

The Tafsīr of Sūrat Al-Mā'idah (Chapter - 5)

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The Tafsīr of Sūrat Al-Mā'idah (Chapter - 5)

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

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

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest,﴾^[2]

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

[1] *Tuḥfat Al-Aḥwadhī* 8:436.

[2] *Tuḥfat Al-Aḥwadhī* 8:437.

[3] Al-Ḥākim 2:311.

[4] Al-Ḥākim 2:311.

[5] Aḥmad 6:188 and An-Nasā'ī in *Al-Kubrā*: 11138.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آذِنُوا بِالْمَعْرُوفِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهَرِ الْحَرَامَ وَلَا الْمَذْيَ وَلَا الْقَلْبَدَ وَلَا دَائِينَ أَلَيْتَ الْحَرَامَ يَتَّبِعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ مَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَمْتَدُّوا وَمَاؤُوا عَلَى الْإِزِّ وَالنَّقَوَّى وَلَا تَمَآؤُوا عَلَى الْإِيمَةِ وَالْمَذْوَنِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠﴾

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

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

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

Ibn Abi Hātim recorded that a man came to 'Abdullāh bin Mas'ūd and said to him, "Advise me." He said, "When you hear Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

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

﴿أَوْفُوا بِالْمُعْثُودِ﴾

﴿Fulfill (your) obligations.﴾

Ibn 'Abbās, Mujāhid and others said that 'obligations' here means treaties.^[1] Ibn Jarīr mentioned that there is a consensus for this view. Ibn Jarīr also said that it means treaties, such as the alliances that they used to conduct.^[2] 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْمُعْثُودِ﴾

﴿O you who believe! Fulfill (your) obligations.﴾

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

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

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

﴿سُوهُ الدَّارِ﴾

﴿unhappy (evil) home (i.e. Hell).﴾"^[3]

Aḍ-Ḍaḥḥāk said that,

﴿أَوْفُوا بِالْمُعْثُودِ﴾

﴿Fulfill your obligations.﴾

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

Explaining the Lawful and the Unlawful Beasts

Allāh said,

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

[1] Aṭ-Ṭabari 9:450.

[2] Aṭ-Ṭabari 9:449.

[3] Aṭ-Ṭabari 9:452.

«Lawful to you (for food) are all the beasts of cattle»

camels, cows and sheep, as Al-Ḥasan, Qatādah and several others stated.^[1] Ibn Jarīr said that this *Tafsīr* conforms to the meaning of ('beasts of cattle') that the Arabs had. We should mention that Ibn 'Umar, Ibn 'Abbās and others relied on this *Āyah* as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother.^[2] There is a *Ḥadīth* to the same effect collected in the *Sunan* of Abu Dāwud, At-Tirmidhi and Ibn Mājah and narrated by Abu Sa'īd who said, "We asked, 'O Messenger of Allāh! When we slaughter a camel, cow or sheep, we sometimes find a fetus in its belly, should we discard it or eat its meat?' He said,

«كُلُّوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاةَ ذَكَاةِ أُمِّهِ»

«Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.»

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*."^[3] Abu Dāwud recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ»

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

Allāh's statement,

«إِلَّا مَا يَنْقُلُ عَلَيْكُمْ»

«except that which will be announced to you (herein),»

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

[1] Aṭ-Ṭabari 9:455.

[2] Aṭ-Ṭabari 9:456.

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

[4] Abu Dāwud 3:253.

[5] Aṭ-Ṭabari 9:458.

[6] Aṭ-Ṭabari 9:458.

﴿حُرِّمَتْ عَلَيْكُمْ أَلْبَنتُهُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أُهِلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ﴾

﴿Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allāh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.﴾[5:3],

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

﴿إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

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

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

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْقَلُ عَلَيْكُمْ﴾

﴿Lawful to you are all the beasts of cattle except that which will be announced to you,﴾

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

Allāh said,

﴿غَيْرِ مِثْلِ الْقَيْدِ وَأَنْتُمْ حُرْمٌ﴾

﴿game (also) being unlawful when you assume Ihṛām.﴾

Some scholars said that the general meaning of 'cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazelle, wild cattle and wild donkeys. Allāh made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of Ihṛām. It was also reported that the meaning here is, "We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of Ihṛām." Allāh said,

﴿فَمَنْ أَضْطَرَّ غَيْرَ بَاطِلٍ وَلَا عَادٍ فَلَا إِلَهَ إِلَّا اللَّهُ غُفُورٌ رَحِيمٌ﴾

«But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.»

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

﴿إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

«Verily, Allāh commands that which He wills.»

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

Allāh continues,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعْتِ اللَّهِ﴾

«O you who believe! Violate not the sanctity of *Sha'ā'ir* Allāh (the symbols of Allāh),»

Ibn 'Abbās said, "*Sha'ā'ir* Allāh means the rituals of *Hajj*."^[1] Mujāhid said, "Aṣ-Ṣafā and Al-Marwah, and the sacrificial animal are the symbols of Allāh."^[2] It was also stated that *Sha'ā'ir* Allāh is what He prohibited. Therefore, it means, do not violate what Allāh prohibited. Allāh said afterwards,

﴿وَلَا النَّهْرَ الْحَرَامَ﴾

«nor of the Sacred Month,»

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

[1] Aṭ-Ṭabari 9:463.

[2] Aṭ-Ṭabari 9:463.

﴿يَسْأَلُونَكَ عَنِ الْفَحْرِ فِيهِ قُلْ فِتْنَةٌ فِيهِ كَبِيرٌ﴾

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

and,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا﴾

«Verily, the number of months with Allāh is twelve months (in a year).»

Al-Bukhārī recorded in his *Ṣaḥīḥ* that Abu Bakrah said that the Messenger of Allāh ﷺ said during the Farewell *Hajj*,

«إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

«The division of time has returned as it was when Allāh created the Heavens and the earth. The year is twelve months, four of which are sacred: Three are in succession, (they are:) Dhul-Qa'dah, Dhul-Hijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumādā (Ath-Thaniyah) and Sha'bān.»^[1]

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

Taking the *Hady*^[2] to the Sacred House of Allāh, Al-Ka'bah

Allāh's statement,

﴿وَلَا الْفَتَىٰ وَلَا الْقِتَادَ﴾

«nor of the *Hady* brought for sacrifice, nor the garlands,»

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

^[1] *Fath Al-Bāri* 10:10.

^[2] The animal offered as a sacrifice by the pilgrims.

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

﴿ذَلِكَ وَمَنْ يُعِظْكُمْ شَعْبَكَ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

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

Muqātil bin Ḥayyān said that Allāh's statement,

﴿وَلَا تَلْبَسُوا﴾

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

﴿إِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

«So if they come to you (O Muḥammad ﷺ), either judge between them, or turn away from them.»^[1]

[1] Aṭ-Ṭabari 10:332.

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

Allāh said,

﴿وَلَا يَأْتِيَنَّ الْحَرَامَ يَتَتَوْنَ فَضْلًا مِنْ رَبِّهِمْ وَرَضَوْنَا﴾

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

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

﴿يَتَتَوْنَ فَضْلًا مِنْ رَبِّهِمْ﴾

﴿seeking the bounty of their Lord.﴾

refers to trading.^[1] A similar discussion preceded concerning the Āyah;

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

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

Allāh said;

﴿وَرَضَوْنَا﴾

﴿and pleasure.﴾

Ibn 'Abbās said that the word 'pleasure' in the Āyah refers to, "seeking Allāh's pleasure by their Ḥajj." Ṭkrimah, As-Suddi and Ibn Jarīr mentioned that this Āyah was revealed concerning Al-Ḥuṭam bin Hind Al-Bakri, who had raided the cattle belonging to the people of Al-Madīnah. The following year, he wanted to perform 'Umrah to the House of Allāh and some of the Companions wanted to attack him on his way to

[1] Aṭ-Ṭabari 9:480-481.

the House. Allāh revealed,

﴿وَلَا يَأْتِيَنَّ الْحَرَامَ يَتَفَوَّحُونَ فُضُلًا مِنْ رَبِّهِمْ وَيَرْضَوْنَ﴾

﴿nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.﴾^[1]

Hunting Game is Permissible After Ihṛām Ends

Allāh said,

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

﴿But when you finish the Ihṛām, then hunt,﴾

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

Justice is Always Necessary

Allāh said,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ مَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا﴾

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

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

^[1] Aṭ-Ṭabari 9:472,475. The narrations about the cause of revelation for this Āyah are not authentic.

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

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾

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

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

﴿وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوٰنِ﴾

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

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

«انصُرْ اَخَاكَ ظَالِمًا اَوْ مَظْلُوْمًا»

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

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

[1] At-Ṭabari 9:478.

[2] At-Ṭabari 9:490.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْحَمْدُ لِلَّهِ

حَرَمَتْ عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْقِمُوا بِأَلْأَزْلَمِ ذَلِكُمْ فَسُقَى الْيَوْمَ بَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكَلْتُ لَكُمْ دِينَكُمْ وَأَتَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢﴾ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَكُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فكلوا مما أَمْسَكَنَ عَلَيْكُمْ وَادْكُرُوا اللَّهَ عَلَيْهِ وَأَقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣﴾ الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حُلٌّ لَكُمْ وَطَعَامُكُمْ حُلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ إِذَا مَا اتَّيَمُّنَّوهُنَّ أَجُورُهُنَّ مُحْصَنِينَ غَيْرَ مُسَفَّحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِسْلَامِ فَقَدْ خِطَّ عَمَلَهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٤﴾

him when he commits injustice?" He said,

«تَحْجُزُهُ وَتَمْنَعُهُ مِنَ الظُّلْمِ فَذَلِكَ نَصْرُهُ»

«Prevent and stop him from committing injustice, and this represents giving support to him.»^[1]

Al-Bukhārī recorded this *Hadīth* through Hushaym.^[2] Aḥmad recorded that one of the Companions of the Prophet ﷺ narrated the *Hadīth*,

«الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَضِيرُ عَلَى أَذَاهُمْ أَغْظَمَ أَجْرًا مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَضِيرُ عَلَى أَذَاهُمْ»

«The believer who

mingles with people and is patient with their annoyance, earns more reward than the believer who does not mingle with people and does not observe patience with their annoyance.»^[3]

Muslim^[4] recorded a *Hadīth* that states,

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ لَا يُقْصَرُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُقْصَرُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

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

[1] Aḥmad 3:99.

[2] *Fath Al-Bārī* 5:117.

[3] Aḥmad 5:365.

[4] Muslim 4:2060.

rewards of those who accept his call, until the Day of Resurrection, without decreasing their rewards. Whoever calls to a heresy, will carry a burden similar to the burdens of those who accept his call, until the Day of Resurrection, without decreasing their own burdens.»

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالطَّيْحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ يَنْقُضُ إِلَيْكُمْ يَوْمَ الَّذِينَ كَفَرُوا مِنْ رَبِّكُمْ فَلَا تَعْتَدُوهُمْ وَأَخْشَوْهُمْ أَيْوَمَ أَهْلِكُمْ لَكُمْ وَبَيْنَكُمْ وَأَمْنٌ عَلَيْهِمْ يَمَعِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ وَإِنَّا فَمَنْ أَضْطَرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾﴾

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

The Animals that are Unlawful to Eat

Allāh informs His servants that He forbids consuming the mentioned types of foods, such as the *Maytah*, which is the animal that dies before being properly slaughtered or hunted. Allāh forbids this type of food due to the harm it causes, because of the blood that becomes clogged in the veins of the dead animal. Therefore, the *Maytah* is harmful, religiously and physically, and this is why Allāh has prohibited it. The only

exception to this ruling is fish, for fish is allowed, even when dead, by slaughtering or otherwise. Mālik in his *Muwattaʿa*, also Abu Dāwud, At-Tirmidhi, An-Nasāʾi and Ibn Mājah in their *Sunan*, Ibn Khuzaymah and Ibn Hibbān in their *Ṣaḥīḥs*, all recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked about seawater. He said,

«هُوَ الطَّهْرُ مَاؤُهُ الْجِلُّ مَيْتُهُ»

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

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

﴿وَالْدَّمَ﴾

«blood...»

This refers to flowing blood, according to Ibn 'Abbās and Saʿīd bin Jubayr, and it is similar to Allāh's other statement,

﴿دَمًا مَسْفُوحًا﴾

«Blood poured forth...»

Ibn Abi Hātim recorded that Ibn 'Abbās was asked about the spleen and he said, "Eat it." They said, "It is blood." He said, "You are only prohibited blood that was poured forth." Abu 'Abdullāh, Muḥammad bin Idrīs Ash-Shāfiʿī recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«أَجِلُّ لَنَا مَيْتَتَانِ وَدَمَانِ، فَأَمَّا الْمَيْتَتَانِ فَالضَّمَكُ وَالْجَرَادُ، وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ»

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

Imām Aḥmad bin Ḥanbal, Ibn Mājah, Ad-Dāraquṭni and Al-Bayhaqi also recorded this *Ḥadīth* through 'Abdur-Raḥmān bin Zayd bin Aslam, who is a weak narrator.^[3]

^[1] Abu Dāwud 1:64, *Tuhfat Al-Aḥwadhi* 1:224, An-Nasāʾi 1:50, Ibn Mājah 1:136, Ibn Khuzaymah 1:59, Ibn Hibbān 2:272.

^[2] *Musnad Ash-Shāfiʿī* 2:173.

^[3] Aḥmad 2:97, Ad-Dāraquṭni 4:272, Al-Bayhaqi 1:254, and others. It is considered authentic due to its many routes.

Allāh's statement,

﴿وَلَحْمَ الْخِنْزِيرِ﴾

«the flesh of swine...»

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

«مَنْ لَعِبَ بِالْتَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ»

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

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

«إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ»

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

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

«لَا، هُوَ حَرَامٌ»

«No, it is illegal.»^[2]

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

Allāh said,

﴿وَمَا أَهْلَ لَيْعٍ لِّغَيْرِ اللَّهِ يَدُ﴾

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

[1] Muslim 4:1770.

[2] *Faṭḥ Al-Bārī* 4:495, Muslim 3:1207.

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

Allāh's statement,

﴿وَالْمُضْنَةُ﴾

﴿and that which has been killed by strangling...﴾

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

﴿وَالْمَوْقُودَةُ﴾

﴿or by a violent blow...﴾

This refers to the animal that is hit with a heavy object until it dies. Ibn 'Abbās and several others said it is the animal that is hit with a staff until it dies.^[1] Qatādah said, "The people of *Jāhiliyyah* used to strike the animal with sticks and when it died, they would eat it."^[2] It is recorded in the *Ṣaḥīḥ* that 'Adi bin Hātim said, "I asked, 'O Allāh's Messenger! I use the *Mi'rāq*^[3] for hunting and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِغْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَ بَعْرَضِهِ فَإِنَّمَا هُوَ وَفِيدٌ فَلَا تَأْكُلْهُ»

«If the game is hit by its sharp edge, eat it. But, if it is hit by its broad side, do not eat it, for it has been beaten to death.»^[4]

Therefore, the Prophet ﷺ made a distinction between killing the animal with the sharp edge of an arrow or a hunting stick, and rendered it lawful, and what is killed by the broad side of an object, and rendered it unlawful because it was beaten to death. There is a consensus among the scholars of *Fiqh* on this subject.

[1] Aṭ-Ṭabari 9:496.

[2] Aṭ-Ṭabari 9:496.

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

[4] *Fath Al-Bāri* 9:518.

As for the animal that falls headlong from a high place and dies as a result, it is also prohibited. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that an animal that dies by a headlong fall, "Is that which falls from a mountain."^[1] Qatādah said that it is the animal that falls in a well.^[2] As-Suddi said that it is the animal that falls from a mountain or in a well.^[3]

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

Allāh's statement,

﴿وَمَا أَكَلَ السَّحَّ﴾

﴿and that which has been (partly) eaten by a wild animal,﴾

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

Allāh's statement,

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

﴿unless you are able to slaughter it,﴾

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

﴿وَالْمُخَنَّفَ وَالْمَوْقُذَ وَالْمَرْدِيَّ وَالنَّطِيحَ وَمَا أَكَلَ السَّحَّ﴾

﴿and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.﴾

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

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

[1] Aṭ-Ṭabari 9 :498.

