beard, using *Siwāk*, inhaling and then exhaling water (in ablution), cutting the nails, washing between the fingers (in ablution), plucking the underarm hair, shaving the pubic hair, washing with water after answering the call of nature, (and I forgot the tenth, I think it was) rinsing the mouth (in ablution).»<sup>[3]</sup>

The Two *Ṣaḥīḥs* recorded Abu Hurayrah saying that the Prophet ﷺ said,

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالْأَسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِبْطِ»

«Five are among the acts of *Fiṭrah*: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.» This is the wording with

[1] ‘Abdur-Razzāq 1 :57.

[2] Ibn Abi Hātim 1 :359.

[3] Muslim 1 :223.

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

Muḥammad bin Ishāq reported that Ibn ‘Abbās said, “The words that Allāh tested Ibrāhīm with, and that he implemented were: abandoning his (disbelieving) people when Allāh commanded him to do so, disputing with Nimrod (king of Babylon) about Allāh, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allāh commanded him to do so, patience with the monetary and material demands of hosting guests by Allāh’s command, and Allāh’s order for him to slaughter his son. When Allāh tested Ibrāhīm with these words, and he was ready for the major test, Allāh said to him,

﴿أَسْلِمْتُ قَالَ أَسَلَمْتُ رَبِّ الْمَلَائِكِينَ﴾

﴿“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.”<sup>[2]</sup>

### The Unjust do not qualify for Allāh’s Promise

Allāh said that Ibrāhīm said,

﴿وَوَيْلٌ لِلَّذِينَ كَفَرُوا﴾

﴿And of my offspring (to make leaders)﴾ and Allāh replied,

﴿لَا يَتْلُو عَهْدِي الظَّالِمِينَ﴾

﴿My covenant (prophethood) includes not Zālimīn (polytheists and wrongdoers)﴾.

When Allāh made Ibrāhīm an Imām (Leader for the faithful), he asked Allāh that Imāms thereafter be chosen from his offspring. Allāh accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allāh’s promise. Thus, they will neither become Imāms nor be imitated (for they will not be righteous). The proof that Ibrāhīm’s supplication to Allāh was accepted is that Allāh said in *Sūrat Al-‘Ankabūt* (29:27),

[1] *Faḥḥ Al-Bāri* 10:347 and Muslim 1:222.

[2] Ibn Abi Ḥātim 1:360.

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his offspring prophethood and the Book﴾.

Hence, every Prophet whom Allāh sent after Ibrāhīm were from among his offspring, and every Book that Allāh revealed was to them. As for Allāh's statement,

﴿قَالَ لَا يَتَأَلَّ عَهْدِي الظَّالِمِينَ﴾

﴿(Allāh) said, "My covenant (prophethood) includes not Zālimīn (polytheists and wrongdoers).">﴾

Allāh mentioned that there are unjust people among the offspring of Ibrāhīm, and they will not benefit from Allāh's promise, nor would they be entrusted with anything, even though they are among the children of Allāh's *Khalīl* (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrāhīm, and these it is who will benefit from Ibrāhīm's supplication. Ibn Jarīr said that this *Āyah* indicated that the unjust shall not be Imāms for the people. Moreover, the *Āyah* informed Ibrāhīm that there will be unjust people among his offspring. Also, Ibn Khuwayz Mindād Al-Māliki said, "The unjust person does not qualify to be a Khalīfah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of *Hadīths*)."

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمَّا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrāhīm (or the stone on which Ibrāhīm as a place﴾

### The Virtue of Allāh's House

Al-'Awfi reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ﴾

﴿And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind﴾

"They do not remain in the House, they only visit it and return

to their homes, and then visit it again." Also, Abu Ja'far Ar-Rāzi narrated from Ar-Rabī' bin Anas from Abu Al-'Āliyah who said that,

﴿وَرَادَ جَعَلْنَا الْبَيْتَ مَنَابِتَ لِلنَّاسِ وَأَمْنًا﴾

﴿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-Harām*) were safe and not subject to kidnapping."<sup>[1]</sup> Also, Mujāhid, 'Atā', As-Suddi, Qatādah and Ar-Rabī' bin Anas were reported to have said that the *Āyah* (2:125) means, "Whoever enters it shall be safe."<sup>[2]</sup>

This *Āyah* indicates that Allāh honored the Sacred House, which Allāh made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allāh accepted the supplication of His *Khalīl*, Ibrāhīm, when he asked Allāh to make the hearts of people eager to visit the House. Ibrāhīm said (14:40),

﴿رَبَّنَا وَتَقَبَّلْ دُعَاءَنَا﴾

﴿Our Lord! And accept my invocation﴾.

Allāh described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, *Khalīl Ar-Rahmān*, just as Allāh said,

﴿وَرَادَ بَرَأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا﴾

﴿And (remember) when We showed Ibrāhīm the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me..."﴾ (22:26) and,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿١٢٥﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

[1] Aṭ-Ṭabari 3 :29.

[2] Ibn Abi Ḥātim 1 :370.

﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn). In it are manifest signs (for example), the Maqām (place) of Ibrāhīm; whosoever enters it, he attains security﴾ (3:96-97).

The last honorable Āyah emphasized the honor of Ibrāhīm's Maqām, and the instruction to pray next to it,

﴿وَأَنذِرُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴾.

### The Maqām of Ibrāhīm

Sufyān Ath-Thawri reported that Sa'īd bin Jubayr commented on the Āyah,

﴿وَأَنذِرُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴾

"The stone (*Maqām*) is the standing place of Ibrāhīm, Allāh's Prophet, and a mercy from Allāh. Ibrāhīm stood on the stone, while Ismā'īl was handing him the stones (constructing the *Ka'bah*)."<sup>[1]</sup> As-Suddi said, "The *Maqām* of Ibrāhīm is a stone which Ismā'īl's wife put under Ibrāhīm's feet when washing his head."<sup>[2]</sup> Al-Qurṭubi mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Rāzi reported it in his *Tafsīr* from Al-Ḥasan Al-Baṣri, Qatādah, and Ar-Rabī' bin Anas.<sup>[3]</sup>

Ibn Abi Ḥātim reported that Jābir, describing the *Hajj* (pilgrimage) of the Prophet ﷺ said, "When the Prophet ﷺ performed *Ṭawāf*, 'Umar asked him, 'Is this the *Maqām* of our father?' He said, 'Yes.' Umar said, 'Should we take it a place of prayer?' So Allāh revealed,

﴿وَأَنذِرُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

[1] Ibn Abi Ḥātim 1 :371 .

[2] Aṭ-Ṭabari 3 :35 .

[3] Ar-Rāzi 4 :45 .

﴿And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer.﴾<sup>[1]</sup>

Al-Bukhāri said, "Chapter: Allāh's statement,

﴿وَأَتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer﴾

meaning, they return to it repeatedly." He then narrated that Anas bin Mālik said that 'Umar bin Al-Khaṭṭāb said, "I agreed with my Lord, or my Lord agreed with me, regarding three matters. I said, 'O Messenger of Allāh! I wish you take the Maqām of Ibrāhīm a place for prayer.' The Āyah,

﴿وَأَتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm (Abraham)﴾

was revealed. I also said, 'O Messenger of Allāh! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear *Hijāb*. Allāh sent down the Āyah that required the *Hijāb*. And when I knew that the Prophet ﷺ was angry with some of his wives, I came to them and said, 'Either you stop what you are doing, or Allāh will endow His Messenger with better women than you are.' I advised one of his wives and she said to me, 'O 'Umar! Does the Messenger of Allāh not know how to advise his wives, so that you have to do the job instead of him?' Allāh then revealed,

﴿عَسَىٰ رَبُّهُ، إِن طَلَّقَكُنَّ أَن يُبَدِّلَهُ، أَرْوَاحًا خَيْرًا مِّنكَ مَسْلُومًا﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, – Muslims (who submit to Allāh)﴾." (66:5)

Also, Ibn Jarīr narrated that Jābir said, "After the Messenger of Allāh kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to Maqām of Ibrāhīm, with it between him and the House, and prayed two *Rak'ahs*."<sup>[2]</sup> This is part of the long

[1] Ibn Abi Ḥātim 1 :370.

[2] Aṭ-Ṭabari 3 :36.

*Ḥadīth* that Muslim recorded in *Ṣaḥīḥ*.<sup>[1]</sup> Al-Bukhāri recorded that ‘Amr bin Dīnār said that he heard Ibn ‘Umar say, “The Messenger of Allāh ﷺ performed *Ṭawāf* around the House seven times and then prayed two *Rak’ahs* behind the *Maqām*.”<sup>[2]</sup>

All these texts indicate that the *Maqām* is the stone that Ibrāhīm was standing on while building the House. As the House’s walls became higher, Ismā‘īl brought his father a stone, so that he could stand on it, while Ismā‘īl handed him the stones. Ibrāhīm would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrāhīm kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrāhīm and Ismā‘īl and how they built the House, as narrated from Ibn ‘Abbās and collected by Al-Bukhāri. Ibrāhīm’s footprints were still visible in the stone, and the Arabs knew this fact during the time of *Jahiliyyah*. This is why Abu Ṭālib said in his poem known as ‘*Al-Lamiyyah*’, “And Ibrāhīm’s footprint with his bare feet on the stone is still visible.”

The Muslims also saw Ibrāhīm’s footprints on the stone, as Anas bin Mālik said, “I saw the *Maqām* with the print of Ibrāhīm’s toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands.”

Earlier, the *Maqām* was placed close to the *Ka’bah*’s wall. In the present time, the *Maqām* is placed next to *Al-Hijr* on the right side of those entering through the door.

When Ibrāhīm finished building the House, he placed the stone next to the wall of *Al-Ka’bah*. Or, when the House was finished being built, Ibrāhīm just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the *Ṭawāf* (circumambulating). It is understandable that the *Maqām* of Ibrāhīm would stand where the building of the House ended. The Leader of the faithful ‘Umar bin Al-Khaṭṭāb, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away

[1] Muslim 2:920.

[2] *Faḥ Al-Bāri* 3:586.

from the *Ka'bah's* wall during his reign. 'Umar is one of the two men, whom the Messenger of Allāh ﷺ described when he said,

«اقتدوا باللذين من بعدي أبي بكر وعمر»

«Imitate the two men who will come after me: Abu Bakr and 'Umar.»<sup>[1]</sup>

'Umar was also the person whom the Qur'an agreed with regarding praying next to *Maqām* of Ibrāhīm. This is why none among the Companions rejected it when he moved it.

'Abdur-Razzāq reported from Ibn Jurayj from 'Aṭā', "Umar bin Al-Khaṭṭāb moved the *Maqām* back." Also, 'Abdur-Razzāq narrated that Mujāhid said that 'Umar was the first person who moved the *Maqām* back to where it is now standing." Al-Ḥāfiẓ Abu Bakr, Aḥmad bin 'Ali bin Al-Ḥusayn Al-Bayhaqi recorded 'Ā'ishah saying, "During the time of the Messenger of Allāh and Abu Bakr, the *Maqām* was right next to the House. 'Umar moved the *Maqām* during his reign." This *Ḥadīth* has an authentic chain of narration.

﴿وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهْرًا بَيْنَ اللَّطَائِفِينَ وَالْمَكْبُوتِينَ وَالرُّكُوعِ الشُّجُورِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آيَاتًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَفِي سَئِيرِ الْعَالَمِينَ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن دُورِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾﴾

﴿125. And We commanded Ibrāhīm (Abraham) and Ismā'il (Ishmael) that they should purify My House (the *Ka'bah* at Makkah) for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves (there, in prayer).﴾

﴿126. And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

[1] *Tuḥfat Al-Aḥwadhi* :569.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
٢٠

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ آبَاؤُنَا وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَجِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُنتَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

﴿127. And (remember) when Ibrāhīm and (his son) Ismā'il 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."﴾

﴿128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."﴾

### The Command to purify the House

Al-Ḥasan Al-Baṣri said that,

﴿وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ﴾

﴿And We gave Our 'Ahd (command) to Ibrāhīm and Ismā'il﴾

means, "Allāh ordered them to purify it from all filth and impurities, of which none should ever touch it."<sup>[1]</sup> Also, Ibn Jurayj said, "I said to 'Atā', 'What is Allāh's 'Ahd?' He said, 'His command.'" Also, Sa'īd bin Jubayr said that Ibn 'Abbās commented on the *Āyah*,

﴿أَنْ طَهَّرْنَا بَيْتِي لِلطَّاهِرِينَ وَالْمُتَكَبِّرِينَ﴾

﴿that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (I'tikāf)﴾

[1] Ibn Abi Ḥātim 1 :373.