[2] Aṭ-Ṭabari 9 :498.

[3] Aṭ-Ṭabari 9 :498.

﴿unless you are able to slaughter it,﴾

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

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

«مَا أَنْهَرَ الدَّمَ، وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأَحْدُثُكُمْ عَنْ ذَلِكَ: أَمَا السِّنُّ فَعَظْمٌ، وَأَمَا الظُّفْرُ فَمَدَى الْحَبَسَةِ»

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

Allāh said next,

﴿وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

﴿and that which is sacrificed on An-Nuṣub.﴾

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

[1] Aṭ-Ṭabari 9:502.

[2] Aṭ-Ṭabari 9:504, 507.

[3] Aṭ-Ṭabari 9:503.

[4] Aṭ-Ṭabari 9:504.

[5] *Faṭḥ Al-Bārī* 9:554, Muslim 3:1558.

[6] Aṭ-Ṭabari 9:508.

Ka'bah] that the Arabs used to slaughter in front of, during the time of *Jāhiliyyah*. They used to sprinkle the animals that came to the *Ka'bah* with the blood of slaughtered animals, whose meat they cut to pieces and placed on the altars."^[1] Allāh forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the *Nuṣub*, even if Allāh's Name was mentioned on these animals when they were slaughtered, because it is a type of *Shirk* that Allāh and His Messenger ﷺ have forbidden.

The Prohibition of Using *Al-Azlām* for Decision Making

Allāh said,

﴿وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ﴾

﴿(Forbidden) also is to make decisions with *Al-Azlām*﴾

The *Āyah* commands, "O believers! You are forbidden to use *Al-Azlām* (arrows) for decision making," which was a practice of the Arabs during the time of *Jāhiliyyah*. They would use three arrows, one with the word 'Do' written on it, another that says 'Do not', while the third does not say anything. Some of them would write on the first arrow, 'My Lord commanded me,' and, 'My Lord forbade me,' on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked. Ibn 'Abbās said that the *Azlām* were arrows that they used to seek decisions through.^[2] Muḥammad bin Ishāq and others said that the major idol of the tribe of Quraysh was Hubal, which was erected on the tip of a well inside the *Ka'bah*, where gifts were presented and where the treasure of the *Ka'bah* was kept. There, they also had seven arrows that they would use to seek a decision concerning matters of dispute. Whatever the chosen arrow would tell them, they would abide by it!^[3] Al-Bukhārī^[4] recorded that when the Prophet ﷺ entered *Al-*

^[1] Aṭ-Ṭabari 9:508.

^[2] Aṭ-Ṭabari 9:515.

^[3] Aṭ-Ṭabari 9:513.

^[4] *Fath Al-Bārī* 6:446.

Ka'bah (after Makkah was conquered), he found pictures of Ibrāhīm and Ismā'īl in it holding the Azlām in their hands. The Prophet commented,

«قَاتَلَهُمُ اللَّهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَفْسِمَا بِهَا أَبَدًا»

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

Mujāhid commented on Allāh's statement,

«وَأَن تَسْتَفْسِمُوا بِالْأَزْلَامِ»

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

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْيَيْبِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِيسٌ بَيْنَ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْمَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْيَيْبِرِ وَيَصَدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوْنَ ﴿٩٠﴾

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

In this Āyah, Allāh said,

«وَأَن تَسْتَفْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسْقٌ»

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

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

[1] Aṭ-Ṭabari 9:512.

Sawab 5 Al-Ma'idah (3) (Part-6)

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

Imām Ahmad, Al-Bukhārī and the collectors of Sunan recorded that Jābir bin 'Abdullāh said, "The Prophet ﷺ used to teach us how to make Istikhārah (asking Allāh to guide one to the right action), in all matters, as he taught us the Sūrah of the Qur'an. He said,

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لْيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمِّيهِ بِاسْمِهِ - خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَيَسْرُهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، فَاصْرِفْني عَنْهُ، وَاصْرِفْهُ عَنِّي، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ»

«If anyone of you thinks of doing any matter, he should offer a two Rak'ah prayer, other than the compulsory, and say (after the prayer) 'O Allāh! I ask guidance from Your knowledge, from Your ability and I ask for Your great bounty, for You are capable and I am not, You know and I do not, and You know the Unseen. O Allāh! If You know that this matter (and one should mention the matter or deed here) is good for my religion, my livelihood and the Hereafter (or he said, 'for my present and later needs') then ordain it for me, make it easy for me to have, and then bless it for me. O Allāh! And if You know that this is harmful to me in my religion and livelihood and for the Hereafter then keep it away from me and let me be away from it. And ordain whatever is good for me, and make me satisfied with it.'»^[1]

This is the wording collected by Ahmad, and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ Gharīb."

[1] Ahmad 3:344, Faḥ Al-Bārī 3:58, Abu Dāwud 2:187, Tuḥfat Al-Aḥwadhī 2:591, An-Nasā'ī 6:80 and Ibn Mājah 1:440.

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

Allāh said,

﴿الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ﴾

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

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that the *Āyah* means, “They gave up hope that Muslims would revert to their religion.”^[1] This is similar to the saying of ‘Aṭā’ bin Abi Rabāḥ, As-Suddi and Muqātil bin Ḥayyān.^[2] This meaning is supported by a *Ḥadīth* recorded in the *Ṣaḥīḥ* that states,

«إِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يَعْبُدَهُ الْمُضِلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ بِالتَّحْرِيشِ بَيْنَهُمْ»

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

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

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

«So fear them not, but fear Me.»

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

Islām Has Been Perfected For Muslims

Allāh said,

[1] Aṭ-Ṭabari 9:516.

[2] Aṭ-Ṭabari 9:516.

[3] Muslim 4:2166.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

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

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

﴿وَنُفِثَ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

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

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

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

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

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

Ibn Jarīr recorded that Hārūn bin 'Antarah said that his father said, "When the Āyah,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

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

was revealed, during the great day of Ḥajj (the Day of 'Arafah, the ninth day of Dhul-Ḥijjah) 'Umar cried. The Prophet ﷺ said, 'What makes you cry?' He said, 'What made me cry is that our

religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.' The Prophet ﷺ said,

«صَدَقْتُ»

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

«إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ»

«Islam was strange in its beginning and will return strange once more. Therefore, Ṭūbā^[2] for the strangers.»^[3]

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

«أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي»

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

'Umar replied, 'By Allāh! I know when and where this verse was revealed to Allāh's Messenger ﷺ. It was the evening on the Day of 'Arafah on a Friday.'"^[4] Al-Bukhārī recorded this *Ḥadīth* through Al-Ḥasan bin As-Ṣabbāh from Ja'far bin 'Awn.^[5] Muslim, At-Tirmidhi and An-Nasā'ī^[6] also recorded this *Ḥadīth*.

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

[1] Aṭ-Ṭabari 9:519.

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

[3] Muslim 1:130.

[4] Aḥmad 1:38.

[5] *Faṭḥ Al-Bārī* 1:129.

[6] Muslim 4:2313, At-Tirmidhi *Tuḥfat Al-Aḥwadhi* 8:407 and An-Nasā'ī 5:251.

'By Allāh! I know when and where this verse was revealed and where the Messenger of Allāh ﷺ was at that time. It was the day of 'Arafah, and I was at 'Arafah, by Allāh.'^[1] Sufyān (one of the narrators) doubted if Friday was mentioned in this narration. Sufyān's confusion was either because he was unsure if his teacher included this statement in the *Ḥadīth* or not. Otherwise, if it was because he doubted that the particular day during the Farewell *Ḥajj* was a Friday, it would be a mistake that could not and should not have come from someone like Sufyān Ath-Thawri. The fact that it was a Friday, is agreed on by the scholars of *Sīrah* and *Fiqh*. There are numerous *Ḥadīths* that support this fact that are definitely authentic and of the *Mutawātir*^[2] type. This *Ḥadīth* was also reported from 'Umar through various chains of narration.

Permitting the Dead Animals in Conditions of Necessity

Allāh said,

﴿فَمَنْ أَضَلَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

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

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

﴿إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ﴾

«Allāh likes that His *Rukhṣah* (allowance) be used, just as He dislikes that disobedience to Him is committed.»^[3]

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

[1] *Faṭḥ Al-Bārī* 8:119.

[2] The name applied to a report whose every chain of narration contains a number of trustworthy narrators in each level of the chain.

[3] Ibn Ḥibbān 4:182.

wait three days before eating the meat of dead animals, as many unlettered Muslims mistakenly think. Rather, one can eat such meat when the dire need arises.

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

«إِذَا لَمْ تَضْطَرُّهُوا، وَلَمْ تَعْتَبِرُوا، وَلَمْ تَخْتَفِرُوا بَقْلًا فَشَأْنُكُمْ بِهَا»

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

Only Imām Aḥmad^[1] collected this narration and its chain meets the criteria of the Two Ṣaḥīḥs.

Allāh said,

﴿عَبْرَ مُتَجَانِبٍ لِإِثْمٍ﴾

«with no inclination to sin,»

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

﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

«But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him.

Truly, Allāh is Oft-Forgiving, Most Merciful.»

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

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الْغَلِيظُ وَمَا عَلَنَهُ مِنَ الْفَوَاحِشِ لِمَنِ تَقُولُونَ إِنَّمَا يَأْتِيكُمْ اللَّهُ فُكُلًا مِمَّا أَتَى عَلَى الْأَنْبِيَاءِ مِنْ قَبْلِهِ وَأَلْفَوْا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝٤٤﴾

44. They ask you what is lawful for them. Say: "Lawful unto

[1] Aḥmad 5:218.

you are Aṭ-Ṭayyibāt (the good things). And those Jawāriḥ (beasts and birds of prey) which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and have Taqwā of Allāh. Verily, Allāh is swift in reckoning.”﴿

Clarifying the Lawful

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

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ﴾

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

After that, Allāh said,

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَكُمْ قُلْ أُحِلَّ لَكُمْ الْطَيِّبَاتُ﴾

﴿They ask you what is lawful for them. Say, “Lawful unto you are Aṭ-Ṭayyibāt...”﴾

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

Using Jawāriḥ^[1] to Hunt Game is Permissible

Allāh said,

﴿وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ﴾

﴿And those Jawāriḥ (beasts and birds of prey) which you have trained as hounds...﴾

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

^[1] Hunting animal.

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

﴿وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّينَ﴾

﴿And those *Jawāriḥ* (beasts and birds of prey) which you have trained as hounds...﴾

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

﴿مَا أَمْسَكَ عَلَيْكَ ذِكْلٌ﴾

﴿Whatever it catches for you, eat from it.﴾^[4]

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

﴿وَيَسْلُمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

﴿And He knows what you have done during the day...﴾

[1] Aṭ-Ṭabari 9:548.

[2] Aṭ-Ṭabari 9:547-548.

[3] Aṭ-Ṭabari 9:549.

[4] Aṭ-Ṭabari 9:550.

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

Allāh's statement,

﴿مُكَلِّينَ﴾

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

﴿تَعْلَمُونَهُنَّ بِمَا عَلَّمَكُمُ اللَّهُ﴾

﴿training them in the manner as directed to you by Allāh,﴾

as when the beast is sent, it goes after the game, and when it catches it, it keeps it until its owner arrives and does not catch it to eat it itself. This is why Allāh said here,

﴿كُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

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

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

﴿إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مَا أَمْسَكَ عَلَيْكَ﴾

﴿If, with mentioning Allāh's Name, you let loose your tamed dog after a game and it catches it, you may eat what it catches.﴾

I said, 'Even if it kills the game?' He replied,

﴿وَإِنْ قَتَلَ، مَا لَمْ يَشْرُكْهَا كَلْبَ لَيْسَ مِنْهَا، فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ﴾

﴿Even if it kills the game, unless another dog joins the hunt, for you mentioned Allāh's Name when sending your dog, but not the other dog.﴾

I said, 'I also use the *Mi'rāḍ* and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِغْرَاضِ فَخَرَزَ نَكْلُهُ، وَإِنْ أَصَابَهُ بِعَرَضٍ فَإِنَّهُ رَقِيدٌ فَلَا تَأْكُلْهُ»

«If the game is hit by its sharp edge, eat it, but if it is hit by its broad side, do not eat it, for it has been beaten to death.»^[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا أُرْسِلَتْ كَلْبُكَ فَأَذْكُرِ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ، فَأَذْرَكْتَهُ حَيًّا فَادْبَحْهُ، وَإِنْ أَذْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ نَكْلُهُ، فَإِنْ أَخَذَ الْكَلْبُ ذِكَاثَهُ»

«If you send your hunting dog, then mention Allāh's Name and whatever it catches for you and you find alive, slaughter it. If you catch the game dead and the dog did not eat from it, then eat from it, for the dog has caused its slaughter to be fulfilled.»^[2]

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

«فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ أَمْسَكَ عَلَى نَفْسِهِ»

«If the dog eats from the game, do not eat from it for I fear that it has caught it as prey for itself.»^[3]

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

Allāh said,

﴿تَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

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

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

«إِذَا أُرْسِلَتْ كَلْبُكَ الْمُتَلَمِّمُ، وَذَكَرْتَ اسْمَ اللَّهِ، فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

«When you send your trained dog and mention Allāh's Name, eat from what it catches for you.»^[4]

It is recorded in the Two Ṣaḥīḥs that Abu Tha'labah related

[1] *Faḥ Al-Bāri* 9:527, Muslim 3:1529.

[2] *Faḥ Al-Bāri* 9:513, Muslim 3:1530.

[3] *Faḥ Al-Bāri* 9:527, Muslim 3:1529.

[4] *Faḥ Al-Bāri* 9:524.

that the Prophet ﷺ said,

«إِذَا أُرْسِلَتْ كَلْبُكَ فَادْكُرْ اسْمَ اللَّهِ، وَإِذَا رَمَيْتَ بِسَهْمِكَ فَادْكُرْ اسْمَ اللَّهِ»

*«If you send your hunting dog, mention Allāh's Name over it.
If you shoot an arrow, mention Allāh's Name over it.»*^[1]

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

«وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ»

«but pronounce the Name of Allāh over it,»

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

«سَمِ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلَيْكَ»

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

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

«سَمُوا اللَّهَ أَنْتُمْ وَكُلُوا»

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

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْحَمْسَةُ مِنَ الْمَكُونَةِ وَالْمُحْصَنَةُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا بَايَعْتُمُوهُمْ أُجُورُهُمْ مُحْصَيْنَ غَيْرَ مُسْفَحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

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

[1] *Faṭḥ Al-Bāri* 9:527, *Muslim* 3:1532.

[2] *Aṭ-Ṭabari* 9:571.

[3] *Faṭḥ Al-Bāri* 9:431, *Muslim* 3:1599.

[4] *Faṭḥ Al-Bāri* 9:550.

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

Permitting the Slaughtered Animals of the People of the Book

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

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ﴾

﴿Made lawful to you this day are Aṭ-Ṭayyibāt.﴾

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

﴿وَمَا كَانَ لَكُمْ أَنْ يَكُونَ لَكُمْ﴾

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

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

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

[1] Aṭ-Ṭabari 9:573-577.

[2] *Faṭḥ Al-Bārī* 9:552.

before it is divided. The scholars of the Ḥanafī, the Shāfi'ī and the Ḥanbali *Madhhabs* rely on this *Ḥadīth* to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this *Ḥadīth* as evidence against the scholars of the Māliki *Madhhab* who disagreed with this ruling. A better proof is the *Ḥadīth* recorded in the *Ṣaḥīḥ* that the people of Khaybar gave the Prophet ﷺ a gift of a roasted leg of sheep, which they poisoned. The Prophet ﷺ used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet ﷺ that it was poisoned, so he discarded that bite. The bite that the Prophet ﷺ took effected the palate of his mouth, while Bishr bin Al-Barā' bin Ma'rūr died from eating from that sheep. The Prophet ﷺ had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet ﷺ and his Companions wanted to eat from that sheep and did not ask the Jews if they removed what the Jews believed was prohibited for them, such as its fat.^[1]

Allāh's statement,

﴿وَمَا كَانَ عَلَيْكُمْ مِنْ حَيْثُ لَمْ يَكُنْ عَلَيْكُمْ﴾

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

﴿لَا تَصْحَبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامُكَ إِلَّا تَقِيٌّ﴾

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

^[1] *Fath Al-Bāri* 7:569.

(pious person) eat your food.»,^[1]

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

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

Allāh said,

﴿وَالْحَصَنَاتُ مِنَ الْمُؤْمِنَاتِ﴾

﴿(Lawful to you in marriage) are chaste women from the believers﴾

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

﴿مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخَذَاتِ أَخْدَانٍ﴾

﴿Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers).﴾ [4:25]

'Abdullāh Ibn 'Umar used to advise against marrying Christian women saying, "I do not know of a worse case of *Shirk* than her saying that 'Īsā is her lord, while Allāh said,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ﴾

﴿And do not marry idolatresses till they believe.﴾"

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

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ﴾

﴿And do not marry idolatresses till they believe,﴾

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

﴿وَالْحَصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ﴾

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

^[1] Abu Dāwud 5:167. 'Abdullāh bin Ubayy was known as a hypocrite.

they married women from the People of the Book." Some of the Companions married Christian women and did not see any problem in this, relying on the honorable Āyah,

﴿وَالْحَصْنَةُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ﴾

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

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

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ﴾

﴿And do not marry the idolatresses till they believe,﴾

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

Allāh said,

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

﴿Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave (their disbelief) until there came to them clear evidence.﴾

and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا﴾

﴿And say to those who were given the Scripture and to those who are illiterates: "Do you (also) submit yourselves?" If they do, they are rightly guided.﴾

Allāh said next,

﴿إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ﴾

﴿When you have given them their due﴾,

This refers to the *Mahr*, so just as these women are chaste and honorable, then give them their *Mahr* with a good heart. We should mention here that Jābir bin 'Abdullāh, 'Amir Ash-Sha'bi, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣrī stated that when a man marries a woman and she commits illegal sexual intercourse before the marriage is consummated, the marriage is annulled. In this case, she gives back the *Mahr* that he paid

الزَّكَاةَ

١٠٨

الزَّكَاةَ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا
وَأِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَيُجَنِّبَكُمْ رِجْسًا ۖ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾
وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَقَهُ الَّذِي وَاثَقَكُمْ
بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

her. [1]

Allāh said,

﴿مُحْصِنِينَ غَيْرَ مُسْتَفْهِينَ وَلَا
مُتَّخِذِي أَخْدَانٍ﴾

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

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

﴿غَيْرَ مُسْتَفْهِينَ﴾

﴿...not illegal sexual
intercourse﴾

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

whomever offers it to them.

﴿وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴿nor taking them as girl-friends (or lovers).﴾

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

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
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كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا
طَيِّبًا فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ

[1] At-Ṭabari 9:585-586.

يُرِيدُ يُطَهِّرَكُمْ وَلِيُسَمِّعَ عَلَيْكُمْ لَمَلَكُمْ تَتَكَلَّمُونَ ﴿٦﴾

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

The Order to Perform Wuḍū'

Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾

«When you stand for (intend to offer) the Ṣalāh,»

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

«إني عمدا فعلته يا عمر»

«I did that intentionally O 'Umar!»^[1] Muslim^[2] and the collectors of the Sunan also recorded this Ḥadīth. At-Tirmidhi said, «Ḥasan Ṣaḥīḥ.»^[3]

[1] Aḥmad 5:358.

[2] Muslim 1:232.

[3] Abu Dāwud 1:120, Tuḥfat Al-Aḥwadhī 1:194, An-Nasā'ī 1:86, Ibn Mājah 1:170.

Ibn Jarīr recorded that Al-Faḍl bin Al-Mubashshir said, "I saw Jābir bin 'Abdullāh perform several prayers with only one *Wuḍū'*. When he would answer the call of nature, he performed *Wuḍū'* and wiped the top of his *Khuffs* with his wet hand. I said, 'O Abu 'Abdullāh! Do you do this according to your own opinion?' He said, 'Rather, I saw the Prophet ﷺ do the same thing. So, I do what I saw the Messenger of Allāh ﷺ doing.'" [1] Ibn Mājah also recorded this *Ḥadīth*. [2] Aḥmad recorded that 'Ubaydullāh bin 'Abdullāh bin 'Umar was asked; "Did you see 'Abdullāh bin 'Umar perform *Wuḍū'* for every prayer, whether he was in a state of purity or not?" So he replied, "Asmā' bint Zayd bin Al-Khaṭṭāb told him that 'Abdullāh bin Ḥanzalah bin Abi 'Āmir Al-Ghasīl told her that the Messenger of Allāh ﷺ was earlier commanded to perform *Wuḍū'* for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use *Siwāk* for every prayer, and to perform *Wuḍū'* when *Ḥadath* (impurity) occurs. 'Abdullāh (Ibn 'Umar) thought that he was able to do that (perform *Wuḍū'* for every prayer) and he kept doing that until he died." [3] Abu Dāwud [4] also collected this narration. This practice by Ibn 'Umar demonstrates that it is encouraged, not obligatory, to perform *Wuḍū'* for every prayer, and this is also the opinion of the majority of scholars.

Abu Dāwud recorded that 'Abdullāh bin 'Abbās said that when the Messenger of Allāh ﷺ once left the area where he answered the call of nature, he was brought something to eat. They said, "Should we bring you your water for *Wuḍū'*?" He said,

«إِنَّمَا أَمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ»

"I was commanded to perform *Wuḍū'* when I stand up for prayer." [5]

At-Tirmidhi and An-Nasā'ī [6] also recorded this *Ḥadīth* and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." Muslim recorded

[1] Aṭ-Ṭabari 10:11.

[2] Ibn Mājah 1:170.

[3] Aḥmad 5:225.

[4] Abu Dāwud 1:41.

[5] Abu Dāwud 4:36.

[6] *Tuhfat Al-Aḥwadhī* 5:579 and An-Nasā'ī 1:85.

that Ibn 'Abbās said, "We were with the Prophet ﷺ when he went to answer the call of nature and when he came back, he was brought some food. He was asked, 'O Messenger of Allāh! Do you want to perform Wudū'?" He said,

«لِمَ أَصْلِي فَأَتَوَّضَأُ»

«Why? Am I about to pray so that I have to make Wudū'.»^[1]

The Intention and Mentioning Allāh's Name for Wudū'

Allāh said;

﴿فَاغْسِلُوا وُجُوهَكُمْ﴾

﴿then wash your faces...﴾

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

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

﴿When you stand (intend) to offer the Ṣalāh then wash your faces...﴾

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

And the Two Ṣaḥīḥs recorded the Ḥadīth,

«الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا نَوَىٰ»

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

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

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ»

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

[1] Muslim 1:283.

[2] Faḥ Al-Bāri 1:15, Muslim 3:1515.

[3] Abu Dāwud 1:75.

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

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا ثَلَاثًا، فَإِنْ أَحَدَكُمْ لَا يَذَرِي أَيْنَ بَاتَتْ يَدُهُ»

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

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

Passing the Fingers through the Beard While Performing *Wuḍū'*

Imām Aḥmad recorded that Abu Wā'il said, "I saw 'Uthmān when he was performing *Wuḍū'*... When he washed his face, he passed his fingers through his beard three times. He said, 'I saw the Messenger of Allāh do what you saw me doing.'"^[2] At-Tirmidhi and Ibn Mājah^[3] also recorded this *Ḥadīth*. At-Tirmidhi said "*Ḥasan Ṣaḥīḥ*." while Al-Bukhāri graded it *Ḥasan*.

How to Perform *Wuḍū'*

Imām Aḥmad recorded that Ibn 'Abbās once performed *Wuḍū'* and took a handful of water and rinsed his mouth and nose with it. He took another handful of water and joined both hands and washed his face. He took another handful of water and washed his right hand, and another handful and washed his left hand with it. He next wiped his head. Next, he took a handful of water and sprinkled it on his right foot and washed it and took another handful of water and washed his left foot. When he finished, he said, "This is how I saw the Messenger of Allāh ﷺ (performing *Wuḍū'*)."^[4] Al-Bukhāri also recorded

[1] *Faṭḥ Al-Bārī* 1:316, Muslim 1:233.

[2] *Jāmi' Al-Māsanid was-Sunan* 17:197.

[3] *Tuḥfat Al-Aḥwadhī* 1:133 and Ibn Mājah 1:148.

[4] Aḥmad 1:268.

it.^[1] Allāh said,

﴿وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

﴿and your hands (forearms) up to (Ila) the elbows...﴾

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

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّكُمْ كَانَ حُوبًا كَبِيرًا﴾

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

It is recommended that those who perform Wudū' should wash a part of the upper arm with the elbow. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ»

«On the Day of Resurrection, my Ummah will be called "those with the radiant appendages" because of the traces of Wudū'. Therefore, whoever can increase the area of his radiance should do so.»^[2]

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

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ»

«The radiance of the believer reaches the areas that the water of (his) Wudū' reaches.»^[3]

Allāh said next,

﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾

﴿Rub your heads.﴾

It is recorded in the Two Ṣaḥīḥs that Mālik bin 'Amr bin Yahyā Al-Māzinī said that his father said that a man said to 'Abdullāh bin Zayd bin 'Āsim, the grandfather of 'Amr bin Yahyā and one of the Companions of the Messenger ﷺ, "Can you show me how the Messenger of Allāh ﷺ used to perform

[1] Faḥ Al-Bāri 1:290.

[2] Faḥ Al-Bāri 1:283, Muslim 1:216.

[3] Muslim 1:219.

Wuḍūʾ?" 'Abdullāh bin Zayd said, "Yes." He then asked for a pot of water. He poured from it on his hands and washed them twice, then he rinsed his mouth and washed his nose [with water] thrice [by putting water in it and blowing it out]. He washed his face thrice and after that he washed his forearms up to the elbows twice. He then passed his wet hands over his head from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started. He next washed his feet.^[1] A similar description of the *Wuḍūʾ* of the Messenger of Allāh ﷺ was performed by 'Alī in the *Ḥadīth* by 'Abdu Khayr.^[2] Abu Dāwud recorded that Mu'āwiyah and Al-Miqdād bin Ma'dikarib narrated similar descriptions of the *Wuḍūʾ* of the Messenger of Allāh ﷺ.^[3] These *Ḥadīths* indicate that it is necessary to wipe the entire head.

'Abdur-Razzāq recorded that Ḥumrān bin Abān said, "I saw 'Uthmān bin 'Affān performing *Wuḍūʾ*", and he poured water over his hands and washed them thrice, and then rinsed his mouth and washed his nose [by putting water in it, and then blowing it out]. Then he washed his face thrice, and then his right forearm up to the elbows thrice, and washed the left forearm thrice. Then he passed his wet hands over his head, then he washed his right foot thrice, and next his left foot thrice. After that 'Uthmān said, "I saw the Prophet ﷺ performing *Wuḍūʾ*' like this, and said,

«مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«If anyone performs *Wuḍūʾ* like that of mine and offers a two-Rak'ah prayer during which he does not think of anything else, then his past sins will be forgiven.»^[4]

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

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

[2] Abu Dāwud 1:82.

[3] Abu Dāwud 1:88-89.

[4] Abdur Razzāq 1:44.

[5] *Fath Al-Bāri* 1:311.

[6] Muslim 1:205.

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

The Necessity of Washing the Feet

Allāh said,

﴿وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿and your feet up to ankles.﴾

Ibn Abi Hātim recorded that Ibn 'Abbās stated that the *Āyah* refers to washing (the feet).^[2] 'Abdullāh bin Mas'ūd, 'Urwah, 'Aṭā', 'Ikrimah, Al-Ḥasan, Mujāhid, Ibrāhīm, Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Ḥayyān, Az-Zuhri and Ibrāhīm At-Taymi said similarly.^[3] This clearly indicates the necessity of washing the feet, just as the Salaf have said, and not only wiping over the top of the bare foot.

The Ḥadīths that Indicate the Necessity of Washing the Feet

We mentioned the *Ḥadīths* by the two Leaders of the Faithful, 'Uthmān and 'Alī, and also by Ibn 'Abbās, Mu'āwiyah, 'Abdullāh bin Zayd bin 'Āsim and Al-Miqdād bin Ma'dikarib, that the Messenger of Allāh ﷺ washed his feet for *Wuḍū'*, either once, twice or thrice.

It is recorded in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said, "The Messenger of Allāh ﷺ was once late during a trip we were taking, and he caught up with us when the time remaining for the 'Aṣr prayer was short. We were still performing *Wuḍū'* (in a rush) and we were wiping our feet. He shouted at the top of his voice,

«أَسْبِغُوا النُّوَصْرَةَ وَنَبْلٌ لِلْأَغْفَابِ مِنَ النَّارِ»

«Perform *Wuḍū'* thoroughly. Save your heels from the Fire.»^[4]

The same narration was also collected in the Two *Ṣaḥīḥs*

[1] Abu Dāwud 1:80, 82.

[2] Aṭ-Ṭabari 10:55.

[3] Aṭ-Ṭabari 10:54-57.

[4] *Fath Al-Bāri* 1:319, Muslim 1:214.

from Abu Hurayrah.^[1] Muslim recorded that 'Ā'ishah said that the Prophet ﷺ said,

«أَسْبِغُوا الْوُضُوءَ وَنِئْلٌ لِلْأَغْغَابِ مِنَ النَّارِ»

«Perform Wudū' thoroughly. Save your heels from the Fire.»^[2]

'Abdullāh bin Al-Ḥarith bin Jaz' said that he heard the Messenger of Allāh ﷺ saying,

«نِئْلٌ لِلْأَغْغَابِ وَبُطُونِ الْأَقْدَامِ مِنَ النَّارِ»

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

It was recorded by Al-Bayhaqi and Al-Ḥākim, and this chain is *Ṣaḥīḥ*.^[3]

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

«ارْجِعْ فَأَخْسِنْ وَضُوءَكَ»

«Go back and perform proper Wudū'.»^[4]

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

«ارْجِعْ فَأَخْسِنْ وَضُوءَكَ»

«Go back and perform proper Wudū'.»^[5]

Imām Aḥmad recorded that some of the wives of the Prophet ﷺ said that the Prophet saw ﷺ a man praying, but noticed a dry spot on his foot, the size of a *Dirham*. The Messenger of Allāh ﷺ ordered that man to perform Wudū' again.^[6] This *Ḥadīth* was also collected by Abu Dāwud from Baqiyyah, who added in his narration, "And (the Prophet

[1] *Faṭḥ Al-Bārī* 1:321, Muslim 1:215.

[2] Muslim 1:213.

[3] Al-Bayhaqi 1:70 and Al-Ḥākim in *Al-Mustadrak* 1:162.

[4] Muslim 1:215.

[5] Al-Bayhaqi 1:70.

[6] Aḥmad 3:424.

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

The Necessity of Washing Between the Fingers

In the *Ḥadīth* that Ḥumrān narrated, 'Uthmān washed between his fingers when he was describing the *Wuḍū'* of the Prophet ﷺ.^[2] The collectors of the *Sunan* recorded that Laqīṭ bin Šabrah said, "I said, 'O Messenger of Allāh! Tell me about *Wuḍū'*.' The Messenger ﷺ replied,

«أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَبَالَغْ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

«Perform *Wuḍū'* thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.»^[3]

Wiping Over the *Khuffs*^[4] is an Established Sunnah

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

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

[1] Abu Dāwud 1:121.