“Purify it from the idols.” Further, Mujāhid and Saʿid bin Jubayr said that,

﴿طَهَّرَا بَيْتِي لِلطَّائِفِينَ﴾

﴿purify My House for those who are circumambulating it﴾

means, “From the idols, sexual activity, false witness and sins of all kinds.”

Allāh said,

﴿لِلطَّائِفِينَ﴾

﴿for those who are performing Tawaf (circumambulating) it﴾.

The Tawāf around the House is a well-established ritual, Saʿid bin Jubayr said that,

﴿لِلطَّائِفِينَ﴾

﴿for those who are circumambulating it﴾

means, strangers (he means who do not live in Makkah), while;

﴿وَالْمُكِنِينَ﴾

﴿or staying (I'tikāf)﴾

is about those who live in the area of the Sacred House.<sup>[1]</sup> Also, Qatādah and Ar-Rabī' bin Anas said that I'tikāf is in reference to those who live in the area of the House, just as Saʿid bin Jubayr stated.<sup>[2]</sup> Allāh said,

﴿وَالرُّكَّعِ الشُّجُورِ﴾

﴿or bowing or prostrating themselves (there, in prayer)﴾

Ibn 'Abbās said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves.<sup>[3]</sup> Also, 'Aṭā' and Qatādah offered the same Tafsīr.<sup>[4]</sup>

Purifying all Masjids is required according to this Āyah and according to Allāh's statement,

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُنذِرَ فِيهَا أَسْمُهُ سُبْحَانَ اللَّهِ فِيهَا يَلْقَاؤُا الصَّلَاةَ وَالْأَصْحَابَ﴾

[1] Ibn Abi Ḥātim 1 :375 .

[2] Ibid .

[3] Ibn Abi Ḥātim 1 :376 .

[4] Ibid .

﴿In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhān, Iqāmah, Ṣalāh, invocations, recitation of the Qur'ān). Therein glorify Him (Allāh) in the mornings and in the (late) afternoons﴾ (24:36).

There are many Ḥadīths that give a general order for purifying the Masjids and keeping filth and impurities away from them. This is why the Prophet ﷺ said,

«إِنَّمَا بُنِيَ الْمَسَاجِدُ لِمَا بُنِيَ لَهُ»

«The Masjids are established for the purpose that they were built for (i.e. worshipping Allāh alone).»<sup>[1]</sup>

I have collected a book on this subject, and all praise is due to Allāh.

### Makkah is a Sacred Area

Allāh said,

﴿وَلَوْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ﴾

﴿And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day."﴾

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari narrated that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللَّهِ وَأَمْنَهُ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا يُصَادُ  
صَيْدُهَا وَلَا يُقَطَعُ عِضَاهُهَا»

«Ibrāhīm made Allāh's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madīnah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.»<sup>[2]</sup> An-Nasā'ī<sup>[3]</sup> and Muslim<sup>[4]</sup> also recorded this Ḥadīth.

[1] Muslim 1 :397.

[2] Aṭ-Ṭabari 3 :47.

[3] An-Nasā'ī in Al-Kubrā 2 :487.

[4] Muslim 2 :992.

There are several other *Ḥadīths* that indicate that Allāh made Makkah a sacred area before He created the heavens and earth. The Two *Ṣaḥīḥs* recorded ‘Abdullāh bin ‘Abbās saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَجَلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَجَلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَنْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خِلَافَهَا» فَقَالَ الْعَبَّاسُ: «يَا رَسُولَ اللهِ: إِلَّا الْأَذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِيُوتِيَهُمْ فَقَالَ: «إِلَّا الْأَذْخِرَ»

«Allāh has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allāh made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allāh made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.» Al-‘Abbās said, ‘O Messenger of Allāh! Except the lemon-grass, for our goldsmiths and for our graves.’ The Prophet added, «Except lemon-grass.»<sup>[1]</sup>

This is the wording of Muslim. The Two *Ṣaḥīḥs* also recorded Abu Hurayrah narrating a similar *Ḥadīth*, while Al-Bukhārī recorded a similar *Ḥadīth* from Ṣafīyyah bint Shaybah who narrated it from the Prophet ﷺ.<sup>[2]</sup>

Abu Shurayḥ Al-‘Adawi said that he said to ‘Amr bin Sa‘īd while he was sending armies to Makkah, “O Commander! Let me narrate a *Ḥadīth* that the Messenger of Allāh ﷺ said the day that followed the victory of Makkah. My ears heard the *Ḥadīth*, my heart comprehended it, and my eyes saw the Prophet ﷺ when he said it. He thanked Allāh and praised him and then said,

«إِنَّ مَكَّةَ حَرَمَهَا اللهُ وَلَمْ يُحْرَمَهَا النَّاسُ فَلَا يَجَلُّ لِأَمْرِي وَلَا يُؤْمَرُ بِاللهِ وَالْيَوْمِ الْآخِرِ .

[1] *Fath Al-Bārī* 4:56, and Muslim 2:986.

[2] *Fath Al-Bārī* 3:253.

أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَغْتَصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَحَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

«Allāh, not the people, made Makkah a sanctuary, so any person who has belief in Allāh and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).»

Abu Shurayḥ was asked, 'What did 'Amr reply?' He said, ('Amr said) 'O Abu Shurayḥ! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.' This Ḥadīth was collected by Al-Bukhārī and Muslim.<sup>[1]</sup>

After this, there is no contradiction between the Ḥadīths that stated that Allāh made Makkah a sanctuary when He created the heavens and earth and the Ḥadīths that Ibrāhīm made it a sanctuary, since Ibrāhīm conveyed Allāh's decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allāh ﷺ was written as the Final Prophet when Ādam was still clay. Yet, Ibrāhīm said,

﴿رَبَّنَا وَأَنْتَ فِيهِمْ رَسُولًا مِنْهُمْ﴾

«Our Lord! Send amongst them a Messenger of their own»  
(2:129).

Allāh accepted Ibrāhīm's supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the Ḥadīth about what the Messenger of Allāh ﷺ said when he was asked, "O Messenger of Allāh! Tell us about how your prophethood started." He ﷺ said,

«دَعَاؤُهُ أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهَا خَرَجَ»

[1] *Fath Al-Bārī* 4 :50, and Muslim 2 :987.

مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

«I am the supplication of my father Ibrāhīm, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Shām (Syria).»<sup>[1]</sup>

In this *Hadīth*, the Companions asked the Messenger ﷺ about the beginning of his prophethood. We will explain this matter later, if Allāh wills.

### Ibrāhīm invokes Allāh to make Makkah an Area of Safety and Sustenance

Allāh said that Ibrāhīm said,

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا﴾

﴿My Lord, make this city (Makkah) a place of security﴾  
(2:126)

from terror, so that its people do not suffer from fear. Allāh accepted Ibrāhīm's supplication. Allāh said,

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

﴿Whosoever enters it, he attains security﴾ (3:97) and,

﴿أَرَأَيْتُمْ بَرَزُوا أَنَا جَعَلْنَا حَرَمًا آمِنًا وَنَخْطَفُ 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 *Hadīths* that prohibit fighting in the Sacred Area. Muslim recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَجُزُّ لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السَّلَاحَ»

«No one is allowed to carry weapons in Makkah.»<sup>[2]</sup> Allāh mentioned that Ibrāhīm said,

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا﴾

[1] Aḥmad 5:262.

[2] Muslim 2:989.

﴿My Lord, make this city (Makkah) a place of security﴾

meaning, make this a safe city. This occurred before the Ka'bah was built. Allāh said in Sūrat Ibrāhīm,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

﴿And (remember) when Ibrāhīm said, "My Lord! Make this city (Makkah) one of peace and security..."﴾ (14:35)

as here, Ibrāhīm supplicated a second time after the House was built and its people lived around it, after Ishāq who was thirteen years Ismā'il's junior was born. This is why at the end of his supplication, Ibrāhīm said here,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

﴿All the praises and thanks be to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the Hearer of invocations﴾ (14:39).

Allāh said next,

﴿وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ﴾

﴿"...and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

Ibn Jarīr said that Ubayy bin Ka'b commented on,

﴿قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ﴾

﴿He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

"These are Allāh's Words (meaning not Ibrāhīm's)"<sup>[1]</sup> This is also the *Tafsīr* of Mujāhid and 'Ikrimah.<sup>[2]</sup> Furthermore, Ibn Abi Hātim narrated that Ibn 'Abbās commented on Allāh's statement,

[1] Aṭ-Ṭabari 3:53.

[2] Aṭ-Ṭabari 3:54.

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.﴾

"Ibrāhīm asked Allāh to grant sustenance for the believers only. However, Allāh 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.'"<sup>[1]</sup> Ibn 'Abbās then recited,

﴿كُلًّا نُنِذِرُ هُنَالِكَ وَهُنَالِكَ مِنْ عَطَاةِ رَبِّكَ وَمَا كَانَ عَطَاةَ 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 Mujāhid. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَصِفُّونَ عَلَى اللَّهِ الْكُذِبَ لَا يَصْلِحُونَ ﴿١١﴾ مَتَّعَ فِي الدُّنْيَا نَرًا إِنَّمَا مَرَجِعُهُمْ نَرًا يُدْبِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿١٢﴾﴾

﴿Verily, those who invent a lie against Allāh will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ (10:69-70),

﴿وَمَنْ كَفَرَ فَلَا يَحْزِنُكَ كُفْرُهُ إِنَّآ مَرَجِعُهُمْ فَتَنِّيهِمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ نُنِيتُهُمْ قَلِيلًا ثُمَّ نَضَّضْتُمُوهُمْ إِنَّ عَذَابَ غَلِيظٍ ﴿١٤﴾﴾

﴿And whoever disbelieves, let not his disbelief grieve you (O Muḥammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh 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,

[1] Ibn Abi Ḥātim 1 :377.

﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقْفًا مِنْ فِضَّةٍ  
وَمَعَابِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَيُؤْتِيَهُمْ آتُونًا وَسُرُرًا عَلَيْهَا يَتَّكُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنْ كُنْ  
ذَلِكَ لَمَا مَتَّعَ لِلْبَيُوتِ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾

﴿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 (Allāh), 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 Muttaqīn (the pious).﴾ (43:33-35).

Allāh said next,

﴿ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيَفْسُ الْأَمِيرِ﴾

﴿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 Āyah indicates that Allāh gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability. This Āyah is similar to Allāh's statement,

﴿وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلْتُمْ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْنَا إِلَيْكَ الْأَمْصِرُ﴾

﴿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 Ṣaḥīḥs recorded,

﴿لَا أَحَدٌ أَصْبَرُ عَلَىٰ أَدَىٰ سَمْعِهِ مِنَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ﴾

«No one is more patient than Allāh when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.»<sup>[1]</sup>

The Ṣaḥīḥ also recorded,

[1] Faḥ Al-Bāri 13:372, and Muslim 4 :2160.

«إِنَّ اللَّهَ لَيُنْفِئُ لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْرِتْهُ»

«Allāh gives respite to the unjust person, until when He seizes him; He never lets go of him.»<sup>[1]</sup>

He then recited Allāh's statement,

﴿رَكَدَاتٍ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ 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 Allāh to accept This Deed

Allāh said,

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾  
 ﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
 الرَّحِيمُ﴾

«And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."»

Allāh said, "O Muḥammad! Remind your people when Ibrāhīm and Ismā'īl built the House and raised its foundations while saying,

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

«Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."»

Al-Qurtūbi mentioned that Ubayy and Ibn Mas'ūd used to recite the Āyah this way,

[1] Fath Al-Bārī 8 :205.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ وَيَقُولَانِ رَبَّنَا اقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ  
الْعَلِيمُ

﴿And (remember) when Ibrāhīm and (his son) Ismā'il 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."﴾<sup>[1]</sup>

What further testifies to this statement (which adds 'saying' to the *Āyah*) by Ubayy and Ibn Mas'ūd, is what came afterwards,

﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيْنَا أُمَّةٌ مُّسْلِمَةٌ لَّكَ﴾

﴿Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You﴾.