[2] *Majma' Az-Zawā'id* 1:235.

[3] Abu Dāwud 1:99, *Tuḥfat Al-Aḥwadhi* 1:149, An-Nasā'ī 1:79, Ibn Mājah 1:142.

[4] Leather socks.

[5] Aḥmad 4:8.

[6] Abu Dāwud 1:113.

[7] Aḥmad 4:363.

this *Ḥadīth* because Jarīr embraced Islām after *Sūrat Al-Mā'idah* was revealed."^[1] This is the wording collected by Muslim. The subject of the Messenger of Allāh ﷺ wiping over his *Khuffs*, instead of washing the feet, if he had worn his *Khuffs* while having *Wuḍū'*, reaches the *Mutawātir* grade of narration, and they describe this practice by his words and actions.

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

Allāh said,

﴿وَأَن كُنتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَنَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾

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

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهَكُمْ﴾

﴿O you who believe! When you stand (intend) to offer *Aṣ-Ṣalāh* (the prayer), then wash your faces﴾

[1] *Faḥḥ Al-Bārī* 1 :589, Muslim 1 :228.

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

until the end of the *Āyah*. Usayd bin Al-Hudayr said, 'O the family of Abu Bakr! Allāh has blessed the people because of you. Therefore, you are only a blessing for the people.'^[1]

Allāh said,

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

﴿Allāh does not want to place you in difficulty,﴾

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

﴿وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

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

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

Supplicating to Allāh after *Wuḍū'*

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

﴿مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوْءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا يَقْلِبِي وَوَجْهَهُ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ﴾

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

[1] *Faṭḥ Al-Bāri* 8:121.

and face^[1], will earn Paradise.»

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

«مَا يَنْكُمُ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ أَرْقِيسُغُ الرُّضْوَةَ، يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ،

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

This is the wording collected by Muslim.^[2]

The Virtue of Wudū'

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

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ، كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَفْسًا مِنَ الذُّنُوبِ،

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

[1] According to An-Nawawī; "Submission of the limbs and humility of the heart."

[2] Aḥmad 4:153, Muslim: 1:209, Abu Dāwūd 1:118, An-Nasā'ī 1:92, Ibn Mājah 1:159.

[3] *Al-Muwatta'* 1:32.

[4] Muslim 1:215.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
 الْجَحِيمِ ﴿١٠٩﴾ يَتَأْتِيهِمُ الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ
 اللَّهِ عَلَيْهِمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
 فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
 الْمُؤْمِنُونَ ﴿١١٠﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي
 إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ
 إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ
 وَآمَنْتُمْ بِرُسُلِي وَعَزَرْتُمْهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا
 حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ
 جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ
 ذَٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١١١﴾ فِيمَا
 نَقُضُهُمْ مِيثَاقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً
 يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا
 ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ
 فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١١٢﴾

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

«الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَاللهُ أَكْبَرُ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّوْمُ جُنَّةٌ، وَالصَّبْرُ ضِيَاءٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايَعُ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا»

«Purity is half of faith and Al-Hamdu Lillah (all the thanks are due to Allāh) fills the Mizān (the Scale). And Subhān Allāh and Allāhu Akbar (all praise is due to Allāh, and Allāh is the

Most Great) fills what is between the heaven and earth. As-Sawm (the fast) is a Junnah (a shield), Ṣabr (patience) is a light, Ṣadaqah (charity) is evidence (of faith) and the Qur'ān is proof for, or against you. Every person goes out in the morning and ends up selling himself, he either frees his soul or destroys it.»^[1]

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

«لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةَ بِغَيْرِ طَهْرٍ»

«Allāh does not accept charity from one who commits Ghulūl,^[2] or prayer without purity.»^[3]

[1] Muslim 1:203.

[2] Ghulūl means to behave treacherously. Here it is about stealing from the goods taken during war.

[3] Muslim 1:204.

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّيْ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَنَّ اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَتَائِنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ ﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْمَجِيمِ﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿7. And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey." And have Taqwā of Allāh. Verily, Allāh is All-Knower of that which is in the breasts.﴾

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

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

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

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

Reminding the Believers of the Bounty of the Message and Islām

Allāh reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger ﷺ, support and aid him, implement his Law and convey it on his behalf, while accepting it themselves. Allāh said,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا﴾

﴿And remember Allāh's favor upon you and His covenant with which He bound you when you said, "We hear and we obey."﴾

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

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقُكُمْ إِن كُمْ مُؤْمِنِينَ﴾

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

It was also said that this Āyah (5:7) reminds the Jews of the pledges and promises Allāh took from them to follow Muḥammad ﷺ and adhere to his Law, as 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās stated.

Allāh then said,

﴿وَاتَّقُوا اللَّهَ﴾

﴿And have Taqwā of Allāh.﴾

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

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

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

The Necessity of Observing Justice

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ﴾

﴿O you who believe! Stand out firmly for Allāh...﴾

meaning, in truth for the sake of Allāh, not for the sake of people or for fame,

﴿شُهَدَاءَ بِالْقِسْطِ﴾

«as just witnesses» observing justice and not transgression. It is recorded in the Two *Ṣaḥīḥs* that An-Nu‘mān bin Bashīr said, “My father gave me a gift, but ‘Amrah bint Rawāḥah, my mother, said that she would not agree to it unless he made Allāh’s Messenger ﷺ as a witness to it. So, my father went to Allāh’s Messenger ﷺ to ask him to be a witness to his giving me the gift. Allāh’s Messenger ﷺ asked,

«أَكَلْ وَلَدَكَ نَحْلَتْ مِثْلَهُ؟»

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

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

«اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ»

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

And said;

«إِنِّي لَا أَشْهَدُ عَلَى جُورٍ»

«I shall not be witness to injustice.»

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

Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا﴾

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

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

﴿اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

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

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

[1] *Faṭḥ Al-Bārī* 5:250, *Muslim* 3:1242.

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّنتَقَرًا وَأَلْفَتْهُنَّ مَقِيلًا ۝﴾

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

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

Allāh said next,

﴿وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do.﴾

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

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ﴾

﴿Allāh has promised those who believe and do deeds of righteousness, that for them there is forgiveness﴾

for their sins,

﴿وَأَجْرٌ عَظِيمٌ﴾

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

Allāh said next,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَهَنَّمَ ۝﴾

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

This only demonstrates Allāh's perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.

Among Allāh's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ﴾

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

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

﴿أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ﴾

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

The story of this bedouin man, whose name is Ghawrath bin Al-Hārith, is mentioned in the *Ṣaḥīḥ*.^[2]

Muḥammad bin Ishāq bin Yasār, Mujāhid and 'Ikrimah said that this *Āyah* was revealed about Bani An-Naḍīr, who plotted to drop a stone on the head of the Messenger ﷺ when he came to them for help to pay the blood money of two persons

[1] 'Abdur-Razzāq 1:185.

[2] Al-Bukhārī nos: 4135, 4136, 4139.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٠

الْمَائِدَةِ

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَرُونَ أَخَذْنَا مِنْهُمُ آلِهَتَهُمْ
فَسَوَّاهُمْ مَادًّا كَرُوايَهُ، فَأَغْنَيْنَا بَيْنَهُمُ الْعِدَاةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ يُنْثَرُهُمُ اللَّهُ
بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾ بَنَاهُمُ الْكُتُبِ
قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكُتُبِ وَيَعْقُوا عَنْ
كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ
مُبِينٌ ﴿١١٠﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ
﴿١١١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ
ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ
أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وَفِي
الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا يَنْتَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٢﴾

whom Muslims killed.^[1] The Jews left the execution of this plot to 'Amr bin Jihāsh bin Ka'b and ordered him to throw a stone on the Prophet ﷺ from above, when he came to them and sat under the wall. Allāh told His Prophet ﷺ about their plot, and he went back to Al-Madīnah and his Companions followed him later on. Allāh sent down this *Āyah* concerning this matter. Allāh's statement,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allāh let the believers put their trust.﴾

and those who do so, then Allāh shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allāh commanded His Messenger ﷺ to expel Bani An-Nadīr, and he laid siege to their area and forced them to evacuate Al-Madīnah.

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَبِيًّا وَقَالَ
اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّيْتُمْ
وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُعْطِيَنَّكُمُ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢٢﴾ فِيمَا نَقُصُّهُمْ
يَسْتَفْهَمُ لَمَنْهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا

[1] The Prophet ﷺ had a treaty with the Jews to help him pay the *Diyah*, when warranted.

مِمَّا ذُكِّرُوا بِهِ. وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَاسْفُحْ إِنَّ اللَّهَ يَحِبُّ الْمُحْسِنِينَ ﴿١٢﴾ وَمِمَّنْ الْأَوَّلِينَ قَالُوا إِنَّا نَصْرُكَ أَهْدَانَا مِثْلَهُمْ فَتَسْأَلُونَ حَقًّا مِمَّا ذُكِّرُوا بِهِ. فَأَغْرَيْنَا بَيْنَهُمُ الْمَدَارَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَفْعَلُونَ ﴿١٣﴾

﴿12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform the Ṣalāh and give the Zakāh and believe in My Messengers; honor and assist them, and lend to Allāh a good loan, verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight way."﴾

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

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

Cursing the People of the Book for Breaking the Covenant

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

and expelled them from His grace and mercy. He also sealed their hearts from receiving guidance and the religion of truth, beneficial knowledge and righteous actions. Allāh said,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا﴾

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

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

The Leaders of Anṣār on the Night of 'Aqabah

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

﴿وَقَالَ اللَّهُ إِنِّي مَعَكُمْ﴾

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

﴿لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي﴾

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

[1] Aṭ-Ṭabari 10:113.

[2] Ibn Hishām 2:86-87.

Messengers ;﴾

concerning what they bring you of the revelation,

﴿وَعَزَّزْنَاهُمْ﴾

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

﴿وَأَقْرَضَهُمُ اللَّهُ قَرْضًا حَسَنًا﴾

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

﴿لَأَكْفِرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ﴾

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

﴿وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

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

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

Breaking the Covenant

Allāh said,

﴿فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

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

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

﴿فَمَا نَقِضْنَاهُمْ بِمَا كَانُوا يَمْسِكُونَ﴾

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

Allāh states, because of their breaking the promise that We took from them, We cursed them, deviated them away from the truth, and expelled them from guidance,

﴿وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً﴾

﴿and made their hearts grow hard...﴾ and they do not heed any word of advice that they hear, because of the hardness of their hearts.

﴿يُخَوِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

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

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

﴿وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ﴾

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

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

﴿وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ﴾

﴿And you will not cease to discover deceit in them,﴾

such as their plots and treachery against you, O Muḥammad, and your Companions. Mujāhid said that this Āyah refers to their plot to kill the Messenger of Allāh ﷺ.^[1]

﴿فَاعْفُ عَنْهُمْ وَاصْفَحْ﴾

﴿But forgive them, and overlook (their misdeeds).﴾

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

﴿إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿Verily, Allāh loves the doers of good.﴾

Therefore, forgive those who err against you. Qatādah said that this Āyah was abrogated with Allāh's statement,

﴿فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

[1] Aṭ-Ṭabari 10:131.

﴿Fight against those who believe not in Allāh, nor in the Last Day﴾.^[1]

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

Allāh said,

﴿وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ﴾

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

Meaning: 'From those who call themselves Christians and followers of 'Īsā, son of Maryam, while in fact they are not as they claim. We took from them the covenant and pledges that they would follow the Prophet ﷺ, aid him, honor him and follow his footsteps.' And that they would believe in every Prophet whom Allāh sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allāh said,

﴿فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْمَدَاوِرَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْاٰلِآئِمَةِ﴾

﴿but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection ;﴾

Meaning: 'We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection.' Indeed, the numerous Christian sects have always been enemies and adversaries of each other, accusing each other of heresy and cursing each other. Each sect among them excommunicates the other sects and does not allow them entrance to their places of worship. The Monarchist sect accuses the Jacobite sect of heresy, and such is the case with the Nestorians and the Arians. Each sect among them will continue to accuse the other of disbelief and heresy in this life and on the Day when the Witnesses will come forth. Allāh then said,

﴿وَسَوْفَ يُنْشِئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ﴾

^[1] Aṭ-Ṭabari 10:134.

﴿and Allāh will inform them of what they used to do.﴾

warning and threatening the Christians because of their lies against Allāh and His Messenger and their false claims about Allāh, hallowed be He above what they say about Him. The Christians attribute a companion and a son to Allāh, while He is the One and Only, the All-Sufficient, Who neither begets nor was He begotten, and there is none like unto Him.

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
مِنَ الْكِتَابِ وَيَعْقُوْنَ عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ مَجْلَى السُّبُلِ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِهِ. وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝﴾

﴿15. O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allāh a light and a plain Book.﴾

﴿16. Wherewith Allāh guides all those who seek His Pleasure to ways of peace, and He brings them out of darkness by His permission unto light and guides them to a straight path.﴾

Explaining the Truth Through the Messenger and the Qur'an

Allāh states that He sent His Messenger Muḥammad ﷺ with the guidance and the religion of truth to all the people of the earth, the Arabs and non-Arabs, lettered and unlettered. Allāh also states that He sent Muḥammad ﷺ with clear evidences and the distinction between truth and falsehood. Allāh said,

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
مِنَ الْكِتَابِ وَيَعْقُوْنَ عَنْ كَثِيرٍ﴾

﴿O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.﴾

So the Prophet ﷺ explained where they altered, distorted, changed and lied about Allāh. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. In his *Mustadrak*, Al-Ḥākim recorded that Ibn

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوا قُلُوبَهُمْ فَلَمَّ يَعَذِّبْكُمْ بِذُنُوبِكُمْ بَلْ أُنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرْ لِمَن يَشَاءُ وَيُعَذِّبْ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يٰٓأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَتَقَوَّمُوا أَدْرِكُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ لِأَدْجَلٍ فِيكُمْ أَنبِيَآءَ وَجَعَلَكُمْ مِلُوكًا وَءَاتَاكُمْ مَّا لَمْ يُوْتِ أَحَدٌ مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَقُولُوا ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْدُوا عَلَىٰ أَفْئَادِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا لِمَوْسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنَدْخُلُهَا حَقًّا يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمُ عَلَيْهِمُ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾

they did not record it.”

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

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ مَجْلَى السَّلَامِ﴾

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

meaning, ways of safety and righteousness,

﴿وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

‘Abbās said, “He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur’ān, for Allāh said,

﴿يٰٓأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ﴾

«O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture»

and stoning was among the things that they used to hide.”^[1]

Al-Hākim said, “Its chain is Ṣaḥīḥ, and

^[1] Al-Hākim 4:359.

﴿and He brings them out of darkness by His permission unto light and guides them to a straight path.﴾

He thus saves them from destruction and explains to them the best, most clear path. Therefore, He protects them from what they fear, and brings about the best of what they long for, all the while ridding them of misguidance and directing them to the best, most righteous state of being.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوا اللَّهَ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَفْعَلُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾﴾

﴿17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam. Say: "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is able to do all things.﴾

﴿18. And the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).﴾

The Polytheism and Disbelief of the Christians

Allāh states that the Christians are disbelievers because of their claim that ʿĪsā, son of Maryam, one of Allāh's servants and creatures, is Allāh. Allāh is holier than what they attribute to Him. Allāh then reminds them of His perfect ability over everything and that everything is under His complete control and power,

﴿قُلْ فَمَنْ يَمْلِكُ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ
وَمَنْ فِي الْأَرْضِ جَمِيعًا﴾

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

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

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ﴾

﴿And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.﴾

All things in existence are Allāh's property and creation and He is able to do everything. He is never asked about what He does with His power, domain, justice and greatness so this refutes the Christian creed, may Allāh's continued curses be upon them until the Day of Resurrection.