The Prophets Ibrāhīm and Ismā'il were performing a good deed, yet they asked Allāh to accept this good deed from them. Ibn Abi Ḥātim narrated that Wuhayb bin Al-Ward recited,

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا﴾

﴿And (remember) when Ibrāhīm and (his son) Ismā'il were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us"﴾

and cried and said, "O Khalīl of *Ar-Raḥmān*! You raise the foundations of the House of *Ar-Raḥmān* (Allāh), yet you are afraid that He will not accept it from you?"<sup>[2]</sup> This is the behavior of the sincere believers, whom Allāh described in His statement,

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا﴾

﴿And those who give that which they give﴾ (23:60)

meaning, they give away voluntary charity, and perform the acts of worship yet,

﴿وَقُلُوبِهِمْ رِجَالٌ﴾

﴿with their hearts full of fear﴾ (23:60)

[1] Al-Qurtubi 2:126.

[2] Ibn Abi Ḥātim 1:384.

afraid that these good deeds might not be accepted of them. There is an authentic *Hadith* narrated by 'A'ishah on this subject, which we will mention later, Allāh willing.

Al-Bukhāri recorded that Ibn 'Abbās said, "Prophet Ibrāhīm took Ismā'īl and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the *Masjid*. During that time, Ismā'īl's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrāhīm left them there with a bag containing some dates and a water-skin containing water. Ibrāhīm then started to leave, and Ismā'īl's mother followed him and said, 'O Ibrāhīm! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrāhīm did not reply. She asked, 'Has Allāh commanded you to do this?' He said, 'Yes.' She said, 'I am satisfied that Allāh will never abandon us.' Ibrāhīm left, and when he was far enough away where they could not see him, close to Thanīyyah, he faced the House, raised his hands and supplicated,

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾

﴿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,

﴿تَشْكُرُونَ﴾

﴿Give thanks﴾ (14:37).

Ismā'īl's mother then returned to her place, started drinking water from the water-skin and nursing Ismā'īl. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, Aṣ-Ṣafā, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn 'Abbās said that the Messenger

of Allāh ﷺ said, "This is why the people make the trip between Aş-Şafā and Al-Marwah (during *Ḥajj* and *Umrah*)."

"When she reached Al-Marwah, she heard a voice and said, 'Shush,' to herself. She tried to hear the voice again and when she did, she said, 'I have heard you. Do you have relief?' She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Ismā'īl's mother was astonished and started digging, using her hand to transfer water to the water-skin." Ibn 'Abbās said that the Prophet ﷺ then said, "May Allāh grant His mercy to the mother of Ismā'īl, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth."

"Ismā'īl's mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, 'Do not fear abandonment. There shall be a House for Allāh built here by this boy and his father. Allāh does not abandon His people.' During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kadā', made camp at the bottom of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.' They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismā'īl's mother, next to the water, and said, 'O Mother of Ismā'īl! Will you allow us to be with you (or dwell with you)?' She said, 'Yes. But you will have no exclusive right to the water here.' They said, 'We agree.'" Ibn 'Abbās said that the Prophet ﷺ said, "At that time, Ismā'īl's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismā'īl learned Arabic from them, and they liked the way he was raised. Ismā'īl's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismā'īl, so he asked his wife about him. She said, 'He has

gone out hunting.' When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), 'When your husband comes, convey my greeting and tell him to change the threshold of his gate.' When Ismā'īl came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor?' She said, 'Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.' Ismā'īl said, 'Did he ask you to do anything?' She said, 'Yes. He asked me to convey his greeting and that you should change the threshold of your gate.' Ismā'īl said to her, 'He was my father and you are the threshold, so go to your family (i.e. you are divorced).' So he divorced her and married another woman.

Again Ibrāhīm thought of visiting his dependents whom he had left (at Makkah). Ibrāhīm came to Ismā'īl's house, but did not find Ismā'īl and asked his wife, 'Where is Ismā'īl?' Ismā'īl's wife replied, 'He has gone out hunting.' He asked her about their condition, and she said that they have a good life and praised Allāh. Ibrāhīm asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allāh! Bless their meat and their drink.'" The Prophet (Muḥammad ﷺ) said, "They did not have crops then, otherwise Ibrāhīm would have invoked Allāh to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrāhīm said, 'When Ismā'īl comes back, convey my greeting to him and ask him to keep the threshold of his gate.' When Ismā'īl came back, he asked, 'Has anyone visited us.' She said, 'Yes. A good looking old man,' and she praised Ibrāhīm, 'And he asked me about our livelihood and I told him that we live in good conditions.' He asked, 'Did he ask you to convey any message?' She said, 'Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.' Ismā'īl said, 'That was my father, and you are the threshold; he commanded me to keep you.'

Ibrāhīm then came back visiting and found Ismā'īl behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrāhīm, he stood up and they greeted each other, just as

the father and son greet each other. Ibrāhīm said, 'O Ismā'īl, Your Lord has ordered me to do something.' He said, 'Obey your Lord.' He asked Ismā'īl, 'Will you help me?' He said, 'Yes, I will help you.' Ibrāhīm said, 'Allāh has commanded me to build a house for Him there,' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the *Ka'bah*), while Ismā'īl continued handing him the stones. Both of them were saying, 'O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127).'<sup>11</sup> Hence, they were building the House, part by part, going around it and saying,

﴿رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

﴿Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.﴾

### **The Story of rebuilding the House by Quraysh before the Messenger of Allāh ﷺ was sent as Prophet**

In his *Sīrah*, Muḥammad bin Ishāq bin Yasār said, "When the Messenger of Allāh ﷺ reached thirty-five years of age, the Quraysh gathered to rebuild the *Ka'bah*, this included covering it with a roof. However, they were weary of demolishing it. During that time, the *Ka'bah* was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top. Some people had stolen the *Ka'bah*'s treasure beforehand, which used to be in a well in the middle of the *Ka'bah*. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayḥ bin 'Amr, from the tribe of Khuzā'ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk. Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the *Ka'bah*'s ceiling; a Coptic carpenter in Makkah prepared what they needed for the job.

When they decided to begin the demolition process to rebuild

<sup>11</sup> *Faṭḥ Al-Bāri* 6 :456.

the House, Abu Wahb bin 'Amr bin 'Ā'idh bin 'Abd bin 'Imrān bin Makhzūm 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 Ishāq commented here that the people also attribute these words to Al-Walid bin Al-Mughirah bin 'Abdullāh bin 'Amr bin Makhzūm.<sup>[1]</sup>

Ibn Ishāq continued, "The Quraysh began to organize their efforts to rebuild the *Ka'bah*, each subtribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the *Ka'bah*. Al-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 Allāh! No harm is meant. O Allāh! 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 Allāh 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 Ibrāhīm built, they uncovered green stones that were above each other, just like a pile of spears." Ibn Ishāq 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."<sup>[2]</sup>

### **The Dispute regarding Who should place the Black Stone in Its Place**

Ibn Ishāq 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

[1] Ibn Hishām 1 :204.

[2] Ibn Hishām 1 :207.

its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu 'Abd Ad-Dār and Banu 'Adi bin Ka'b bin Lu'ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughīrah bin 'Abdullāh bin 'Amr bin Makhzūm, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muḥammad ﷺ - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, 'This is *Al-Amin* (the Honest one). We all accept him; This is Muḥammad.' When the Prophet ﷺ reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet ﷺ carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allāh '*Al-Amin*' even before the revelation came to him."

### **Ibn Az-Zubayr rebuilds *Al-Ka'bah* the way the Prophet ﷺ wished**

Ibn Ishāq said, "During the time of the Prophet ﷺ, the *Ka'bah* was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment. Al-Ḥajjāj bin Yūsuf was the first person to cover it with silk."<sup>[1]</sup> The *Ka'bah* remained the same way the Quraysh rebuilt it, until it was burned during the reign of 'Abdullāh bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazīd bin Mu'āwiyah. During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the *Ka'bah* down and built it upon the foundations of Ibrāhīm, including the *Hijr*

[1] Ibn Hishām 1:211.

in it. He also made an eastern door and a western door in the *Ka'bah* and placed them on ground level. He had heard his aunt 'Ā'ishah, the Mother of the believers, narrate that the Messenger of Allāh ﷺ had wished that. The *Ka'bah* remained like this throughout his reign, until Al-Ḥajjāj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of 'Abdul-Mālik bin Marwān.

Muslim recorded that 'Aṭā' said, "The House was burnt during the reign of Yazīd bin Mu'āwiyah, when the people of Ash-Shām 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-Shām. He said to them, 'O people! Advise me regarding the *Ka'bah*, should we bring it down and rebuild it, or just repair the damage it sustained?' Ibn 'Abbās said, 'I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet ﷺ was sent.' Ibn Az-Zubayr said, 'If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allāh's House? I will invoke my Lord for three days and will then implement what I decide.' When the three days had passed, he decided to bring the *Ka'bah* down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level. Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect. Ibn Az-Zubayr then said, 'I heard 'Ā'ishah say that the Messenger of Allāh ﷺ said,

«لَوْلَا أَنَّ النَّاسَ حَدِيثَ عَهْدِهِمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ الثَّقَمَةِ مَا يَقْوِينِي عَلَى بِنَائِهِ  
لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أذْرَعٍ، وَلَجَعَلْتُ 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-Ḥijr and would have made a door for it that people could enter from, and another door that they could exit from.»

Ibn Az-Zubayr said, 'I can spend on this job, and I do not fear the people.' So he added five cubits from the Ḥijr, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Ḥajjaj wrote to 'Abdul-Mālik bin Marwān asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House. 'Abdul-Mālik wrote back, 'We do not agree with Ibn Az-Zubayr's actions. As, for the Ka'bah's height, leave it as it is. As for what he added from the Ḥijr, bring it down, and build the House as it was before and close the door.' Therefore, Al-Ḥajjaj brought down the House and rebuilt it as it was."<sup>[1]</sup> In his *Sunan*, An-Nasā'i collected the Ḥadīth of the Prophet ﷺ narrated from 'Ā'ishah, not the whole story,<sup>[2]</sup>

The correct *Sunnah* conformed to Ibn Az-Zubayr's actions, because this was what the Prophet ﷺ wished he could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This *Sunnah* was not clear to 'Abdul-Mālik bin Marwān. Hence, when 'Abdul-Mālik realized that 'Ā'ishah had narrated the Ḥadīth of the Messenger of Allāh ﷺ on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it." Muslim recorded that 'Ubadydullah bin 'Ubayd said that Al-Ḥārith bin 'Abdullāh came to 'Abdul-Mālik bin Marwān during his reign. 'Abdul-Mālik said, 'I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from 'Ā'ishah what he said he heard from her.' Al-Ḥārith said, 'Yes he did. I heard the Ḥadīth from her.' 'Abdul-Mālik said, 'You heard her say what?' He said, 'She said that the Messenger of Allāh ﷺ said,

«إِنَّ قَوْمَكَ اسْتَفْضَرُوا مِنْ بَنِيانِ الْبَيْتِ وَلَوْ لَا حَدَاثَةُ عَهْدِهِمْ بِالشَّرْكَ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَأَ لِقَوْمِكَ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلِّمِي لِأُرِيكَ مَا تَرَكُوهُ مِنْهُ»

[1] Muslim 2:970.

[2] An-Nasā'i 5:218.

«Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of Shirk, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.»  
He showed her around seven cubits.’

One of the narrators of the *Ḥadīth*, Al-Walīd bin ‘Aṭā’, added that the Prophet ﷺ said,

«وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ: شَرْقِيًّا وَعَرَبِيًّا، وَهَلْ تَدْرِينَ لِمَ كَانَ قَوْمُكَ رَفَعُوا بَابَهَا؟» قَالَتْ: قُلْتُ: لَا. قَالَ: «تَعَزَّرَا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُوهُ يَدْعُوهُ بِرِزْقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ»

«I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?» She said, ‘No.’ He said, «To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down»

‘Abdul-Mālik then said, ‘You heard ‘Ā’ishah say this *Ḥadīth*?’ He said, ‘Yes.’ ‘Abdul-Mālik said, ‘I wish I left it as it was.’<sup>[1]</sup>

### **An Ethiopian will destroy the Ka’bah just before the Last Hour**

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

«يُخَرَّبُ الْكَعْبَةَ ذُو السُّوَيْقَاتَيْنِ مِنَ الْحَبَشَةِ»

«The Ka’bah will be destroyed by Dhus-Sawīqatayn (literally, a person with two lean legs) from Ethiopia.»<sup>[2]</sup>

Also, Ibn ‘Abbās said that the Prophet ﷺ said,

«كَأَنِّي بِهِ أَسْوَدُ أَفْحَجَ يَنْقُلُهَا 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-Bukhārī

[1] Muslim 2:971.

[2] *Faṭḥ Al-Bārī* 3:538, and Muslim 4:2232.

recorded this *Ḥadīth*.<sup>[1]</sup>

Imām Aḥmad bin Ḥanbal recorded in his *Musnad* that ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said that he heard the Messenger of Allāh ﷺ say,

«يُخْرَبُ الْكَعْبَةَ ذُو السُّوَيْفَتَيْنِ مِنَ الْحَبَشَةِ وَيَسْلُبُهَا جَلِيَّتَهَا وَيَجْرُدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي أَنْظَرُ إِلَيْهِ أَصْلِيْعَ وَ أَفْدِيْعَ يَضْرِبُ عَلَيْهَا بِمِسْحَاتِهِ وَمِعْوَلِهِ»

«Dhus-Sawīqatayn 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.»<sup>[2]</sup>

This will occur after the appearance of Gog and Magog people. Al-Bukhāri recorded that Abu Sa’īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«الْبَحْرَيْنِ الْبَيْتُ وَلْيَعْتَمِرُوا بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ»

«There will be Ḥajj and ‘Umrah to the House after the appearance of Gog and Magog people.»<sup>[3]</sup>

### Al-Khalīl’s Supplication

Allāh said that Ibrāhīm and Ismā’īl supplicated to Him,

«رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ دُرِّيَّتِنَا إِنَّهُ مُسْلِمَةٌ لَكَ وَأَرِنَا مَنَاسِكَنَا وَرَبِّ عَلَيْنَا إِنَّكَ أَنْتَ الْقَوَّابُ الرَّحِيمُ»

«Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.»

Ibn Jarīr said, “They meant by their supplication, ‘Make us submit to Your command and obedience and not associate anyone with You in obedience or worship.’”<sup>[4]</sup> Also, Ṭkrimah commented on the *Āyah*,

«رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ»

«Our Lord! And make us submissive unto You»

[1] *Faḥ Al-Bāri* 3 :538.

[2] *Aḥmad* 2 :220.

[3] *Faḥ Al-Bāri* 3 :531.

[4] *Aṭ-Ṭabari* 3 :73.

“Allāh said, ‘I shall do that.’”

﴿وَمِن دُرُوبِنَا أُمَّةٌ مُّسْلِمَةٌ لَّكَ﴾

﴿And of our offspring a nation submissive unto You﴾

Allāh said, ‘I shall do that.’”

This supplication by Ibrāhīm and Ismā‘īl is similar to what Allāh informed us of about His believing servants,

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

﴿إِمَامًا﴾

﴿And those who say: ‘Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqīn﴾ (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allāh alone without partners is a sign of complete love of Allāh. This is why when Allāh said to Ibrāhīm,

﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿Verily, I am going to make you an Imām (a leader) for mankind (to follow you)﴾ Ibrāhīm said,

﴿وَمِن دُرُوبِنَا قَالَ لَا يُنَالُ عَهْدِي الظَّالِمِينَ﴾

﴿“And of my offspring (to make leaders).” (Allāh) said, “My covenant (prophethood) includes not the Zālimīn (polytheists and wrongdoers)”﴾ which is explained by,

﴿وَاجْتَنِبِي رَبِّيَ أَنْ تَعْبُدَ الْأَصْنَامَ﴾

﴿And keep me and my sons away from worshipping idols﴾

Muslim narrated in his Ṣaḥīḥ that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ أَوْ عِلْمٌ يُسْتَفْعَى بِهِ أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ»

«When the son of Ādam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allāh) for him.»<sup>[1]</sup>

[1] Muslim 3:1255.

### The Meaning of *Manāsik*

Sa'īd bin Manṣūr said that 'Attāb bin Bashīr informed us from Khaṣīf, from Mujāhid who said, "The Prophet Ibrāhīm supplicated,

﴿وَأَرَانَا مَنَاسِكَنَا﴾

﴿and show us our Manāsik﴾

Jibrīl then came down, took him to the House and said, 'Raise its foundations.' Ibrāhīm raised the House's foundations and completed the building. Jibrīl held Ibrāhīm's hand, led him to Aṣ-Ṣafā and said, 'This is among the rituals of Allāh.' He then took him to Al-Marwah and said, 'And this is among the rituals of Allāh.' He then took him to Minā until when they reached the 'Aqabah, they found Iblīs standing next to a tree. Jibrīl said, 'Say *Takbīr* (Allāh is the Great) and throw (pebbles) at him.' Ibrāhīm said the *Takbīr* and threw (pebbles at) Iblīs. Iblīs moved to the middle *Jamrah*, and when Jibrīl and Ibrāhīm passed by him, Jibrīl said to Ibrāhīm, 'Say *Takbīr* and throw at him.' Ibrāhīm threw at him and said *Takbīr*. The devious Iblīs sought to add some evil acts to the rituals of *Hajj*, but he was unable to succeed. Jibrīl took Ibrāhīm's hand and led him to Al-Mash'ar Al-Ḥarām and 'Arafāt and said to him, 'Have you '*Arafa* (known, learned) what I showed you?' thrice. Ibrāhīm said, 'Yes I did.'<sup>[1]</sup> Similar statements were reported from Abu Mijlaz and Qatādah.<sup>[2]</sup>

﴿رَبَّنَا وَأَنْتَ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْكَ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَزَكَّيْتَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿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'ān), and purify them. Verily, You are the Mighty, the Wise."﴾

### Ibrāhīm's Supplication that Allāh sends the Prophet ﷺ

Allāh mentioned Ibrāhīm's supplication for the benefit of the people of the Sacred Area (to grant them security and

[1] Sa'īd Bin Manṣūr 2:615.

[2] Ibn Abi Ḥātim 1:387.

provision), and it was perfected by invoking Allāh to send a Messenger from his offspring. This accepted supplication, from Ibrāhīm, conformed with Allāh's appointed destiny that Muḥammad ﷺ be sent as a Messenger among the *Ummiyyīn* and to all non-Arabs, among the *Jinns* and mankind.

Hence, Ibrāhīm was the first person to mention the Prophet ﷺ to the people. Ever since, Muḥammad ﷺ was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muḥammad ﷺ by name. Jesus addressed the Children of Israel saying,

﴿إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ﴾

«I am the Messenger of Allāh 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 ﷺ said ,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ وَإِبْرَى عِيسَى ابْنِ مَرْيَمَ»

«The supplication of my father Ibrāhīm and the glad tidings brought forth by Jesus the son of Mary.»<sup>[1]</sup>

The Prophet ﷺ said,

«وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورَ الشَّامِ»

«My mother saw a light that went out of her and radiated the palaces of Ash-Shām.»<sup>[2]</sup>

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 *Ḥadīth* appeared in Ash-Shām (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Shām area. This is why by the end of time, Ash-Shām will be a refuge for Islām and its people. Also, Jesus the son of Mary will descend in Ash-Shām, next to the eastern white minaret in Damascus. The Two *Ṣaḥīḥs* stated,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ»

[1] *Aṣ-Ṣaḥīḥah* nos.1546 and 1925.

[2] *Aḥmad* 5:262.

حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ» وفي صحيح البخاري «وَهُمْ بِالشَّامِ»

«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 Allāh comes while they are on this.»

Al-Bukhāri added in his *Ṣaḥīḥ*, «And they will reside in Ash-Shām.»<sup>[1]</sup>

### The Meaning of Al-Kitāb wal-Ḥikmah

Allāh said,

﴿وَيُعَلِّمُهُمُ الْكِتَابَ﴾

«and instruct them in the Book» meaning, Al-Qur’ān,

﴿وَالْحِكْمَةَ﴾

«and Al-Ḥikmah» meaning, the Sunnah, as Al-Hasan, Qatādah, Muqātil bin Hayyan and Abu Mālik asserted.<sup>[2]</sup> It was also said that ‘Al-Ḥikmah’, means ‘comprehension in the religion’, and both meanings are correct. ‘Ali bin Abi Ṭalḥah said, that Ibn ‘Abbās said that,

﴿وَيُزَكِّيهِمْ﴾

«and purify them» means, “With the obedience of Allāh.”<sup>[3]</sup>

﴿إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

«Verily, You are the Mighty, the Wise».

This *Āyah* stated that Allāh is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِربِّي الْمَلَكِينَ ﴿١٣١﴾ وَوَضَى بِهَا إِبْرَاهِيمَ بَيْتَهُ وَيَتَقَوَّبُ عَلَيْهِ إِذْ أَلَّهَ اصْطَفَى لَكُمْ الَّذِينَ فَلَا تَمُؤْنُونَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾﴾

﴿130. And who turns away from the religion of Ibrāhīm (i.e.

[1] *Faḥḥ Al-Bāri* 6:731 and *Muslim* 2:1524.

[2] *Ibn Abi Ḥātim* 1:390.

[3] *Ibn Abi Ḥātim* 1:391.

(Islāmic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous﴾.

﴿131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists).">﴾

﴿132. And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾

### Only the Fools deviate from Ibrāhīm's Religion

Allāh refuted the disbelievers' innovations of associating others with Allāh in defiance of the religion of Ibrāhīm, the leader of the upright. Ibrāhīm always singled out Allāh in worship, with sincerity, and he did not call upon others besides Allāh. He did not commit *Shirk*, even for an instant. He disowned every other deity that was being worshipped instead of Allāh and defied all his people in this regard. Prophet Ibrāhīm said,

﴿يَنْقُورِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۗ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۗ﴾

﴿O my people! I am indeed free from all that you join as partners (in worship with Allāh). Verily, I have turned my face towards Him Who has created the heavens and the earth *Ḥanīfa* (Islāmic Monotheism), and I am not of Al-Mushrikīn.﴾ (6:78-79). Also, Allāh said,

﴿وَاذْكُرْ إِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تُعْبُدُونَ ۗ إِنَّا آلَ اللَّهِ قَوْمٌ فَالِقَةٌ ۗ﴾

﴿And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allāh alone) Who did create me; and verily, He will guide me"﴾ (43:26-27),

﴿وَمَا كَانُوا اسْتِعْتَابًا لِإِبْرَاهِيمَ إِذْ قَالَ لِلَّهِ تَوَكَّلْتُ وَإِنَّ اللَّهَ لَمَعَ جَلِيلٌ ۗ﴾

﴿And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he (Ibrāhīm) had made to him (his father). But when it became clear to him (Ibrāhīm) that he (his father) was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwah (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing﴾ (9:114), and,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَا يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٥﴾ شَاكِرًا لِأَنْعَامِهِ أَجْتَنَبَهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٦﴾ وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٧﴾﴾

﴿Verily, Ibrāhīm was an Ummah (a leader having all the good qualities, or a nation), obedient to Allāh, Ḥanif (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.﴾ (16:120-122).

This is why Allāh said here,

﴿وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ﴾

﴿And who turns away from the religion of Ibrāhīm﴾, meaning, abandons his path, way and method

﴿إِلَّا مَن سَفِهَ نَفْسَهُ﴾

﴿except him who fools himself﴾ meaning, who commits injustice against himself by deviating from the truth, to wickedness. Such a person will be defying the path of he who was chosen in this life to be a true Imām, from the time he was young, until Allāh chose him to be His Khalīl, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following the path of misguidance and deviation instead? Is there more injustice than this? Allāh said,

﴿إِنَّ الْفِرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴿Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed﴾ (31:13).