Refuting the People of the Book's Claim that they are Allāh's Children

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

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّونَ﴾

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

They claim: "We are the followers of Allāh's Prophets, who are His children, whom He takes care of. He also loves us." The People of the Book claim in their Book that Allāh said to His servant Isrā'īl, "You are my firstborn." But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, "This statement only indicates honor and respect, as is common in their speech at that time." The Christians claim that 'Īsā said to them, "I will go back to my father and your father," meaning, my Lord and your Lord. It is a fact that the Christians did not claim that they too are Allāh's sons as they claimed about 'Īsā. Rather this statement by 'Īsā only meant to indicate a

closeness with Allāh. This is why when they said that they are Allāh's children and loved ones, Allāh refuted their claim,

﴿قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ﴾

﴿Say, "Why then does He punish you for your sins?"﴾

meaning, if you were truly as you claim, Allāh's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims?

﴿بَلْ أَنتُمْ بَشَرٌ مِّمَّنْ خَلَقَ﴾

﴿Nay, you are but human beings, of those He has created,﴾

Allāh states: you are just like the rest of the children of Ādam, and Allāh is the Lord of all His creation,

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

﴿He forgives whom He wills and punishes whom He wills.﴾

Allāh does what He wills, there is none who can escape His judgement, and He is swift in reckoning.

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿And to Allāh belongs the dominion of the heavens and the earth and all that is between them;﴾

Therefore, everything is Allāh's property and under His power and control,

﴿وَالِإِيَّاهِ الْمَصِيرُ﴾

﴿and to Him is the return.﴾

In the end, the return will be to Allāh and He will judge between His servants as He will, and He is the Most Just Who is never wrong in His judgment.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَدْ جَاءَكُم رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ

وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾﴾

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

Allāh is addressing the People of the Book – the Jews and the Christians, saying that He has sent His Messenger Muḥammad ﷺ to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and ʿĪsā, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between ʿĪsā and Muḥammad ﷺ. Abu ʿUthmān An-Nahdi and Qatādah were reported to have said that this period was six hundred years.^[1] Al-Bukhārī also recorded this opinion from Salmān Al-Fārisi.^[2] Qatādah said that this period was five hundred and sixty years,^[3] while Maʿmar said that it is five hundred and forty years.^[4] Some said that this period is six hundred and twenty years. There is no contradiction here if we consider the fact that those who said that this period was six hundred years were talking about solar years, while the second refers to lunar years, since there is a difference of about three years between every one hundred lunar and solar years. As in Allāh's statement,

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾

﴿And they stayed in their Cave three hundred years, adding nine.﴾

meaning, nine more lunar years to substitute for the difference between lunar and solar years, thus agreeing with the three hundred years that the People of the Book knew about. We should assert again that the time period we mentioned here was between ʿĪsā, the last Prophet to the Children of Israel, and Muḥammad ﷺ, the Last Prophet and Messenger among the children of Ādam. In the *Ṣaḥīḥ* collected by Al-Bukhārī, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِن أَوْلَى النَّاسِ بِإِبْنِ مَرْيَمَ لَأَنَا، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ»

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

[1] Al-Baghawi 2:23.

[2] *Faṭḥ Al-Bārī* 7:324.

[3] Al-Baghawi 2:23.

[4] 'Abdur-Razzāq 1:186.

[5] *Faṭḥ Al-Bārī* 6:550.

This *Hadith* refutes the opinion of Al-Qudā'i and others, that there was a Prophet after 'Isā called Khālīd bin Sinān.

Allāh sent Muḥammad ﷺ after a period of time during which there was no Prophet, clear path, or unchanged religions. Idol worshipping, fire worshipping and cross worshipping flourished during this time. Therefore, the bounty of sending Muḥammad ﷺ was the perfect bounty at a time when he was needed the most. Evil had filled the earth by then, and tyranny and ignorance had touched all the servants, except a few of those who remained loyal to the true teachings of previous Prophets, such as some Jewish rabbis, Christian priests and Sabian monks.

Imām Aḥmad recorded that 'Iyād bin Ḥimār Al-Mujāshī said that the Prophet ﷺ gave a speech one day and said,

«وَإِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جِئْتُمْ مِنِّي بِمَا عَلَّمَنِي فِي يَوْمِي هَذَا، كُلُّ مَا لِي نَحَلْتُهُ عِبَادِي حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلُّهُمْ، وَإِنَّ الشَّيَاطِينَ أَتَتْهُمْ فَأَضَلَّتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا، ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبِيَّتَهُمْ وَعَجَمَتَهُمْ، إِلَّا بَقَايَا مِنْ بَنِي إِسْرَائِيلَ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأَتَّبِلِكَ وَأَتَّبِلِي بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَأُهُ نَائِمًا وَيَقْطَآنَ، ثُمَّ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرْبَنًا فَقُلْتُ: يَارَبِّ إِذَنْ يَتْلَعُوا رَأْسِي، فَيَدْعُوهُ خُبْرَةً، فَقَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخَرَجُوكَ، وَاغْزِهِمْ تُغْرِكَ، وَأَنْفِقْ عَلَيْهِمْ فَسَتَنْفِقَ عَلَيْكَ، وَابْعَثْ جَيْشًا نَبْعَثْ خَمْسًا أَمْثَالَهُ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مِنْ عَصَاكَ، وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُوَفَّقٌ مُتَصَدِّقٌ، وَرَجُلٌ رَجِيمٌ رَقِيقُ الْقَلْبِ بِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ، وَرَجُلٌ غَنِيٌّ فَقِيرٌ ذُو عِيَالٍ [مُتَصَدِّقٌ]. وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا دِينَ لَهُ، وَالذَّيْنُ هُمْ فِيكُمْ تَبِعَ أَوْ تَبَعًا - شَكَّ يَحْيَى - لَا يَتَّقُونَ أَهْلًا وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُضِجُ وَلَا يَنْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ - وَذَكَرَ الْبَخِيلُ أَوْ الْكَذَّابُ - وَالشُّنْظِيرُ: الْفَاجِسُ»

«My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day, 'All the wealth that I gave to My servants is permissible. I created all My servants *Hunafā* (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them

what I allowed and commanded them to associate others with Me [in worship], which I gave no permission for.' Then Allāh looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel. Allāh said (to me), 'I only sent you to test you and to test with you. I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.' Allāh has also Commanded me to burn (destroy) Quraysh. So I said, 'O Lord! They will smash my head and leave it like a piece of bread.' He said, 'I will drive them out as they drove you out, and when you invade them We will help you. Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support). Fight with those who obey you, against those who disobey you. And the inhabitants of Paradise are three: a just, prosperous, and charitable ruler; A merciful man who has a kind heart toward every relative and every Muslim; a forgiving, poor man with dependants [who is charitable]. And the inhabitants of the Fire are five: the weak one with no religion; those who follow after you not for family reasons nor wealth; and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters; and a person who comes every morning and every evening, is cheating your family or your wealth.'^[1] And he mentioned the stingy, or the liar, and the foulmouthed person."^[1]

Therefore, the Ḥadīth states that Allāh looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded.^[2] The religion was distorted and changed for the people of the earth until Allāh sent Muḥammad ﷺ, and Allāh, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law. Allāh said,

﴿أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ﴾

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

^[1] Aḥmad 4:162, and Muslim, as noted below.

^[2] Muslim 4:2197.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٢

الْأَنْبِيَاءِ

قَالُوا يَمْشِيَنَّ إِنَّا لَنَنذُرُهَا أَيْدَامُوا فِيهَا قَدْ هَبْنَا
 أَنْتَ وَرَبُّكَ فَقَتَلْنَا إِنَّا هُنَا قَاعِدُونَ ﴿١١٢﴾ قَالَ رَبِّ
 إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ﴿١١٣﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
 يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ
 ﴿١١٤﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِأَلْحَقٍ إِذْ قَرَّبَا قُرْبَانًا
 فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ
 قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿١١٥﴾ لَئِن بَسَطَ إِلَى يَدِكَ
 لِيَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ
 رَبَّ الْعَالَمِينَ ﴿١١٦﴾ إِنِّي أُرِيدُ أَنْ تَبْوَأَ إِلَيْنِي وَإِنَّكَ فَتَكُونُ
 مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١١٧﴾ فَطَوَّعَتْ
 لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿١١٨﴾
 فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورَى
 سَوْءَ أَخِيهِ قَالَ يُوتِلْنِي عَجَزًا أَلَا أَكُونُ مِنْهُمْ حَدًّا
 الْغُرَابُ فَأُورَى سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿١١٩﴾

and no warner."﴾

meaning, so that you, who changed the true religion, do not make it an excuse and say, "No Messenger came to us bringing glad tidings and warning against evil." There has come to you a bringer of good news and a warner, Muhammad ﷺ.

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh is able to do all things.﴾

Ibn Jarīr said this part of the *Āyah* means, "I am able to punish those who disobey Me and to reward those who obey Me."^[1]

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ﴾

يَقَوْمِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا لَمْ يُوْتِ
 أَشَدًّا مِنَ الْمَلِكِينَ ﴿١٢٠﴾ يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلَى
 أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٢١﴾ قَالُوا يَمْشِيَنَّ إِنَّا فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنذُرُهَا حَتَّى يَخْرُجُوا
 مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿١٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَابُوتُ أَنْتُمْ اللَّهُ
 عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَالِئْسَكُمْ عَلَيْوْنَ وَعَلَى اللَّهِ فِتْنَةٌ لَكُمْ أَنْ تَكُونُوا
 مُؤْمِنِينَ ﴿١٢٣﴾ قَالُوا يَمْشِيَنَّ إِنَّا لَنَنذُرُهَا أَيْدَامُوا فِيهَا قَدْ هَبْنَا قَدْ هَبْنَا قَدْ هَبْنَا
 إِنَّا هُنَا قَاعِدُونَ ﴿١٢٤﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ﴿١٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى
 الْقَوْمِ الْفَاسِقِينَ ﴿١٢٦﴾

[1] At-Tabari 10:158.

﴿20. And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-'Ālamīn).">﴿

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

﴿22. They said: "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."﴾

﴿23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."﴾

﴿24. They said: "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."﴾

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

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

Mūsā Reminds His People of Allāh's Favors on Them; The Jews Refuse to Enter the Holy Land

Allāh states that His servant, Messenger, to whom He spoke directly, Mūsā, the son of 'Imrān, reminded his people that among the favors Allāh granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path. Allāh said,

﴿وَرَادَ قَالَ مُوسَىٰ لِقَوْمِهِ. يَنْقُورُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ﴾

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

for whenever a Prophet died, another rose among them, from the time of their father Ibrāhīm and thereafter.

There were many Prophets among the Children of Israel

calling to Allāh and warning against His torment, until ʿĪsā was sent as the final Prophet from the Children of Israel. Allāh then sent down the revelation to the Final Prophet and Messenger, Muḥammad, the son of ʿAbdullāh, from the offspring of Ismāʿīl, the son of Ibrāhīm, peace be upon them. Muḥammad ﷺ is the most honorable Prophet of all times.

Allāh said next,

﴿وَجَعَلَكُمْ مُلُوكًا﴾

﴿made you kings﴾ 'Abdur-Razzāq recorded that Ibn 'Abbās commented:

"Having a servant, a wife and a house."^[1] In his *Mustadrak*, Al-Ḥākim recorded that Ibn 'Abbās said, "A wife and a servant, and,

﴿وَمَا آتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ﴾

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

means, during their time."^[2] Al-Ḥākim said, "Ṣaḥīḥ according to the criteria of the Two Ṣaḥīḥs, but they did not collect it." Qatādah said, "They were the first people to take servants."^[3]

A Ḥadīth states,

«مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِنًا فِي سِرِّهِ، عِنْدَهُ قُوتٌ يَوْمِهِ، فَكَأَنَّمَا جِيزَتْ لَهُ الدُّنْيَا بِحَدَائِقِهَا»

«He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him.»^[4]

Allāh's statement,

﴿وَمَا آتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ﴾

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

means, during your time, as we stated. The Children of Israel

[1] 'Abdur-Razzāq 1:187.

[2] Al-Ḥākim 2:312.

[3] Aṭ-Ṭabari 10:163.

[4] *Tuhfat Al-Aḥwadhī* 7:11.

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

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَزَيَّنَّا لَهُمُ الْيُسُوفَ وَأَعْلَيْنَا عَنْ الْعَالَمِينَ﴾

﴿١١﴾

﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (Al-'Ālamīn).﴾

Allāh said,

﴿لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُم آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٢﴾ إِنَّ هَذِهِ شُعْرًا نَأْتُمُّ فِيهِ دَبِيلًا تَأْكُلُوا بِمُلُوكٍ ﴿١٣﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤﴾﴾

﴿They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people." [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idol worship)." And all that they are doing is in vain. He said: "Shall I seek for you a god other than Allāh, while He has given you superiority over the nations."﴾

Therefore, they were the best among the people of their time. The Muslim *Ummah* is more respected and honored before Allāh, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allāh said,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

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

We mentioned the *Mutawātir Ḥadīths* about the honor of this *Ummah* and its status and honor with Allāh, when we explained Allāh's statement in *Sūrah Al-Imrān* (3),

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

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

Allāh states next that Mūsā encouraged the Children of

Israel to perform *Jihād* and enter Jerusalem, which was under their control during the time of their father Ya'qūb. Ya'qūb and his children later moved with his children and household to Egypt during the time of Prophet Yūsuf. His offspring remained in Egypt until their exodus with Mūsā. They found a mighty, strong people in Jerusalem who had previously taken it over. Mūsā, Allāh's Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allāh's command.

Allāh said that Mūsā ordered them to enter the Holy Land,

﴿أَلَيْ كُنَّ اللَّهُ لَكُمْ﴾

﴿which Allāh has assigned to you﴾

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

﴿وَلَا تَوَدُّوا عَلَىٰ أَدْبَارِكُمْ﴾

﴿and turn not back﴾ in flight from *Jihād*.

﴿فَتَنَقَّلُوا خَيْرَيْنِ ۖ قَالُوا بِمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنَنذُرُكُمَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ۖ﴾

﴿“...for then you will be returned as losers.” They said, “O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.”﴾

Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.

The Speeches of Yuwsha' (Joshua) and Kālib (Caleb)

Allāh said,

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّمَّ اللَّهُ عَلَيْهِمَا﴾

﴿Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said...﴾

When the Children of Israel declined to obey Allāh and follow His Messenger Mūsā, two righteous men among them, on whom Allāh had bestowed a great bounty and who were afraid of Allāh and His punishment, encouraged them to go forward. It was also said that the *Āyah* reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha', the son of Nūn, and Kālib, the son of Yūfnā, as Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭīyyah, As-Suddi, Ar-Rabī' bin Anas and several other Salaf and latter scholars stated.^[1] These two men said to their people,

﴿ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

﴿"Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."﴾

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

﴿قَالُوا يَمْوَسَّىٰ إِنَّا لَنَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

﴿They said, "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."﴾

This is how they declined to join *Jihād*, defied their Messenger, and refused to fight their enemy.

[1] Aṭ-Ṭabari 10:176-178.

The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allāh ﷺ during the battle of Badr, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyān. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more Muhājirīn also spoke, all the while the Messenger of Allāh ﷺ saying,

«أشيروا علي أيها المسلمون»

«Advise me, O Muslims!» inquiring of what the Anṣār, the majority then, had to say. Sa'd bin Mu'adh said, "It looks like you mean us, O Messenger of Allāh! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allāh allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allāh." The Messenger of Allāh (ﷺ) was pleased with the words of Sa'd and was encouraged to march on.^[1]

Abu Bakr bin Marduwyah recorded that Anas said that when the Messenger of Allāh ﷺ went to Badr, he asked the Muslims for their opinion, and Umar gave his. The Prophet ﷺ again asked the Muslims for their opinion and the Anṣār said, "O Anṣār! It is you whom the Prophet wants to hear." They said, "We will never say as the Children of Israel said to Mūsā,

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

«So go, you and your Lord, and fight you two, we are sitting right here.»

By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimād (near Makkah) we shall follow you."

[1] Aṭ-Ṭabari 13:399.

Imām Aḥmad, An-Nasā'ī and Ibn Ḥibbān^[1] also recorded this *Ḥadīth*.

In the Book of *Al-Maghāzī* and *At-Tafsīr*, Al-Bukhārī recorded that 'Abdullāh bin Mas'ūd said, "On the day of Badr, Al-Miqdād said, 'O Messenger of Allāh! We will never say to you what the Children of Israel said to Mūsā,

﴿قَاذَهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

﴿So go, you and your Lord, and fight you two, we are sitting right here.﴾

Rather, march on and we will be with you.' The Messenger of Allāh ﷺ was satisfied after hearing this statement."^[2]

Mūsā Supplicates to Allāh Against the Jews

Mūsā said,

﴿قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ﴾

﴿"O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!"﴾

When the Children of Israel refused to fight, Mūsā became very angry with them and supplicated to Allāh against them,

﴿رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي﴾

﴿O my Lord! I have power only over myself and my brother'﴾

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

﴿فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ﴾

﴿So Ifruq us from the rebellious people!﴾

Al-'Awfi reported that Ibn 'Abbās said, "Meaning, judge between us and them."^[3] 'Ali bin Abi Ṭalḥah reported similarly from him.^[4] Aḍ-Ḍaḥḥāk said that the *Āyah* means, "Judge

[1] Aḥmad 3:105, An-Nasā'ī in *Al-Kubrā* 6:334 and Ibn Ḥibbān 7:109. The chain for this narration is not authentic, but some of the story is supported by the narration that follows as well as the one before it.

[2] Al-Bukhārī no. 4609.

[3] Aṭ-Ṭabari 10:188.

[4] Aṭ-Ṭabari 10:189.

and decide between us and them."^[1] Other scholars said that the *Āyah* means, "Separate between us and them."

Forbidding the Jews from Entering the Holy Land for Forty Years

Allāh said,

﴿فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُوتُ فِي الْأَرْضِ﴾

«Therefore it is forbidden to them for forty years; in distraction they will wander through the land.»

When Mūsā supplicated against the Jews for refusing to fight in *Jihād*, Allāh forbade them from entering the land for forty years. They wandered about lost in the land of At-Tih, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allāh sent down for them. Allāh brought forth water springs from solid rock, and the other miracles that He aided Mūsā bin 'Imrān with. During this time, the Tawrah was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

Conquering Jerusalem

Allāh's statement,

﴿أَرْبَعِينَ سَنَةً﴾

«for forty years;» defines,

﴿يَتِيهُوتُ فِي الْأَرْضِ﴾

«in distraction they will wander through the land.»

When these years ended, Yuwsha' bin Nūn led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwsha' feared that the Sabbath would begin, he said (to the sun), "You are commanded and I am commanded, as well. O Allāh! Make it stop setting for me." Allāh made the sun stop setting until Yuwsha' bin Nūn

[1] At-Ṭabari 10:189.

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

Ibn Abi Hātim recorded that Ibn 'Abbās commented,

﴿يَا أَيُّهَا مَعْزُمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ﴾

«Therefore it is forbidden to them for forty years; in distraction they will wander through the land.»

"They wandered in the land for forty years, during which Mūsā and Hārūn died, as well as everyone above forty years of age. When the forty years ended, Yuwsha' son of Nūn assumed their leadership and later conquered Jerusalem.^[1] When Yuwsha' was reminded that the day was Friday and the sun was about to set, while they were still attacking Jerusalem, he feared that the Sabbath might begin. Therefore, he said to the sun, 'I am commanded and you are commanded.' Allāh made the sun stop setting and the Jews conquered Jerusalem and found wealth unseen before. They wanted to let the fire consume the booty, but the fire would not do that. Yuwsha' said, 'Some of you have committed theft from the booty.' So he summoned the twelve leaders of the twelve tribes and took the pledge from them. Then, the hand of one of them became stuck to the hand of Yuwsha' and Yuwsha' said, 'You committed the theft, so bring it forth.' So, that man brought a cow's head made of gold with two eyes made of precious stones and a set of teeth made of pearls. When Yuwsha' added it to the booty, the fire consumed it, as they were prohibited to keep the booty." There is evidence supporting all of this in the *Ṣaḥīḥ*.

Allāh Comforts Mūsā

Comforting Mūsā, Allāh said

﴿لَا تَأْسَ عَلَى الْقَوْرِ الْفَاسِقِينَ﴾

«So do not grieve for the rebellious people.»

[1] A Similar version was recorded by Aṭ-Ṭabari 10:193.

Allāh said: Do not feel sorrow or sadness over My judgment against them, for they deserve such judgment.

This story chastises the Jews, exposes their defiance of Allāh and His Messenger, and their refusal to obey the order for *Jihād*. They were weak and could not bear the thought of fighting their enemy, being patient, and enduring this way. This occurred although they had the Messenger of Allāh and the one whom He spoke to among them, the best of Allāh's creation that time. Their Prophet promised them triumph and victory against their enemies. They also witnessed the torment and punishment of drowning with which Allāh punished their enemy Fir'awn and his soldiers, so that their eyes were pleased and comforted. All this did not happen too long ago, yet they refused to perform *Jihād* against people who had less than a tenth of the power and strength than the people of Egypt had. Therefore, the evil works of the Jews were exposed to everyone, and the exposure was such an enormous one that the night, or the tail, can never cover its tracks. They were also blinded by their ignorance and transgression. Thus, they became hated by Allāh, and they became His enemies. Yet, they claim that they are Allāh's children and His loved ones! May Allāh curse their faces that were transformed to the shape of swine and apes, and may Allāh's curse accompany them to the raging Fire. May Allāh make them abide in the Fire for eternity, and He did; all thanks are due to Him.

﴿وَأَنذَرْنَا عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُنْجَبَلْ مِنَ الْآخَرِ قَالَ لَا تُنْزِلْنِي قَالَ إِنَّمَا يَنْتَظِرُ اللَّهُ مِنْ الْمُتَّقِينَ ﴿٢٦﴾ لِمَا بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٧﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٨﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الظَّالِمِينَ ﴿٢٩﴾ قَبَعَتْ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سُوَاءَ أَخِيهِ قَالَ يُوزِلْنِي أَعْيَضْتُ بَاطِلًا أَكُونُ مِنْ هَؤُلَاءِ الْفَاسِقِينَ ﴿٣٠﴾﴾

﴿27. And recite to them the story of the two sons of Ādam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts

only from those who have Taqwā.﴾

﴿28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists."﴾

﴿29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers."﴾

﴿30. So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.﴾

﴿31. Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said: 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted.﴾

The Story of Hābīl (Abel) and Qābīl (Cain)

Allāh describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Ādam, Hābīl and Qābīl. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allāh gave his brother and because the sacrifice that he sincerely offered to Allāh was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. Allāh said,

﴿وَأَنۢتَلَّ عَلَیۡهِمۡ نَبَاۤءَ ابۡنِیۡ آدَمَ بِٱلۡحَقِّ﴾

﴿And recite to them the story of the two sons of Ādam in truth;﴾

meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Ādam, Hābīl and Qābīl, as many scholars among the Salaf and later generations said.

Allāh's statement,

﴿بِٱلۡحَقِّ﴾

﴿in truth;﴾ means, clearly and without ambiguity, alteration,

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

﴿إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ﴾

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

﴿وَمَنْ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ﴾

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

﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ﴾

﴿Such is 'Īsā, son of Maryam. (It is) a statement of truth.﴾

Several scholars among the Salaf and the later generations said that Allāh allowed Ādam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Ādam was given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin, in marriage. Hābīl's sister was not beautiful while Qābīl's sister was beautiful, resulting in Qābīl wanting her for himself, instead of his brother. Ādam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qābīl's sister. Hābīl's sacrifice was accepted, while Qābīl's sacrifice was rejected, and thus what Allāh told us about them occurred.

Ibn Abi Ḥātim recorded that Ibn 'Abbās said – that during the time of Ādam – “The woman was not allowed in marriage for her male twin, but Ādam was commanded to marry her to any of her other brothers. In each pregnancy, Ādam was given a twin, a male and a female. A beautiful daughter was once born for Ādam and another one that was not beautiful. So the twin brother of the ugly daughter said, 'Marry your sister to me and I will marry my sister to you.' He said, 'No, for I have more right to my sister.' So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other [the twin brother of the beautiful daughter], which consisted of some produce, was not accepted. So the latter killed his brother.” This story has a better than good chain of narration.^[1]

^[1] Aṭ-Ṭabari 10:223.

The statement,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

﴿“Verily, Allāh accepts only from those who have Taqwā.”
who fear Allāh in their actions. Ibn Abi Hātim recorded that Abu Ad-Dardā’ said, “If I become certain that Allāh has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allāh says,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

﴿Verily, Allāh accepts only from the those who have Taqwā.”
The statement,

﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ

الْعَالَمِينَ﴾

﴿“If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists.”﴾

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

﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ لَأَقْتُلَنَّكَ﴾

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

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

﴿إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

﴿for I fear Allāh; the Lord of the all that exists.﴾

and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance.

‘Abdullāh bin ‘Amr said, “By Allāh! Hābīl was the stronger of the two men. But, fear of Allāh restricted his hand.” The Prophet ﷺ said in a Ḥadīth recorded in the Two Ṣaḥīḥs,

﴿إِذَا تَوَاجَعَا الْمُسْلِمَانِ بِسَيفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ﴾

﴿When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the

Hellfire.»

They said, "O Allāh's Messenger! It is all right for the murderer, but what about the victim?" Allāh's Messenger ﷺ replied,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«He surely had the intention to kill his comrade.»^[1]

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

«إِنَّهَا سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي»

«There will be a Fitnah, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.»

When he was asked, 'What if someone enters my home and stretched his hand to kill me?' He said,

«كُنْ كَابْنِ آدَمَ»

«Be just like (the pious) son of Ādam.»^[2]

At-Tirmidhi also recorded it this way, and said, "This Ḥadīth is Ḥasan, and similar is reported on this subject from Abu Hurayrah, Khabbāb bin Al-Aratt, Abu Bakr, Ibn Mas'ūd, Abu Wāqid and Abu Mūsā."^[3]

The Qur'ān continues,

﴿إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِنَّكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ﴾

«Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.»

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said that,

[1] *Faḥ Al-Bāri* 13:35, *Muslim* 4:2214.

[2] *Aḥmad* 1:185.

[3] *Tuhfat Al-Aḥwadhī* 6:436.

﴿إِنْ أُرِيدُ أَنْ نَبْنِيَ بِإِثْمِي وَإِثْمِكَ﴾

﴿“Verily, I intend to let you draw my sin on yourself as well as yours...”﴾

means, the sin of murdering me, in addition to your previous sins. Ibn Jarir recorded this.^[1] Allāh’s statement,

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾

﴿So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.﴾

means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, “When he wanted to kill his brother, he started to twist his neck. So Shayṭān took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Ādam was looking. So he did the same thing to his brother.”^[2] Ibn Abi Ḥatim also recorded this. ‘Abdullāh bin Wahb said that ‘Abdur-Raḥmān bin Zayd bin Aslam said that his father said, “Qābīl held Hābīl by the head to kill him, so Hābīl laid down for him and Qābīl started twisting Hābīl’s head, not knowing how to kill him. Shayṭān came to Qābīl and said, ‘Do you want to kill him?’ He said, ‘Yes.’ Shayṭān said, ‘Take that stone and throw it on his head.’ So Qābīl took the stone and threw it at his brother’s head and smashed his head. Shayṭān then went to Ḥawwā’ in a hurry and said to her, ‘O Ḥawwā’! Qābīl killed Hābīl.’ She asked him, ‘Woe to you! What does ‘kill’ mean?’ He said, ‘He will no longer eat, drink or move.’ She said, ‘And that is death?’ He said, ‘Yes it is.’ So she started to weep until Ādam came to her while she was weeping and said, ‘What is the matter with you?’ She did not answer him. He asked her two more times, but she did not answer him. So he said, ‘You and your daughters will inherit the practice of weeping, while I and my sons are free of it.’” Ibn Abi Hatim recorded it.

Allāh’s statement,

[1] Aṭ-Ṭabari 10:215-216.

[2] Aṭ-Ṭabari 4:536.

﴿فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾

﴿And became one of the losers.﴾ in this life and the Hereafter, and which loss is worse than this? Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ»

«Any soul that is unjustly killed, then the first son of Ādam will carry a burden of its shedding, for he was the first to practice the crime of murder.»^[1]

The Group, with the exception of Abu Dāwud, also recorded this Ḥadīth.^[2] Ibn Jarīr recorded that 'Abdullāh bin 'Amr used to say, "The son of Ādam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder."^[3]

Allāh said,

﴿قَبَعَتْ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يُوزِلْنِي أَعْيَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾

﴿Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.﴾

As-Suddi said that the Companions said, "When his brother died, Qābīl left him on the bare ground and did not know how to bury him. Allāh sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qābīl saw that, he said,

[1] Aḥmad 1:383.

[2] Faḥ Al-Bāri 12:198, Muslim 3:1303, Tuḥfat Al-Aḥwadhī 7:436, An-Nasā'ī in Al-Kubrā 6:334, Ibn Mājah 2:873.

[3] Aṭ-Ṭabari 10:219.

﴿يَوْنُلَقَىٰ أَعْبَرْتُ أَنْ أَكُونَ يَنْدُ
 هَذَا الْغَرَبِ فَأُورِي سَوْءَةً أَيْتِي﴾
 ﴿Woe to me! Am I not
 even able to be as this
 crow and to hide the
 dead body of my
 brother?﴾^[1]
 ‘Ali bin Abi Ṭalḥah
 reported that Ibn
 ‘Abbās said, “A crow
 came to the dead
 corpse of another
 crow and threw sand
 over it, until it hid it
 in the ground. He
 who killed his brother
 said,
 ﴿يَوْنُلَقَىٰ أَعْبَرْتُ أَنْ أَكُونَ يَنْدُ
 هَذَا الْغَرَبِ فَأُورِي سَوْءَةً أَيْتِي﴾
 ﴿Woe to me! Am I not
 even able to be as this
 crow and to hide the
 dead body of my

brother?﴾^[2]

Al-Ḥasan Al-Baṣrī commented on the statement,

﴿فَأَصَحَّ مِنَ النَّدِيمِينَ﴾

﴿Then he became one of those who regretted.﴾

“Allāh made him feel sorrow after the loss that he earned.”

The Swift Punishment for Transgression and Cutting the Relations of the Womb

A Ḥadīth states that the Prophet ﷺ said,

[1] Aṭ-Ṭabari 10:225.

[2] Aṭ-Ṭabari 10:226.

«مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبُغْيِ وَقَطِيعَةِ الرَّحِمِ»

«There is no sin that is more worthy of Allāh hastening its punishment in this life, in addition to what He has in store for its offender in the Hereafter, more than transgression and cutting the relations of the womb.»^[1]

The act of Qābil included both of these. We are Allāh's and to Him is our return.

«مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَفسُقُونَ ﴿٣٢﴾ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُا فِي خِلَافٍ ﴿٣٣﴾ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾»

﴿32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with Al-Bayyināt, even then after that many of them continued to exceed the limits in the land!﴾

﴿33. The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾

﴿34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.﴾

[1] Abu Dāwud 5:208.

Human Beings Should Respect the Sanctity of Other Human Beings

Allāh says, because the son of Ādam killed his brother in transgression and aggression,

﴿كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ﴾

﴿We ordained for the Children of Israel...﴾ meaning, We legislated for them and informed them,

﴿أَنْتُمْ مَن قَتَلَ نَفْسًا يَعْتَرِ نَفْسٍ أَوْ فَكَّرَ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

﴿that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.﴾

The Āyah states, whoever kills a soul without justification – such as in retaliation for murder or for causing mischief on earth – will be as if he has killed all mankind, because there is no difference between one life and another.