Abu Al-Āliyah and Qatādah said, "This Āyah (2:130) was revealed about the Jews who invented a practice that did not

come from Allāh and that defied the religion of Ibrāhīm.”<sup>(1)</sup> Allāh’s statement,

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ آمَنُوا وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾﴾

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Hanifa (to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers.﴾ (3:67-68), testifies to this fact.

Allāh said next,

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّي الْعَلَمِينَ ﴿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 ‘Ālamīn (mankind, jinn and all that exists).”﴾

This Āyah indicates that Allāh commanded Ibrāhīm to be sincere with Him and to abide and submit to Him; Ibrāhīm perfectly adhered to Allāh’s command. Allāh’s statement,

﴿وَوَصَّيْنَا بَنِي إِبْرَاهِيمَ بَيْنَهُ وَيَعْقُوبَ﴾

﴿And this (submission to Allāh, Islām) was enjoined by Ibrāhīm upon his sons and by Ya’qūb﴾

means, Ibrāhīm commanded his offspring to follow this religion, that is, Islām, for Allāh. Or, the Āyah might be referring to Ibrāhīm’s words,

﴿أَسْلَمْتُ لِرَبِّي الْعَلَمِينَ﴾

﴿I have submitted myself (as a Muslim) to the Lord of the ‘Ālamīn (mankind, jinn and all that exists)﴾.

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them. Similarly, Allāh said,

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ﴾

<sup>(1)</sup> Ibn Abi Ḥātim 1 :392.

﴿And he (Ibrāhīm) made it [i.e. Lā ilāha illallāh (none has the right to be worshipped but Allāh alone)] a Word lasting among his offspring, (true Monotheism)﴾ (43:28).

It might be that Ibrāhīm advised his children, including Jacob, Isaac's son, who were present. It appears, and Allāh knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrāhīm and Sarah, for the good news includes both of them in Allāh's statement,

﴿فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ﴾

﴿But We gave her (Sarah) glad tidings of Ishāq (Isaac), and after Ishāq, of Ya'qūb (Jacob)﴾ (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children. Also, Allāh said in Sūrat Al-'Ankabūt,

﴿وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ وَجَمَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We bestowed on him (Ibrāhīm), Ishāq and Ya'qūb, and We ordained among his offspring prophethood and the Book.﴾ (29:27), and,

﴿وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and (a grandson) Ya'qūb﴾ (21:72), thus, indicating that this occurred during Ibrāhīm's lifetime. Also, Jacob built Bayt Al-Maqdis, as earlier books testified. The Two Ṣaḥīḥs recorded that Abu Dharr said, "I said, 'O Messenger of Allāh! 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.'<sup>[1]</sup> Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in Ayāt above (2:130-132).

### Adhering to Tawḥīd until Death

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا لِلَّذِينَ كَفَرُوا فَلَا تُؤْمِنُوا إِلَّا وَاتَّبَعْتُمْ مَنَاسِكَتَهُمْ﴾

<sup>[1]</sup> Fatḥ Al-Bāri 6:469, and Muslim 1:370.

﴿(Saying), "O my sons! Allāh 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 Allāh 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. Allāh, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic *Ḥadīth* that says,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«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.»<sup>[1]</sup> Allāh said, (92:5-10),

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيْرُهُ لِيُسْرَىٰ ۗ وَأَمَّا مَنْ جَبَلٌ وَاسْتَفْتَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ فَسَنِيْرُهُ لِيُسْرَىٰ ۗ﴾

﴿As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in Al-Ḥusnā. 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-Ḥusnā (none has the right to be worshipped except Allāh). We will make smooth for him the path for evil﴾,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَمُ مُسْلِمُونَ﴾ تِلْكَ أُمَّةٌ

[1] *Fath Al-Bāri* 6:105.

﴿ذَٰلِكَ خَلَقْتُمْ لَهَا مَا كَتَبْتُمْ وَلَكُمْ مَا كَتَبْتُمْ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾﴾

﴿133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Allāh (God – Allāh) the llāh of your fathers, Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), One llāh, and to Him we submit (in Islām)﴾."

﴿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.﴾

### Ya'qūb's Will and Testament to His Children upon His Death

This Āyah contains Allāh's criticism of the Arab pagans among the offspring of Ismā'īl as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrāhīm. When death came to Jacob, he advised his children to worship Allāh alone without partners. He said to them,

﴿مَا تَعْبُدُونَ مِن دُونِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ﴾

﴿"What will you worship after me?" They said, "We shall worship your llāh (God – Allāh) the llāh of your fathers, Ibrāhīm, Ismā'īl, Ishāq,"﴾

Mentioning Ismā'īl here is a figure of speech, because Ismā'īl is Jacob's uncle. An-Naḥās said that the Arabs call the uncle a father, as Al-Qurṭubi mentioned﴾.<sup>[1]</sup>

This Āyah is used as evidence that the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhāri who narrated Abu Bakr's statement from Ibn 'Abbās and Ibn Az-Zubayr. Al-Bukhāri then commented that there are no opposing opinions regarding this subject.<sup>[2]</sup> This is also the opinion of 'Ā'ishah the Mother of the believers, Al-Ḥasan Al-Baṣri, Tawūs and 'Aṭā', Mālik, Ash-Shāfi and Aḥmad said that

[1] Al-Qurṭubi 2:138.

[2] Faṭḥ Al-Bāri 12:19.

the inheritance is divided between the grandfather and the brothers. It was reported that this was also the opinion of 'Umar, 'Uthmān, 'Ali, bin Mas'ūd, Zayd bin Thābit and several scholars among the Salaf and later generations.

The statement,

﴿إِلَهًا وَجَدًا﴾

﴿One Ilāh (God)﴾ means, "We single Him out in divinity and do not associate anything or anyone with Him."

﴿وَتَخَنُّ لَهٗ مُسْلِمُونَ﴾

﴿And to Him we submit﴾, in obedience meaning, obedient and submissiveness. Similarly, Allāh said,

﴿وَلَهُۥٓ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَاِيَّهٖ يُرْجَعُونَ﴾

﴿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, Islām is the religion of all the Prophets, even if their re]spective laws differed. Allāh said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِىٓ اِلَيْهِ اَنْهٗ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدُوْنِىۙ﴾

﴿And We did not send any Messenger before you (O Muḥammad ﷺ) [but We revealed to him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)﴾ (21:25).

There are many other Ayāt - and Ḥadīths - on this subject. For instance, the Prophet ﷺ said,

«نَحْنُ مَعَشَرَ الْاَنْبِيَاءِ اَوْلَادُ عَلَاتٍ دِيْنُنَا وَاِحَدٌ»

«We, the Prophets, are brothers with different mothers, but the same religion.»<sup>[1]</sup>

Allāh said,

﴿وَتِلْكَ اُمَّةٌ قَدْ خَلَتْ﴾

﴿That was a nation who has passed away﴾ meaning, existed before your time,

[1] Aḥmad 2:319.

﴿لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ﴾

﴿They shall receive the reward of what they earned and you of what you earn﴾.

This Āyah 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,

﴿وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

﴿And you will not be asked of what they used to do﴾.”

This is why a Ḥadīth proclaims,

«مَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ»

«Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.»<sup>[1]</sup>

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ﴾

﴿135. And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muḥammad ﷺ), “Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf (Islāmīc Monotheism), and he was not of Al-Mushrikīn (those who worshipped others along with Allāh).﴾

Muḥammad bin Ishāq reported that Ibn ‘Abbās said that ‘Abdullāh bin Šūriyā Al-A‘war said to the Messenger of Allāh, “The guidance is only what we (Jews) follow. Therefore, follow us, O Muḥammad, and you will be rightly guided.” Also, the Christians said similarly, so Allāh revealed,

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا﴾

﴿And they say, “Be Jews or Christians, then you will be guided.”﴾<sup>[2]</sup> Allāh’s statement,

﴿قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

[1] Muslim 4 :2074.

[2] Ibn Abi Ḥātim 1 :397.

الْمُرَاتِلُونَ ٢١ نَبِيَّةَالْقُرْآنِ

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ  
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾ قُولُوا أَمْ نَكُ بِاللهِ وَمَا  
 أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَيْنَا إِلَّا إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
 وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ  
 مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾  
 فَإِنَّمَا آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدُوا وَإِن تَوَلَّوْا فَإِنَّمَا  
 هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللهُ وَهُوَ السَّمِيعُ الْعَلِيمُ  
 ﴿١٣٨﴾ صِبْغَةَ اللهِ وَمَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً وَنَحْنُ لَهُ  
 عَابِدُونَ ﴿١٣٩﴾ قُلْ إِنَّمَا حُجَّتْنَا فِي اللهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ  
 وَإِنَّا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَاكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٤٠﴾ أَر  
 نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
 وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ إِنَّمَا أَعْلَمُ أَنَّ اللهَ  
 وَمَنْ أَظْلَمُ مِمَّن كَتَبَ شَهَادَةً عِنْدَ رَبِّهِ مِنَ اللهِ وَمَا اللهُ  
 بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤١﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
 وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٢﴾

وَأَسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ  
 مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾

﴿Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf﴾ means, "We do not need the Judaism or Christianity that you call us to, rather,

﴿مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

﴿(we follow) only the religion of Ibrāhīm, Ḥanīf﴾ meaning, on the straight path, as Muḥammad bin Ka'b Al-Qurazī and 'Isā bin Jāriyah stated.<sup>[1]</sup> Also, Abu Qilābah said, "The Ḥanīf is what the Messengers, from beginning to end, believed in."<sup>[2]</sup>

﴿قُولُوا أَمْ نَكُ بِاللهِ وَمَا أَنْزَلَ إِلَيْنَا  
 وَمَا أَنْزَلَ إِلَيْنَا إِلَّا إِبْرَاهِيمَ وَإِسْمَاعِيلَ

﴿136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt (the offspring of the twelve sons of Ya'qūb), and that which has been given to Mūsā (Moses) and 'Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).">﴾

[1] Ibn Abi Ḥātim 1:397.

[2] Ibn Abi Ḥātim 1:397.

### The Muslim believes in all that Allāh ‘revealed and all the Prophets

Allāh directed His believing servants to believe in what He sent down to them through His Messenger Muḥammad ﷺ and in what was revealed to the previous Prophets in general. Some Prophets Allāh mentioned by name, while He did not mention the names of many others. Allāh directed the believers to refrain from differentiating between the Prophets and to believe in them all. They should avoid imitating whomever Allāh described as,

﴿وَرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۗ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

﴿And wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between. They are in truth disbelievers﴾ (4:150-151).

Al-Bukhāri 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 Allāh ﷺ said,

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكذِّبُوهُمْ وَقُولُوا: آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا»

«Do not believe the People of the Book, nor reject what they say. Rather, say, ‘We believe in Allāh and in what was sent down to us.」<sup>[1]</sup>

Also, Muslim, Abu Dāwud and An-Nasā’ī recorded that Ibn ‘Abbās said, “Mostly, the Messenger of Allāh ﷺ used to recite,

﴿آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

﴿We believe in Allāh and that which has been sent down to us﴾ (2:136), and,

﴿آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾

﴿We believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)﴾ (3:52) during the two (voluntary)

<sup>[1]</sup> Fath Al-Bāri 8 :20.

Rak'at before Fajr."<sup>[1]</sup>

Abu Al-'Āliyah, Ar-Rabī' and Qatādah said, "Al-Asbāt are the twelve sons of Jacob, and each one of them had an *Ummah* of people from his descendants. This is why they were called Al-Asbāt."<sup>[2]</sup> Al-Khalīl bin Aḥmad and others said, "Al-Asbāt among the Children of Israel are just like the tribes among the Children of Ismā'īl." This means that the *Asbāt* are the various tribes of the Children of Israel, among whom Allāh sent several Prophets. Moses said to the Children of Israel,

﴿اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا﴾

﴿Remember the favor of Allāh to you : when He made Prophets among you, made you kings﴾ (5:20). Also, Allāh said,

﴿وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا﴾

﴿And We divided them into twelve tribes﴾ (7:160).