﴿وَمَنْ أَحْيَاهَا﴾

﴿and if anyone saved a life...﴾ by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

﴿فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

﴿it would be as if he saved the life of all mankind.﴾

Al-A'mash and others said that Abu Ṣāliḥ said that Abu Hurayrah said, "I entered on 'Uthmān when he was under siege in his house and said, 'I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful! He said, 'O Abu Hurayrah! Does it please you that you kill all people, including me?' I said, 'No.' He said, 'If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.' So I went back and did not fight." 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "It is as Allāh has stated,

﴿مَن قَتَلَ نَفْسًا يَعْتَرِ نَفْسٍ أَوْ فَكَّرَ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ

﴿أَنجَاهَا فَكَأَنَّا أَنجَا النَّاسَ جَمِيعًا﴾

﴿if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.﴾

Saving life in this case occurs by not killing a soul that Allāh has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him."^[1] Similar was said by Mujāhid;

﴿وَمَنْ أَنجَاهَا﴾

﴿And if anyone saved a life...﴾ means, he refrains from killing a soul.^[2]

Al-'Awfi reported that Ibn 'Abbās said that Allāh's statement,

﴿فَكَأَنَّا قَتَلْنَا النَّاسَ جَمِيعًا﴾

﴿it would be as if he killed all mankind...﴾ means, "Whoever kills one soul that Allāh has forbidden killing, is just like he who kills all mankind."^[3] Sa'īd bin Jubayr said, "He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people." In addition, Ibn Jurayj said that Al-A'raj said that Mujāhid commented on the *Āyah*,

﴿فَكَأَنَّا قَتَلْنَا النَّاسَ جَمِيعًا﴾

﴿it would be as if he killed all mankind,﴾ "He who kills a believing soul intentionally, Allāh makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same." Ibn Jurayj said that Mujāhid said that the *Āyah*,

^[1] At-Ṭabari 10:235.

^[2] At-Ṭabari 10:236.

^[3] At-Ṭabari 10:233.

﴿وَمَنْ أَحْيَا نَفْسًا أَحْيَا النَّاسَ جَمِيعًا﴾

﴿and if anyone saved a life, it would be as if he saved the life of all mankind.﴾

means, "He who does not kill anyone, then the lives of people are safe from him."^[1]

Warning Those who Commit Mischief

Allāh said,

﴿وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ﴾

﴿And indeed, there came to them Our Messengers with Al-Bayyināt,﴾

meaning, clear evidences, signs and proofs,

﴿ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَفسِقُونَ﴾

﴿even then after that many of them continued to exceed the limits in the land!﴾

This Āyah chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madīnah, such as Banu Qurayzah, An-Naḍir and Qaynuqā', used to fight along with either Khazraj or Aws, when war would erupt between them during the time of Jāhiliyyah. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allāh criticized them for this practice in Sūrat Al-Baqarah,

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَأَنْتُمْ تَعْبُدُونَ ﴿١٥٠﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْفِتْنَةِ وَإِنْ يَأْتُوكُمْ أُكْتَرَى تُكَذِّبُوهُمْ وَهِيَ صُرَّةُ أَعْيُنِكُمْ خَافَهُمْ أَتَفْتَنُونَهُمْ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا غِزَى فِي الْحَيَاةِ الدُّنْيَا وَتَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْهِ أَعْدَاءُ ﴿١٥١﴾ وَمَا اللَّهُ بِغَفِيلٍ عَنِ تَحْمِلِهِمْ﴾

﴿And (remember) when We took your covenant (saying): Shed

^[1] At-Ṭabari 10:235.

not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do. ﴿ [2:84-85]

The Punishment of those Who Cause Mischief in the Land

Allāh said next,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

﴿The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.﴾

'Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil. Ibn Jarīr recorded that 'Ikrimah and Al-Ḥasan Al-Baṣrī said that the Āyah,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾

﴿The recompense of those who wage war against Allāh and His Messenger﴾ until,

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿Allāh is Of-Forgiving, Most Merciful,﴾ "Were revealed about the idolators. Therefore, the Āyah decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This Āyah does not save a Muslim from punishment if he kills, causes mischief in the land or wages

war against Allāh and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed.”^[1] Abu Dāwud and An-Nasā’ī recorded that ‘Ikrimah said that Ibn ‘Abbās said that the *Āyah*,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾

«The recompense of those who wage war against Allāh and His Messenger and do mischief in the land...»

“Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed.”^[2]

The correct opinion is that this *Āyah* is general in meaning and includes the idolators and all others who commit the types of crimes the *Āyah* mentioned. Al-Bukhārī and Muslim recorded that Abu Qilābah ‘Abdullāh bin Zayd Al-Jarmi, said that Anas bin Mālik said, “Eight people of the ‘Ukl tribe came to the Messenger of Allāh ﷺ and gave him their pledge to follow Islām. Al-Madinah’s climate did not suit them and they became sick and complained to Allāh’s Messenger ﷺ. So he said,

«أَلَا تَخْرُجُونَ مَعَ رَاعِيْنَا فِي إِبِلِهِ، فَتَصِيبُوا مِنْ أُبْوَالِهَا وَأَلْبَانِهَا»

«Go with our shephard to be treated by the milk and urine of his camels.»

So they went as directed, and after they drank from the camels’ milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet ﷺ and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died.” This is the wording of Muslim. In another narration for this *Ḥadīth*, it was mentioned that these people were from the tribes of ‘Ukl or ‘Uraynah. Another narration reported that these people were put in the Ḥarrah area (of Al-Madinah), and when they asked for water, no water was given to them.^[3]

[1] Aṭ-Ṭabari 10:244.

[2] Abu Dāwud 4:536, An-Nasā’ī 7:101.

[3] *Fath Al-Bāri* 12:114, Muslim 3:1296.

Allāh said,

﴿أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفِهِمْ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

﴿they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about this Āyah, 'He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet.'^[1] Similar was said by Sa'īd bin Al-Musayyib, Mujāhid, 'Aṭā', Al-Ḥasan Al-Baṣri, Ibrāhīm An-Nakha'ī and Aḍ-Ḍaḥḥāk, as Abu Ja'far Ibn Jarīr recorded.^[2] This view is supported by the fact that the word *Aw* (or), indicates a choice. As Allāh said,

﴿فَجَزَاءٌ مِمَّا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ مِمَّا كَفَرَتْ أَوْ مَسْكِينٌ أَوْ عَدْلٌ ذَلِكَ صِيَامًا﴾

﴿The penalty is an offering, brought to the Ka'bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.﴾[5:95]

Allāh said,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَذِيَّةٌ مِنْ صِيَامٍ أَوْ مَدَقَةٌ أَوْ تَصَدَّقَةٌ أَوْ يَصِيَامُ﴾

﴿And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice.﴾ and,

﴿فَكَفَّرْنَاهُ بِطَعَامٍ عَشْرَةَ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطِغَمُونَ أَهْلِيكُمْ أَوْ كِسْفَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ﴾

﴿...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave.﴾

All of these Āyāt offer a choice, just as the Āyah above.

^[1] Aṭ-Ṭabari 10:263.

^[2] Aṭ-Ṭabari 10:262-263.

As for Allāh's statement,

﴿أَوْ يُنْفَوْنَ مِنَ الْأَرْضِ﴾

﴿or be exiled from the land.﴾ some said that it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islām, as Ibn Jarīr recorded from Ibn 'Abbās, Anas bin Mālik, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Az-Zuhri, Al-Layth bin Sa'd and Mālik bin Anas. Some said that the *Āyah* means these people are expelled to another land, or to another state by the Muslims authorities.^[1] Sa'īd bin Jubayr, Abu Ash-Sha'thā', Al-Ḥasan, Az-Zuhri, Aḍ-Ḍaḥḥāk and Muqātil bin Ḥayyān said that he is expelled, but not outside of the land of Islām, while others said that he is to be imprisoned.

Allāh's statement,

﴿ذَٰلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴿That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾

means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allāh has prepared for them in the Hereafter. This view supports the opinion that these *Āyāt* were revealed about the idolators. As for Muslims, in his *Ṣaḥīḥ*, Muslim recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ took the same pledge from us that he also took from women: That we do not associate anything with Allāh in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other. He said that he who keeps this pledge, then his reward will be with Allāh. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allāh, then their matter is for Allāh: If He wills, He will punish them and If He wills, He will pardon them."^[2] 'Ali narrated that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 10:268-270.

[2] Muslim 3:1333.

«مَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَعُوقِبَ بِهِ، فَاللهُ أَعْدَلُ مِنْ أَنْ يُنْتَبَى عُقُوبَتُهُ عَلَى عَبْدِهِ،
وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَهُ اللهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللهُ أَكْرَمُ مِنْ أَنْ يُعَوَّدَ عَلَيْهِ فِي
شَيْءٍ قَدْ عَفَا عَنْهُ»

«He who sins in this life and was punished for it, then Allāh is far more just than to combine two punishments on His servant. He who commits an error in this life and Allāh hides this error and pardons him, then Allāh is far more generous than to punish the servant for something that He has already pardoned.»

Recorded by Aḥmad, Ibn Mājah and At-Tirmidhi who said, "Ḥasan Gharīb."^[1] Al-Ḥāfiẓ Ad-Dāraquṭni was asked about this Ḥadīth, and he said that it was related to the Prophet ﷺ in some narrations, and it was related to the Companions in others, and that this narration from the Prophet ﷺ is Ṣaḥīḥ.^[2]

Ibn Jarīr commented on Allāh's statement,

﴿ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا﴾

«That is their disgrace in this world,» "Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

﴿وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

«and a great torment is theirs in the Hereafter.»

if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein,

﴿عَذَابٌ عَظِيمٌ﴾

«a great torment» in the Fire of Jahannam.^[3]

[1] Aḥmad 1:159, Tuhfat Al-Aḥwadhī 7:377, Ibn Mājah 2:868.

[2] Ad-Daraqutni 3:215.

[3] Aṭ-Ṭabari 10:276.

The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension

Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

«Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.»

This *Āyah* is clear in its indication that it applies to the idolators. As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waved. The practice of the Companions in this regard is that all of the punishments prescribed in this case will be waved, as is apparent from the wording of the *Āyah*. Ibn Abi Ḥātim recorded that Ash-Sha'bi said, "Ḥārithah bin Badr At-Tamīmi was living in Al-Baṣrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Ḥasan bin 'Ali, Ibn 'Abbās and 'Abdullāh bin Ja'far, and they talked to 'Ali about him so that he would grant him safety, but 'Ali refused. So Ḥārithah went to Sa'd bin Qays Al-Hamadani who kept him in his house and went to 'Ali, saying, 'O Leader of the Faithful! What about those who wage war against Allāh and His Messenger and cause mischief in the land?' So he recited the *Āyah* until he reached,

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ﴾

«Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power.»

So 'Ali wrote a document that granted safety, and Sa'd bin Qays said, 'This is for Ḥārithah bin Badr.'" Ibn Jarīr recorded this *Ḥadīth*.^[1]

Ibn Jarīr recorded that 'Āmir Ash-Sha'bi said, "A man from Murād came to Abu Mūsā, while he was the governor of Al-Kūfah during the reign of 'Uthmān, and said to him after he

[1] Aṭ-Ṭabari 10:280.

offered the obligatory prayer, 'O Abu Mūsā! I seek your help. I am so-and-so from Murād and I waged war against Allāh and His Messenger and caused mischief in the land. I repented before you had any authority over me.' Abu Mūsā proclaimed, 'This is so-and-so, who had waged war against Allāh and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allāh willed, but he later rose against the leaders, and Allāh punished him for his sins and he was killed." Ibn Jarīr recorded that Mūsā bin Ishāq Al-Madani said that 'Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْطَعُوا رَحْمَةَ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.﴾

So he said to that man, "O servant of Allāh! Recite it again." So he recited it again, and 'Ali put down his sword and went to Al-Madīnah in repentance, arriving during the night. He washed up and went to the *Masjid* of the Messenger of Allāh ﷺ and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, "You have no way against me. I came in repentance before you had any authority over me." Abu Hurayrah said, "He has said the truth," and he held his hand and went to Marwān bin Al-Ḥakam, who was the governor of Al-Madīnah during the reign of Mu'āwiyah. Abu Hurayrah said, "This is 'Ali and he came in repentance and you do not have a way against him, nor can you have him killed." So 'Ali was absolved of punishment and remained on his repentance and went to the sea to perform *Jihād* in Allāh's cause. The Muslims met the Romans in battle, and the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٤

الْأَنْبِيَاءِ

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا
وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٥﴾ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ
﴿٣٦﴾ مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٧﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٨﴾ يَأْتِيهَا الرُّسُولُ
لَا يَخْرُجُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ
قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ
هَادُوا وَاسْتَعْمَبُوا لِلْكَذِبِ سَمْعَهُمْ لِقَوْمٍ
آخَرِينَ لَمْ يَأْتُواكَ بِحُفُونٍ الْكِبَرُ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا
وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ. مِنَ اللَّهِ شَيْءٌ
أَوْلَىٰ بِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهَرِ قُلُوبُهُمْ لَهُمْ فِي
الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٩﴾

Muslims brought the ship 'Ali was in to one of the Roman ships, and 'Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned."^[1]

﴿يَأْتِيهَا الَّذِينَ آمَنُوا اتَّبَعُوا اللَّهَ
وَاتَّبَعُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا
فِي سَبِيلِهِ لِمَلِكِكُمْ قُلُوبُكُمْ
إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا
فِي الْأَرْضِ جَمِيعًا مِثْلَ مَا
لَيْفَتَدُوا بِهِ مِنْ عَذَابٍ يَوْمَ الْقِيَامَةِ
مَا لَقِيلَ لَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ
النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا
وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

﴿35. O you who believe! Have Taqwā of Allāh and seek the Wasīlah to Him, and strive hard in His cause, so that you may be successful.﴾

﴿36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.﴾

﴿37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.﴾

^[1] At-Ṭabari 10:284.

Commanding *Taqwā*, *Wasīlah*, and *Jihād*

Allāh commands His faithful servants to fear Him in *Taqwā*, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allāh said next,

﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

﴿seek the *Wasīlah* to Him.﴾ Sufyān Ath-Thawri said that Ṭalḥah said that 'Aṭā' said that Ibn 'Abbās said that *Wasīlah* means 'the means of approach'.^[1] Mujāhid, Abu Wā'il, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for *Wasīlah*. Qatādah said that the *Āyah* means, "Seek the means of approach to Him by obeying Him and performing the acts that please Him."^[2]

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾

﴿Those whom they call upon seek a means of access to their Lord (Allāh).﴾ [17:57]

Wasīlah is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allāh ﷺ, his residence and the nearest grade in Paradise to Allāh's Throne. Al-Bukhārī recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَنْ قَالَ جِبْنَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الثَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، أَبِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْتَعَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ»

«Whoever, after hearing to the *Adhān* says, "O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muḥammad the *Wasīlah* and superiority and send him [on the Day of Judgment] to the praiseworthy station which You have promised him," then intercession from me will be permitted for him on the Day of Resurrection.»^[3]

Muslim recorded that 'Abdullāh bin 'Amr bin Al-Āṣ said

[1] Aṭ-Ṭabari 10:291.

[2] Aṭ-Ṭabari 10:291.