Al-Qurṭubi said, "Sibṭ is the group of people or a tribe all belonging to the same ancestors."<sup>[3]</sup>

Qatādah said, "Allāh commanded the believers to believe in Him and in all His Books and Messengers."<sup>[4]</sup> Also, Sulaymān bin Ḥabīb said, "We were commanded to believe in the (original) Torah and Injīl, but not to implement them."<sup>[5]</sup>

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ تَبَعِيكُمْ اللَّهُ وَهُوَ  
الْكَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَتَحْنُ لَمْ عَنِدُونَ ﴿١٣٨﴾﴾

﴿137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the Hearer, the Knower.﴾

﴿138. [Our Šibghah (religion) is] the Šibghah of Allāh (Islām) and which Šibghah can be better than Allāh's? And we are His worshippers.﴾

[1] Muslim 1:502, Abu Dāwud 2:46, An-Nasā'ī in Al-Kubrā 6:339.

[2] Ibn Abi Ḥātim 1:399.

[3] Al-Qurṭubi 2:141.

[4] Ibn Abi Ḥātim 1:400.

[5] Ibid.

Allāh said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allāh's Books and Messengers and do not differentiate between any of them,

﴿فَقَدَرْنَا فَنَدَّبْنَاهُم مِّن بَيْنِهِمْ فَوَقَّاهُم مَّا نَدَّبُوا إِلَيْهِمْ وَعَرَّسْنَا لَدُونَهُمْ مَّا عَرَّسُوا لَدُونَهُمْ وَإِن تَلْمِزُوهُم مَّا يَلْمِزُوكَ إِن تَتَّبِعُونَ﴾

﴿then they are rightly guided﴾ meaning, they would acquire the truth and be directed to it.

﴿وَلَئِن تَوَلَّوْاْ﴾

﴿but if they turn away﴾ from truth to falsehood after proof had been presented to them,

﴿فَأِنَّمَا هُمْ فِي شِقَاقٍ تَنبِكِيكُمْ إِلَهُ﴾

﴿then they are only in opposition. So Allāh will suffice you against them﴾ meaning, Allāh will aid the believers against them,

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿And He is the Hearer, the Knower﴾. Allāh said,

﴿صِبْغَةَ اللَّهِ﴾

﴿The Šibghah of Allāh﴾. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "The religion of Allāh."<sup>[1]</sup> This *Tafsīr* was also reported of Mujāhid, Abu Al-Āliyah, 'Ikrimah, Ibrāhīm, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, 'Abdullāh bin Kathīr, 'Aṭiyah Al-'Awfī, Ar-Rabī' bin Anas, As-Suddi and other scholars.<sup>[2]</sup> The *Āyah*,

﴿وَنظَرَتِ اللَّهُ﴾

﴿Allāh's Fiṭrah (i.e. Allāh's Islāmic Monotheism)﴾ (30:30) directs Muslims to, "Hold to it."

﴿قُلْ أَتَمَّجُرُونَ فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْيُنُنَا وَلَكُمْ أَعْيُنُكُمْ وَمَنْ لَّمْ يَخْلُقْهُنَّ أَمْ نَتَّوَلُونَ إِنَّ إِيرَاصَهُ وَإِسْتِوِيلَ وَإِسْحَاقَ وَيَسْعُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ صَعْرَبًا قُلْ مَا أَنتُمْ أَعْلَمُ أَرِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

[1] Ibn Abi Ḥātim 1 :402.

[2] Ibn Abi Ḥātim 1 :403.

﴿139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders).">﴾

﴿140. Or say you that Ibrāhīm, Ismā'il, Ishāq, Ya'qūb and Al-Asbāt, were Jews or Christians? Say, "Do you know better or does Allāh? And who is more unjust than he who conceals the testimony he has from Allāh? And Allāh is not unaware of what you do."﴾

﴿141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.﴾

Allāh directed His Prophet ﷺ to pre-empt the arguments with the idolators:

﴿قُلْ أَتَمَّجُوتُنَا فِي اللَّهِ﴾

﴿Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh﴾ meaning, "Do you dispute with us regarding the Oneness of Allāh, obedience and submission to Him and in avoiding His prohibitions,

﴿وَهُوَ 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.

﴿وَلَا أَعْتَدْنَا لَكُمْ آعْتَدْنَا﴾

﴿And we are to be rewarded for our deeds and you for your deeds.﴾ meaning, we disown you and what you worship, just as you disown us. Allāh said in another Āyah,

﴿وَإِن كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِنَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّنَّا تَعْمَلُونَ﴾

﴿١١﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ (10:41), and,

﴿إِن جَاهِلُونَكَ فَقُلْ أَنَسَبْتُ وَبَيْنِي بَلَدٌ وَمَنْ تَتَّبَعُونَ﴾

﴿So if they dispute with you (Muḥammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"﴾ (3:20). Allāh said about Ibrāhīm,

﴿وَمَاتَهُ قَوْمُهُ قَالَ أَتُحَدِّثُونَ فِي اللَّهِ﴾

﴿His people disputed with him. He said: "Do you dispute with me concerning Allāh"﴾ (6:80), and,

﴿أَلَمْ تَرَ إِلَى اللَّهِ سَاحٍ إِبْرَاهِيمَ فِي رَبِّهِ﴾

﴿Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh)?﴾ (2:258). He said in this honorable Āyah,

﴿وَلَوْ أَنَّمَا كُنَّا نَعْمَلُنَا وَلكُمْ أَنَعْمَلُكُمْ وَرَحْمَنٌ لَّمْ نَخْشَوْهُ﴾

﴿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,"

﴿وَرَحْمَنٌ لَّمْ نَخْشَوْهُ﴾

﴿And we are sincere to Him﴾, in worship and submission.

Allāh then criticized them in the claim that Ibrāhīm, the Prophets who came after him and the *Asbāṭ* were following their religion, whether Judaism or Christianity. Allāh said,

﴿قُلْ مَا أَسْأَلُكُمْ أَلَّا تَعْبُدُوا اللَّهَ﴾

﴿Say, "Do you know better or does Allāh?"﴾ meaning, Allāh has the best knowledge and He stated that they were neither Jews, nor Christians. Similarly, Allāh said in the Āyah,

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٧١﴾﴾

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (to worship none but Allāh alone) and he was not of Al-Mushrikīn﴾ (3:67) and the following Āyāt. Allāh also said,

﴿وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ﴾

﴿And who is more unjust than he who conceals the testimony he has from Allāh?﴾ (2:140). Al-Ḥasan Al-Baṣri said, "They used to recite the Book of Allāh He sent to them that stated that the true religion is Islām and that Muḥammad ﷺ is the Messenger

of Allāh. Their Book also stated that Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people. Allāh's statement,

﴿وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ﴾

﴿And Allāh is not unaware of what you do﴾, is a threat and a warning that His knowledge encompasses every one's deeds, and He shall award each accordingly. Allāh then said,

﴿وَالَّذِ أُمَّةٌ قَدْ خَلَتْ﴾

﴿That was a nation who has passed away.﴾ meaning, existed before you,

﴿لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ﴾

﴿They shall receive the reward of what they earned, and you of what you earn.﴾ meaning, they bear their deeds while you bear yours,

﴿وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

﴿And you will not be asked of what they used to do﴾ meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds. Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allāh's orders and following His Messengers who were sent as warners and bearers of good news. Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allāh, the Lord of the worlds, to all mankind and the *Jinns*. May Allāh's peace and blessings be on Muḥammad ﷺ and the rest of Allāh's Prophets.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ عَنْ قِبْلَتِكُمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا يَتَّبِعُ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾ فَكُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَابْتَغُوا فِيهِ سُبُلَ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَيْنِ اتَّبَعْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

﴿١٤٢﴾ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ عَنْ قِبْلَتِكُمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا يَتَّبِعُ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

﴿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." Say (O Muhammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴾

﴿143. Thus We have made you [true Muslims – real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a Wasat̄ (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided. And

Allāh would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴿

### Changing the Qiblah — Direction of the Prayer

Imām Al-Bukhāri reported that Al-Barā' bin 'Azib narrated: "Allāh's Messenger ﷺ offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the *Ka'bah* (at Makkah). The first prayer which he offered (facing the *Ka'bah*) was the 'Aṣr (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in *Ruku'*) during their prayers (facing Jerusalem). He addressed them saying, 'By Allāh, I bear witness that I have offered prayer with the Prophet ﷺ facing Makkah (*Ka'bah*).' Hearing that, those people immediately changed their direction towards the House (*Ka'bah*) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous *Qiblah* (Jerusalem) before it was changed towards the House (the *Ka'bah* in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allāh then revealed:

﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ﴾

﴿And Allāh would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)﴾ (2:143).”

Al-Bukhāri<sup>[1]</sup> collected this narration, while Muslim<sup>[2]</sup> collected it using another chain of narrators. Muḥammad bin Ishāq reported that Al-Barā' narrated: Allāh's Messenger ﷺ used to offer prayers towards Bayt Al-Maqdis (in Jerusalem), but would keep looking at the sky awaiting Allāh's command (to change the *Qiblah*). Then Allāh revealed:

﴿قَدْ رَأَى تَلَوَّبٌ وَجْهَكَ فِي السَّمَاءِ فَلَوْلَيْسَكَ بِنَاءٌ تَرْضَاهَا قَوْلٌ وَجْهَكَ مَطَرُ  
الْمَسْجِدِ الْمَرَامِ﴾

[1] *Fath Al-Bāri* 8 :20.

[2] *Muslim* 1 :375.

﴿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-Harām (at Makkah).﴾ (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the Qiblah was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards Bayt Al-Maqdis." Allāh then revealed:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾ (2:143)

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former Qiblah that they used to face?" Allāh then revealed:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ﴾

﴿The fools (idolators, hypocrites, and Jews) among the people will say...﴾

until the end of the *Āyah*.<sup>[1]</sup>

'Ali bin Abu Ṭalḥah related that Ibn 'Abbās said: When Allāh's Messenger ﷺ migrated to Al-Madīnah, Allāh commanded him to face Bayt Al-Maqdis (Jerusalem). The Jews were delighted then. Allāh's Messenger ﷺ faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrāhīm's Qiblah (the Ka'bah in Makkah) and used to supplicate to Allāh and kept looking up to the sky (awaiting Allāh's command in this regard). Allāh then revealed:

﴿قَوْلًا وُجُوهَكُمْ مَقْرَبُ﴾

﴿turn your faces (in prayer) in that direction.﴾

meaning, its direction. The Jews did not like this change and said, "What made them change the Qiblah that they used to face (meaning Jerusalem)?" Allāh revealed:

﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

[1] Al-Qurtubi 3:133.

﴿Say (O Muhammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴾<sup>[1]</sup>

There are several other *Ahādith* on this subject. In summary, Allāh's Messenger ﷺ was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of *Ka'bah*), so that the *Ka'bah* would be between him and Bayt Al-Maqdis. When the Prophet ﷺ migrated to *Al-Madinah*, this practice was no longer possible; then Allāh commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbās and the majority of the scholars have stated.

Al-Bukhāri reported in his *Ṣaḥīḥ* that the news (of the change of *Qiblah*) was conveyed to some of the Anṣār while they were performing the 'Aṣr (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the *Ka'bah*.<sup>[2]</sup>

It is reported in the *Ṣaḥīḥayn* (Al-Bukhāri & Muslim) that Ibn 'Umar narrated: While the people were in Quba' (Mosque) performing the *Fajr* (Dawn) prayer, a man came and said, "A (part of the) Qur'ān was revealed tonight to Allāh's Messenger ﷺ and he was commanded to face the *Ka'bah*. Therefore, face the *Ka'bah*. They were facing Ash-Shām, so they turned towards the *Ka'bah*.<sup>[3]</sup>

These *Ḥadīths* prove that the *Nāsikh* (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the *Nāsikh* had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous 'Aṣr, *Maghrib* and 'Ishā' prayers (although they had prayed them towards Jerusalem after Allāh had changed the *Qiblah*). Allāh knows best.

When the change of *Qiblah* (to *Ka'bah* in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said:

﴿مَا وَلَّانَهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا﴾

[1] Aṭ-Ṭabari 3:138.

[2] Al-Bukhāri no. 399. These people were from the tribe of Banu Salamah.

[3] *Faṭḥ Al-Bāri* 8:24, and Muslim 1:375.

﴿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)?" Allāh answered their questions when He stated:

﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾

﴿Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west.﴾

meaning, the command, the decision and the authority are for Allāh Alone. Hence:

﴿فَأَيْنَمَا تُوَلُّوا فَوَجَّهَ اللَّهُ﴾

﴿...so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne).﴾ (2:115),

and:

﴿يَسِّرَ اللَّهُ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ اللَّهَ مَنْ يَأْتِيهِ﴾

﴿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 Allāh.﴾ (2:177)

This statement means, the best act is to adhere to Allāh's commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allāh'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, Allāh's care and kindness towards His servant and Messenger, Muḥammad ﷺ, and certainly, his *Ummah* (Muslim nation) is profoundly great. Allāh has guided them to the *Qiblah* of (Prophet) Ibrāhīm - Allāh's *Khalīl* (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 Ibrāhīm Al-Khalīl in the Name of Allāh, the One without a partner. This is why Allāh said afterwards:

﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَبِيرٍ﴾

﴿Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴾

Imām Aḥmad reported that 'Ā'ishah (the Prophet's wife) said that Allāh's Messenger ﷺ said about the People of the Scripture (Jews and Christians):

«إِنَّهُمْ لَا يَحْسِدُونَنَا عَلَى شَيْءٍ كَمَا يَحْسِدُونَنَا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

«They do not envy us for a matter more than they envy us for *Jumu'ah* (Friday) to which Allāh has guided us and from which they were led astray; for the (true) *Qiblah* to which Allāh has directed us and from which they were led astray; and for our saying 'Āmīn' behind the Imām (leader of the prayer).»<sup>[1]</sup>

### The Virtues of Muḥammad's Nation

Allāh said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿Thus We have made you [true Muslims], a *Wasat* (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you.﴾

Allāh stated that He has changed our *Qiblah* to the *Qiblah* of Ibrāhīm 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 *Āyah* 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 Allāh's Messenger ﷺ was in the *Wasat* of his people, means he was from the best subtribe. Also, 'Aṣr, the prayer that is described as 'Wuṣṭa' (a variation of the word *Wasat*), means the best prayer, as the authentic collections of *Aḥādīth* reported. Since Allāh made this *Ummah* (Muslim nation) the *Wasat*, He has endowed her with the most complete legislation, the best

[1] Aḥmad 6:134.

Manhaj (way, method, etc.) and the clearest *Madhhab* (methodology, mannerism, etc). Allāh said:

﴿هُوَ أَحَبَّكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ يَلَّةَ أَيُّكُمْ إِذْهِمَّ هُوَ سَنَسْتَكُمُ  
الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

«He has chosen you (to convey His Message of Islāmic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muḥammad ﷺ) may be a witness over you and you be witnesses over mankind!» (22:78)

Moreover, Imām Aḥmad reported that Abu Sa'īd narrated: Allāh's Messenger ﷺ said:

﴿يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ، فَيَقَالُ لَهُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيَقَالُ لَهُمْ: هَلْ بَلَّغْتُمْ فَيَقُولُونَ: مَا آتَانَا مِنْ نَذِيرٍ وَمَا آتَانَا مِنْ أَحَدٍ، فَيَقَالُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قَالَ فَذَلِكَ قَوْلُهُ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾  
قَالَ: وَالْوَسْطُ الْعَدْلُ، فَتَدْعُونَ فَتَشْهَدُونَ لَهُ بِالْبَلَاغِ ثُمَّ أَشْهَدُ عَلَيْكُمْ»

«Nūḥ will be called on the Day of Resurrection and will be asked, 'Have you conveyed (the Message)?' He will say, 'Yes.' His people will be summoned and asked, 'Has Nūḥ conveyed (the Message) to you?' They will say, 'No warner came to us and no one (Prophet) was sent to us.' Nūḥ will be asked, 'Who testifies for you?' He will say, 'Muḥammad and his Ummah.' »

This is why Allāh said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

«Thus We have made you a Wasaṭ nation. »

The Prophet ﷺ said;

«The Wasaṭ means the 'Adl (just). You will be summoned to testify that Nūḥ has conveyed (his Message), and I will attest to your testimony.»<sup>[1]</sup>

It was also recorded by Al-Bukhāri, At-Tirmidhi, An-Nasā'i and Ibn Mājah.<sup>[2]</sup>

[1] Aḥmad 3:32.

[2] Faṭḥ Al-Bārī 8:21, Tuḥfat Al-Aḥwadhi 8:297, An-Nasā'i in Al-Kubrā 6:292, and Ibn Mājah 2:1432.

Imām Aḥmad also reported that Abu Saʿīd Khudri narrated: Allāh's Messenger ﷺ said:

«يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلَانِ وَأَكْثَرُ مِنْ ذَلِكَ هِيدَعَى قَوْمِهِ، فَيَقَالُ: هَلْ بَلَّغْتُمْ هَذَا؟ فَيَقُولُونَ: لَا فَيَقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُونَ: نَعَمْ، فَيَقَالُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُونَ: مُحَمَّدٌ وَأُمَّتُهُ، فَيُدْعَى مُحَمَّدٌ وَأُمَّتُهُ، فَيَقَالُ لَهُمْ: هَلْ بَلَّغْتُمْ هَذَا قَوْمَهُ؟ فَيَقُولُونَ: نَعَمْ، فَيَقَالُ: وَمَا عَلَّمْتُمْ؟ فَيَقُولُونَ: جَاءَنَا نَبِيُّنَا ﷺ فَأَخْبَرَنَا أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ قَالَ: عَدَلًا ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

«The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, 'Has he (their Prophet) conveyed (the Message) to you?' They would say, 'No.' He would be asked, 'Have you conveyed (the Message) to your people?' He would say, 'Yes.' He would be asked, 'Who testifies for you?' He would say, 'Muḥammad and his Ummah.' Muḥammad and his Ummah would then be summoned and asked, 'Has he conveyed (the Message) to his people?' They would say, 'Yes.' They would be asked, 'Who told you that?' They would say, 'Our Prophet (Muḥammad) came to us and told us that the Messengers have conveyed (their Messages).'»

Hence Allāh's statement:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

﴿Thus We have made you a Wasaṭ nation.﴾

He said, "(meaning) the 'Adl,' (he then continued reciting the *Āyah*):

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you.﴾<sup>[1]</sup>

Furthermore, Imām Aḥmad reported that Abul-Aswad narrated: I came to Al-Madīnah and found that an epidemic had broken out that caused many fatalities. I sat next to

[1] Aḥmad 3:58.

‘Umar bin Al-Khaṭṭāb once when a funeral procession started and the people praised the dead person. ‘Umar said, “*Wajabat* (it will be recorded as such), *Wajabat!*” Then another funeral was brought forth and the people criticized the dead person. Again, ‘Umar said, “*Wajabat.*” Abul-Aswad asked, “What is *Wajabat*, O Leader of the faithful?” He said, “I said just like Allāh’s Messenger ﷺ had said:

«أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَذْخَلَهُ اللَّهُ الْجَنَّةَ» قَالَ: فَقُلْنَا وَثَلَاثَةٌ؟ قَالَ: فَقَالَ: «ثَلَاثَةٌ» قَالَ: فَقُلْنَا وَاثْنَانِ: قَالَ «وَاثْنَانِ». ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

‘Any Muslim for whom four testify that he was righteous, then Allāh will enter him into Paradise.’ We said, ‘What about three?’ He said, ‘And three.’ We said, ‘And two?’ He said, ‘And two.’ We did not ask him about (the testimony) of one (believing) person.»<sup>[1]</sup>

This was also recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasā’i.<sup>[2]</sup>

### The Wisdom behind changing the Qiblah

Allāh then said:

﴿وَمَا جَعَلْنَا الْآيَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ﴾

«And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided.»

Allāh states thus: We have legislated for you, O Muḥammad, facing Bayt Al-Maqdis at first and then changed it to the Ka’bah so as to find who will follow and obey you and thus face whatever you face.

﴿مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

«...from those who would turn on their heels.»

[1] Aḥmad 1 :21.

[2] Faṭḥ Al-Bāri 3 :271, Tuḥfat Al-Aḥwadhi 4 :166, and An-Nasā’i 4 :51.



(who migrated with the Prophet ﷺ from Makkah to Al-Madīnah) and Anṣār (the residents of Al-Madīnah who gave aid and refuge to both the Prophet ﷺ and the Migrants) were those who offered prayers towards the two Qiblah (Bayt Al-Maqdis and then the Ka'bah).

Al-Bukhāri reported in the explanation of the Āyah (2:143) that Ibn 'Umar narrated: While the people were performing the *Fajr* (Dawn) prayer in the Quba' Mosque, a man came and said, "Qur'ān was revealed to the Prophet ﷺ and he was ordered to face the Ka'bah. Therefore, face the Ka'bah." They then faced the Ka'bah.<sup>[1]</sup> Muslim also recorded it.<sup>[2]</sup>

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.<sup>[3]</sup> Muslim reported this last narration from Anas.<sup>[4]</sup> These *Ḥadīths* all indicate the perfect obedience the Companions had for Allāh and His Messenger ﷺ and their compliance with Allāh's commandments, may Allāh be pleased with them all.

Allāh said:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾

meaning, the reward of your prayers towards Bayt Al-Maqdis before would not be lost with Allāh. It is reported in *Ṣaḥīḥ* that Abu Ishāq As-Sabi'y related that Barā' narrated: "The people asked about the matter of those who offered prayers towards Bayt Al-Maqdis and died (before the Qiblah was changed to Ka'bah). Allāh revealed:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾"

It was also recorded by At-Tirmidhi from Ibn 'Abbās, and At-Tirmidhi graded it *Ṣaḥīḥ*.<sup>[5]</sup>

Ibn Ishāq reported that Ibn 'Abbās narrated:

[1] *Fath Al-Bāri* 8:22.

[2] Muslim 1:375.

[3] *Tuḥfat Al-Aḥwadhi* 8:300.

[4] Muslim 1:375.

[5] *Fath Al-Bāri* 8:20, *Tuḥfat Al-Aḥwadhi* 8:300.

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

﴿And Allāh 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,

﴿إِنَّ اللَّهَ بِالكَافِرِينَ لَزَوْفٌ رَحِيمٌ﴾

﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾<sup>[1]</sup>

Furthermore, it is reported in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ 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. Allāh's Messenger ﷺ said:

«أَتُرُونَ هَذِهِ طَارِحَةً وَوَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ؟ قَالُوا: لَا يَا رَسُولَ اللَّهِ. قَالَ: «فَوَاللَّهِ لَأَرْحَمُ بِبِعَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

«Do you think that this woman would willingly throw her son in the fire?» They said, “No, O Messenger of Allāh!” He said, «By Allāh! Allāh is more merciful with His servants than this woman with her son.»<sup>[2]</sup>

﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِفَاعِلٍ عَمَّا يَعْمَلُونَ﴾

﴿144. Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e., Jews

[1] Ibn Abi Ḥātim 1 :99.

[2] Muslim 4 :2109.

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 Allāh is not unaware of what they do.﴾

### The First Abrogation in the Qur'ān was about the Qiblah

'Ali bin Abu Ṭalḥah related that Ibn 'Abbās narrated: The first abrogated part in the Qur'ān was about the Qiblah. When Allāh's Messenger ﷺ migrated to Al-Madīnah, the majority of its people were Jews, and Allāh commanded him to face Bayt Al-Maqdis. The Jews were delighted then. Allāh's Messenger ﷺ faced it for ten and some months, but he liked to face the Qiblah of Ibrāhīm (Ka'bah in Makkah). He used to supplicate to Allāh and look up to the sky (awaiting Allāh's command). Allāh then revealed:

﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾

﴿Verily, We have seen the turning of your (Muḥammad's) face towards the heaven﴾, until,

﴿قُولُوا وُجُوهَكُمْ سَطْرُوا﴾

﴿turn your faces (in prayer) in that direction.﴾

The Jews did not like this ruling and said:

﴿مَا وَلَنَّهُمْ مِنْ قِبَلِهِمْ آلِي كَاوُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾

﴿"What has turned them (Muslims) from their Qiblah (prayer direction) to which they used to face in prayer." Say (O Muḥammad), "To Allāh belong both, east and the west."﴾ (2:142)<sup>[1]</sup>

Allāh said:

﴿فَأَيُّنَا تَوَلَّوْا فَمَنْ وَجْهَ اللَّهِ﴾

﴿...so wherever you turn (yourselves or your faces) there is the Face of Allāh﴾ (2:115),

and:

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلٰنَ عَقْبَيْدٍ﴾

﴿And We made the Qiblah (prayer direction towards Jerusalem)

<sup>[1]</sup> Ibn Abi Ḥātim 1 :103.

which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). ﴿ (2:143)

### Is the Qiblah the Ka'bah itself or its General Direction?

Al-Hākim related that 'Ali bin Abu Tālib said:

﴿قَوْلٌ وَجْهَكَ تُطَرِّقُ الْمَسْجِدَ الْحَرَامَ﴾

﴿...so turn your face in the direction of Al-Masjid Al-Harām (at Makkah).﴾ means its direction.”<sup>[1]</sup>

Al-Hākim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhāri and Muslim) did not include it in their collections.

This ruling concerning the Qiblah is also the opinion of Abu Al-'Āliyah, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Qatādah, Ar-Rabī' bin Anas and others.<sup>[2]</sup>

Allāh's Statement:

﴿وَعَيْتٌ مَّا كُنْتُمْ قَوْلًا وَجُوهَكُمْ تُطَرِّقُ﴾

﴿And wheresoever you people are, turn your faces (in prayer) in that direction ﴾

is a command from Allāh to face the Ka'bah from wherever one is on the earth: the east, west, north or south. The exception is of the voluntary prayer (*Nafī*) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the Ka'bah. Also, when the battle is raging, one is allowed to offer prayer, however he is able. Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the Qiblah, because Allāh does not burden a soul beyond what it can bear.

### The Jews had Knowledge that the (Muslim) Qiblah would later be changed

Allāh stated that:

﴿وَإِنَّ الَّذِينَ أُرْسِلُوا إِلَيْكُم بِالْبَيِّنَاتِ لَيَقُولُنَّ إِنَّهُ الْخُبْرُ مِنَ رَبِّهِمْ﴾

[1] Al-Mustadrak 2:269.

[2] Ibn Abi Hātim 1:107-109.

﴿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 Āyah means: The Jews, who did not like that you change your Qiblah from Bayt Al-Maqdis, already knew that Allāh will command you (O Muḥammad) to face the Ka'bah. The Jews read in their Books their Prophets' description of Allāh's Messenger ﷺ and his Ummah, and that Allāh 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 Allāh threatened them when He said:

﴿وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾

﴿And Allāh is not unaware of what they do.﴾

﴿وَلَيْنِ أَتَيْنَ الَّذِينَ أَوْفُوا الْكَيْفَ بِكُلِّ مَآبَرٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَالِيٍّ لَّهُمْ وَمَا تَبِعُهُمْ بِنِجَابٍ وَقِبْلَةٍ بَعْضُهَا مِنْ كِبَرِهِمْ وَلَا يَلْمُونَكَ مِنْ ذَلِكَ إِذَا لِينَ الظَّالِمِينَ﴾

﴿145. And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayāt (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 Allāh), then indeed you will be one of the wrongdoers.﴾

### The Stubbornness and Disbelief of the Jews

Allāh describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allāh's Messenger ﷺ, that if the Prophet ﷺ brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires. In another instance, Allāh said:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ  
 الَّذِينَ آتَيْنَهُمُ الْكِتَابَ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٨﴾ الْحَقُّ مِنْ  
 رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٩﴾ وَلِكُلِّ وُجْهَةٍ هُومٌ لَهَا  
 فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا  
 إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥٠﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ  
 وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا  
 اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٥١﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
 شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ  
 شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا  
 مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّتِي عَلَيْهِمْ وَلَعَلَّهُمْ  
 تَهْتَدُونَ ﴿١٥٢﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ  
 يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ  
 وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٣﴾ فَأذْكُرُونِي  
 أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٤﴾ يَأْتِيهَا الَّذِينَ  
 ءَامَنُوا اسْتَجِيبُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٥﴾

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

This is why Allāh said here:

﴿وَلَوْ أَنَّ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ  
 بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ﴾

«And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction)».

Allāh's statement:

﴿وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ﴾

«...nor are you going to follow their Qiblah» ,

indicates the vigor with which Allāh's Messenger ﷺ implements what Allāh commanded him. Allāh's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet ﷺ adheres by Allāh'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 Allāh had commanded it. Allāh then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allāh said to His Messenger ﷺ and his Ummah:

﴿وَلَمَّا أَتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ﴾

﴿Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the wrongdoers.﴾

﴿الَّذِينَ آمَنَتْهُمْ أَكْتَبَ بِرَفُوعِهِمْ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَسْمُؤُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾﴾

﴿146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it – [i.e., the qualities of Muḥammad ﷺ which are written in the Tawrah and the Injil]﴾.

﴿147. This is) the truth from your Lord. So be you not one of those who doubt﴾.

### **The Jews know that the Prophet ﷺ is True, but they hide the Truth**

Allāh states that the scholars of the People of the Scripture know the truth of what Allāh's Messenger ﷺ was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent. Similarly, in a Ḥadīth, Allāh's Messenger ﷺ said to a man who had a youngster with him:

«إِنَّكَ هَذَا؟ قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ أَشْهَدُ بِهِ»

«Is this your son?» He said, “Yes, O Messenger of Allāh! I testify to this fact.” Allāh's Messenger ﷺ said:

«أَمَا إِنَّهُ لَا يَجْنِي عَلَيْكَ وَلَا تَجْنِي عَلَيْهِ»

«Well, you would not transgress against him nor would he transgress against you.»<sup>[1]</sup>

According to Al-Qurtūbi, it was narrated that 'Umar said to 'Abdullāh bin Salām (an Israelite scholar who became a Muslim), “Do you recognize Muḥammad as you recognize your

[1] Aḥmad 4:163.

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., Muḥammad's) description and I recognized him, although I do not know anything about his mother's story."<sup>[1]</sup>

Allāh states next that although they had knowledge and certainty in the Prophet ﷺ, they still:

﴿يَكْتُمُونَ الْحَقَّ﴾

﴿conceal the truth.﴾

The *Āyah* indicates that they hide the truth from the people, about the Prophet ﷺ, that they find in their Books,

﴿وَهُمْ يَتْلُونَ﴾

﴿while they know it.﴾ Allāh then strengthens the resolve of His Prophet ﷺ and the believers and affirms that what the Prophet ﷺ came with is the truth without doubt, saying:

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُفِّرُونَ مِنَ الْمُتَكْفِرِينَ﴾

﴿(This is) the truth from your Lord. So be you not one of those who doubt.﴾

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مَوَلِّهَا فَأَنْتَبِهُوا الْعَذَابَ إِنَّ مَا تَكْفُرُوا بِأَنْ يَكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَّ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.﴾

### Every Nation has a Qiblah

Al-'Awfi reported that Ibn 'Abbās said:

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مَوَلِّهَا﴾

﴿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,

[1] Al-Qurtubi 2:163.

while Allāh's appointed Qiblah is what the believers face."<sup>[1]</sup>

Abul-Āliyāh said, "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allāh has guided you, O (Muslim) *Ummah*, to a Qiblah which is the true Qiblah."<sup>[2]</sup> This statement was also related to Mujāhid, 'Aṭa' Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi, and others.<sup>[3]</sup>

This last Āyah is similar to what Allāh said:

﴿لِكُلِّ جَمَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَمَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا﴾

﴿To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh.﴾  
(5:48)

In the Āyah (2:148), Allāh said:

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.﴾

meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

﴿وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَنَّا تَتَمَلَّوْنَ ۗ وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ إِلَّا يُكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمِنُوا بِمِعْزِكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾

﴿149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.﴾

﴿150. And from wheresoever you start forth (for prayers), turn

[1] Aṭ-Ṭabari 3:193.

[2] Ibn Abi Ḥātim 1:121.

[3] Ibn Abi Ḥātim 1:121-122.

*your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My blessings on you and that you may be guided.﴾*

### Why was changing the Qiblah mentioned thrice?

This is a third command from Allāh to face *Al-Masjid Al-Ḥarām* (the Sacred Mosque) from every part of the world (during prayer). It was said that Allāh mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allāh first said:

﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾

﴿Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you﴾ (2:144), until:

﴿وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَفِلٍ عَنَّا يَفْعَلُونَ﴾

﴿Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.﴾ (2:144)

Allāh mentioned in these *Ayāt* His fulfillment of the Prophet's wish and ordered him to face the *Qiblah* that he liked and is pleased with. In the second command, Allāh said:

﴿وَمَنْ حَيْثُ حَرَجْتَ قَوْلٍ وَجْهَكَ سَطَرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَفِلٍ عَنَّا فَعَمَلُونَ﴾

﴿And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām that is indeed the truth from your Lord. And Allāh is not unaware of what you do.﴾

Therefore, Allāh states here that changing the *Qiblah* is also the truth from Him, thus upgrading the subject more than in the first *Āyah*, in which Allāh agreed to what His Prophet ﷺ

had wished for. Thus Allāh states that this is also the truth from Him that He likes and is pleased with. In the third command, Allāh refutes the Jewish assertion that the Prophet ﷺ faced their *Qiblah*, as they knew in their Books that the Prophet ﷺ will later on be commanded to face the *Qiblah* of Ibrāhīm, the *Ka'bah*. The Arab disbelievers had no more argument concerning the Prophet's *Qiblah* after Allāh commanded the Prophet ﷺ to face the *Qiblah* of Ibrāhīm, which is more respected and honored, rather than the *Qiblah* of the Jews. The Arabs used to honor the *Ka'bah* and liked the fact that the Messenger ﷺ was commanded to face it.

### The Wisdom behind abrogating the Previous *Qiblah*

Allāh said:

﴿وَلَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ﴾

﴿...so that men may have no argument against you﴾

Therefore, the People of the Book knew from the description of the Muslim *Ummah* that they would be ordered to face the *Ka'bah*. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the *Qiblah* of Bayt Al-Maqdis, which was also the *Qiblah* of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allāh's Statement:

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴿...except those of them that are wrongdoers,﴾

indicates the *Mushrikīn* (polytheists) of Quraysh. The reasoning of these unjust persons was the unsound statement: "This man (Muḥammad) claims that he follows the religion of Ibrāhīm! Hence, if his facing Bayt Al-Maqdis was a part of the religion of Ibrāhīm, why did he change it?" The answer to this question is that Allāh has chosen His Prophet ﷺ to face Bayt Al-Maqdis first for certain wisdom, and he obeyed Allāh regarding this command. Then, Allāh changed the *Qiblah* to the *Qiblah* of Ibrāhīm, which is the *Ka'bah*, and he also obeyed Allāh in this command. He, obeys Allāh in all cases and never engages in the defiance of Allāh even for an instant, and his *Ummah* imitates him in this.

Allāh said:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

﴿...so fear them not, but fear Me!﴾

meaning: 'Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.' Indeed, Allāh Alone deserves to be feared.

Allāh said:

﴿وَلَأَتِمَّ بِكُمْ بِمَا بَعَثْتُ عَلَيْكُمْ﴾

﴿...so that I may complete My blessings on you.﴾

This *Āyah* relates to Allāh's statement:

﴿إِنَّمَا يَكُونُ لِلنَّاسِ عَيْتٌ بِكُمْ حُجَّةٌ﴾

﴿...so that men may have no argument against you﴾,

meaning: I will perfect My bounty on you by legislating for you to face the *Ka'bah*, so that the (Islamic) *Sharī'ah* (law) is complete in every respect. Allāh said:

﴿وَلَمَّا كُنْتُمْ هَٰؤُلَاءِ﴾

﴿...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.

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ

وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُوا فِي آيَاتِنَا لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٢﴾

﴿١٥١﴾

﴿151. Similarly (to complete My blessings on you), We have sent among you a Messenger (Muḥammad ﷺ) of your own, reciting to you Our verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the *Hikmah* (i.e., *Sunnah*, *Islāmic laws and Fiqh* – jurisprudence), and teaching you that which you did not know.﴾

﴿152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.﴾