[3] *Faḥ Al-Bārī* 8:251.

that he heard the Prophet ﷺ saying,

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا، ثُمَّ سَأَلُوا لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«When you hear the Mu'adhdhin, repeat what he says, and then ask for Ṣalāh (blessing, mercy from Allāh) for me. Verily, whoever asks for Ṣalāh for me, then Allāh will grant ten Ṣalāh to him. Then, ask for the Wasilah for me, for it is a grade in Paradise that only one servant of Allāh deserves, and I hope that I am that servant. Verily, whoever asks (Allāh) for Wasilah for me, he will earn the right of my intercession.»^[1]

Allāh said,

﴿وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

«and strive hard in His cause as much as you can. So that you may be successful.»

After Allāh commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allāh encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join *Jihād* in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these dwellings will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire

Allāh then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day

^[1] Muslim 1:288.

of Resurrection. Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.﴾

So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allāh's torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Hence Allāh's statement,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿And theirs would be a painful torment.﴾ meaning, hurtful,

﴿وَيُذَوِّكُ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ﴾

﴿They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.﴾

In another Āyah, Allāh said,

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, in anguish, they will be driven back therein.﴾

Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part of Hell, the more the angels of punishment will strike them with iron bars and they will fall down to its depths,

﴿وَلَهُمْ عَذَابٌ مُقِيمٌ﴾

﴿And theirs will be a lasting torment.﴾ meaning, eternal and everlasting, and they will never be able to depart from it or avoid it. Anas bin Mālik said that the Messenger of Allāh ﷺ said,

يُؤْتَى بِالرَّجُلِ مِنَ أَهْلِ النَّارِ فَيَقَالُ لَهُ: يَا ابْنَ آدَمَ! كَيْفَ وَجَدْتَ مَضْجَعَكَ؟ فَيَقُولُ: شَرٌّ مَضْجِعٍ، فَيَقَالُ: هَلْ تَفْتَدِي بِقَرَابِ الْأَرْضِ ذَهَبًا؟ قَالَ: فَيَقُولُ: نَعَمْ يَا رَبِّ! فَيَقُولُ اللَّهُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ فَلَمْ تَفْعَلْ، فَيُؤْمَرُ بِهِ إِلَى النَّارِ»

«A man from the people of the Fire will be brought forth and will be asked, 'O son of Ādam! How did you find your dwelling?' He will say, 'The worst dwelling.' He will be told, 'Would you ransom yourself with the earth's fill of gold?' He will say, 'Yes, O Lord!' Allāh will say to him, 'You have lied. I asked you for what is less than that and you did not do it,' and he will be ordered to the Fire.»

Muslim and An-Nasā'ī^[1] recorded it.

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (٢٨) مَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَسْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢٩﴾ أَلَمْ تَلَمْ أَنَّ اللَّهَ لَمُؤْتٍ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

﴿38. And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.﴾

﴿39. But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He forgives whom He wills and He punishes whom He wills. And Allāh is able to do all things.﴾

The Necessity of Cutting off the Hand of the Thief

Allāh commands and decrees that the hand of the thief, male or female be cut off. During the time of *Jāhiliyyah*, this was also the punishment for the thief, and Islām upheld this punishment. In Islām, there are several conditions that must

[1] Muslim 4:2162 and An-Nasā'ī 6:36.

be met before this punishment is carried out, as we will come to know, Allāh willing. There are other rulings that Islām upheld after modifying these rulings, such as that of blood money for example.

When Does Cutting the Hand of the Thief Become Necessary?

In is recorded in the Two Ṣaḥīḥs that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتَقَطُّ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتَقَطُّ يَدُهُ»

«May Allāh curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.»^[1]

Al-Bukhāri and Muslim recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«تَقَطُّ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

«The hand of the thief shall be cut off if he steals a quarter of a Dīnār or more.»^[2]

Muslim recorded that 'Ā'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said,

«لَا تَقَطُّ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

«The hand of the thief shall only be cut off if he steals a quarter of a Dīnār or more.»^[3]

This Ḥadīth is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dīnār.

So this Ḥadīth fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dīnār in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dīnār. So in this way it is possible to harmonize these two views. This opinion was reported from 'Umar bin Al-Khaṭṭāb, 'Uthmān bin 'Affān, 'Ali bin Abi Tālib -

[1] Faḥ Al-Bāri 12:83, Muslim 3:1314.

[2] Faḥ Al-Bāri 12:99, Muslim 3:1312.

[3] Muslim 3:1313.

may Allāh be pleased with them - and it is the view of 'Umar bin 'Abdul-'Azīz, Al-Layth bin Sa'd, Al-Awzā'i, and Ash-Shāfi'i and his companions. This is also the view of Imām Aḥmad bin Ḥanbal and Ishāq bin Rāhwayh in one of the narrations from him, as well as Abu Thawr, and Dāwud bin 'Ali Aḏ-Ḍāhari, may Allāh have mercy upon them.

As for Imām Abu Ḥanīfah and his students Abu Yūsuf, Muḥammad and Zufar, along with Sufyān Ath-Thawri, they said that the least amount of theft that deserves cutting off the hand is ten *Dirhams*, whereas a *Dīnār* was twelve *Dirhams* at that time. The first ruling is the correct one, that the least amount of theft is one forth of a *Dīnār* or more. This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension. Hence Allāh's statement,

﴿جَزَاءُ بِمَا كَسَبَ نَكَلًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.﴾

This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allāh for their error.

﴿وَاللَّهُ عَزِيزٌ﴾

﴿And Allāh is All-Powerful,﴾ in His torment,

﴿حَكِيمٌ﴾

﴿All-Wise.﴾ in His commands, what he forbids, what He legislates and what He decrees.

Repentance of the Thief is Acceptable

Allāh said next,

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-

Forgiving, Most Merciful.﴾

Therefore, whoever repents and goes back to Allāh after he commits theft, then Allāh will forgive him.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that a woman committed theft during the time of the Messenger of Allāh ﷺ and those from whom she stole brought her and said, "O Allāh's Messenger! This woman stole from us." Her people said, "We ransom her." The Messenger of Allāh ﷺ said,

«اَقْطَعُوا يَدَهَا»

«Cut off her hand.» They said, "We ransom her with five hundred *Dīnārs*." The Prophet ﷺ said,

«اَقْطَعُوا يَدَهَا»

«Cut off her hand.» Her right hand was cut off and the woman asked, "O Messenger of Allāh! Is there a chance for me to repent?" He said,

«نَعَمْ أَنْتِ الْيَوْمَ مِنْ خَطِيئَتِكَ كَيَوْمَ وَلَدَتْكَ أُمُّكَ»

«Yes. This day, you are free from your sin just as the day your mother gave birth to you.»

Allāh sent down the verse in Sūrat Al-Mā'idah,

﴿مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ٣٨﴾

﴿But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾^[1]

This woman was from the tribe of Makhzūm. Her story was narrated in the Two *Ṣaḥīḥs* from Az-Zuhri from 'Urwah from 'Ā'ishah, The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest [of Makkah]. They said, "Who can talk to Allāh's Messenger ﷺ about her matter?" They then said, "Who dares speak to him about such matters other than Usāmah bin Zayd, his loved one." When the woman was brought to the Messenger of Allāh ﷺ, Usāmah bin Zayd talked to him about her and the face of the Messenger ﷺ changed color (because of anger) and

[1] Aḥmad 2:177.

he ﷺ said,

«أَتَسْتَفْعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ؟»

«Do you intercede in a punishment prescribed by Allāh?»

Usāmah said to him, "Ask Allāh to forgive me, O Allāh's Messenger!" During that night, the Messenger of Allāh ﷺ stood up and gave a speech and praised Allāh as He deserves to be praised. He then said,

«أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

«Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him. By Him in Whose Hand is my soul! If Fāṭimah the daughter of Muḥammad stole, I will have her hand cut off.»

The Prophet ﷺ commanded that the hand of the woman who stole be cut off, and it was cut off. 'Ā'ishah said, 'Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allāh.'^[1] This is the wording that Muslim collected, and in another narration by Muslim, 'Ā'ishah said, "She was a woman from Makhzūm who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off."^[2]

Allāh then said,

«أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِينَ»

«Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth!»

He owns everything and decides what He wills for it and no one can resist His judgment,

«فَيَقْبِضُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

[1] *Faḥ Al-Bārī* 7:619, Muslim 3:1315.

[2] Muslim 3:1316.

¶ He forgives whom He wills and punishes whom He wills. And Allah is able to do all things. ♡

١١٥
 He forgets whom He wills and punishes whom He wills. And Allah is able to do all things.

441. O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say, "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies, listening to others who have not

come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. ﴿

﴿42. They (like to) listen to falsehood, to devour Suḥṭ. So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. ﴿

﴿43. But how do they come to you for a decision while they have the Tawrah, in which is the decision of Allāh; yet even after that they turn away. For they are not believers. ﴿

﴿44. Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged for the Jews. And the Rabbāniyyūn and the Aḥbār, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers. ﴿

Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable Āyāt were revealed about those who rush into disbelief, deviating from the obedience of Allāh, His Messenger, preferring their opinions and lusts to what Allāh has legislated,

﴿مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ﴾

﴿of such who say, "We believe" with their mouths but their hearts have no faith. ﴿

These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.

﴿مِنَ الَّذِينَ هَادُوا﴾

﴿And of the Jews...﴾ the enemies of Islām and its people, they and the hypocrites all,

﴿سَمِعُوا لِكَذِبٍ﴾

﴿listen much and eagerly to lies...﴾ and they accept and react to it positively,

﴿سَمِعُوا لِقَوْمٍ لَمْ يَأْتُوا﴾

﴿listening to others who have not come to you,﴾

meaning, they listen to some people who do not attend your meetings, O Muḥammad. Or, the Āyah might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

The Jews Alter and Change the Law, Such As Stoning the Adulterer

﴿يُحَرِّفُونَ الْكَلِمَ مِنْ مَوَاضِعِهِ﴾

﴿They change the words from their places:﴾ by altering their meanings and knowingly distorting them after they comprehended them,

﴿يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا﴾

﴿they say, "If you are given this, take it, but if you are not given this, then beware!"﴾

It was reported that this part of the Āyah was revealed about some Jews who committed murder and who said to each other, "Let us ask Muḥammad to judge between us, and if he decides that we pay the *Diyah*, accept his judgement. If he decides on capital punishment, do not accept his judgement." The correct opinion is that this Āyah was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allāh on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey. When this incident of adultery occurred after the Hijrah, they said to each other, "Let us go to Muḥammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allāh. This way, one of Allāh's Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be

stoning to death, then do not accept his decision.”

There are several *Ḥadīths* mentioning this story. Mālik reported that Nāfi' said that 'Abdullāh bin 'Umar said, "The Jews came to Allāh's Messenger ﷺ and mentioned that a man and a woman from them committed adultery. Allāh's Messenger ﷺ said to them,

«مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟»

«What do find of the ruling about stoning in the Tawrah?»

They said, 'We only find that they should be exposed and flogged.' 'Abdullāh bin Salām said, 'You lie. The Tawrah mentions stoning, so bring the Tawrah.' They brought the Tawrah and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse. 'Abdullāh bin Salām said to him, 'Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He ('Abdullāh bin Salām) has said the truth, O Muḥammad! It is the verse about stoning.' The Messenger of Allāh ﷺ decided that the adulterers be stoned to death and his command was carried out. I saw that man shading the woman from the stones with his body." Al-Bukhāri and Muslim also collected this *Ḥadīth* and this is the wording collected by Al-Bukhāri. In another narration by Al-Bukhāri, the Prophet ﷺ said to the Jews,

«مَا تَصْنَعُونَ بِهِمَا؟»

«What would you do in this case?» They said, "We would humiliate and expose them." The Prophet ﷺ recited,

﴿فَأْتُوا بِالَّتَّوْرَةِ فَانْلُوهَا إِن كُنْتُمْ صَادِقِينَ﴾

«Bring here the Tawrah and recite it, if you are truthful.»

So they brought a man who was blind in one eye and who was respected among them and said to him, "Read (from the Tawrah)." So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand," and it was the verse about stoning. So that man said, "O Muḥammad! This is the verse about stoning, and we had hid its knowledge among us." So the Messenger ﷺ ordered that the two adulterers be stoned, and they were stoned.^[1]

[1] Al-Bukhāri no. 4556.

Muslim recorded that a Jewish man and a Jewish woman were brought before Allāh's Messenger ﷺ because they committed adultery. The Messenger of Allāh went to the Jews and asked them,

«مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى؟»

«What is the ruling that you find in the Tawrah for adultery?»

They said, "We expose them, carry them (on donkeys) backwards and parade them in public." The Prophet ﷺ recited;

﴿فَأْتُوا بِالَّتَّوْرَةِ فَانْلُومُوا إِن كُنتُمْ صَادِقِينَ﴾

«Bring here the Tawrah and recite it, if you are truthful.»

So they brought the Tawrah and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it. 'Abdullāh bin Salām, who was with the Messenger of Allāh ﷺ, said, "Order him to remove his hand," and he removed his hand and under it was the verse about stoning. So the Messenger of Allāh ﷺ commanded that the adulterers be stoned, and they were stoned. 'Abdullāh bin 'Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body."^[1] Abu Dāwud recorded that Ibn 'Umar said, "Some Jews came to the Messenger of Allāh ﷺ and invited him to go to the Quff area. So he went to the house of Al-Midrās and they said, 'O Abu Al-Qāsim! A man from us committed adultery with a woman, so decide on their matter.' They arranged a pillow for the Messenger of Allāh ﷺ and he sat on it and said,

«أَتُونِي بِالتَّوْرَةِ»

«Bring the Tawrah to me.»

He was brought the Tawrah and he removed the pillow from under him and placed the Tawrah on it, saying,

«أَمَنْتُ بِكَ وَبِمَنْ أُنَزَّلَكَ»

«I trust you and He Who revealed it to you.»

He then said,

^[1] Muslim 3:1326.

«اْتُونِي بِأَعْلَمِكُمْ»

«Bring me your most knowledgeable person.»

So he was brought a young man... " and then he mentioned the rest of the story that Mālik narrated from Nāfi'.^[1]

These *Ḥadīths* state that the Messenger of Allāh ﷺ issued a decision that conforms with the ruling in the Tawrah, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muḥammad ﷺ only. Rather, the Prophet did this because Allāh commanded him to do so. He asked them about the ruling of stoning in the Tawrah to make them admit to what the Tawrah contains and what they collaborated to hide, deny and exclude from implementing for all that time. They had to admit to what they did, although they did it while having knowledge of the correct ruling. What made them go to the Prophet ﷺ for judgement in this matter was their lusts and desires, hoping that the Prophet ﷺ would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said,

﴿إِنْ أُوتِيتُمْ هَذَا﴾

«If you are given this,» referring to flogging, then take it,

﴿وَأِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا﴾

«but if you are not given this, then beware!» and do not accept or implement it. Allāh said next,

﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهِرْ لَهُمْ هُتُومَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝ سَمِعْتُمُ الْكُذِبَ أَكَلْتُمُوهُ لِلْكَذِبِ أَكَلْتُمُوهُ لِلْكَذِبِ أَكَلْتُمُوهُ﴾

«And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. They (like to) listen to falsehood, to devour Suḥt»

'Suḥt' refers to bribes, as Ibn Mas'ūd and others stated.^[2] The

[1] Abu Dāwud 4:597.

[2] Aṭ-Ṭabari 10:319.

Āyah states that if one is like this, how can Allāh cleanse his heart and accept his supplication? Allāh said to His Prophet ﷺ,

﴿إِن جَاءُوكَ﴾

﴿So if they come to you...﴾ so that you judge between them,

﴿فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَانَ بِصُورِكَ شَيْئًا﴾

﴿either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.﴾

meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts. We should mention here that Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Zayd bin Aslam, 'Aṭā' Al-Khurāsāni, and several others said that this part of the Āyah was abrogated by Allāh's statement,

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾

﴿And so judge among them by what Allāh has revealed.﴾^[1]

﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُمْ بِالْقِسْطِ﴾

﴿And if you judge, judge with justice between them.﴾

and with fairness, even if the Jews were unjust and outcasts from the path of fairness,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿Verily, Allāh loves those who act justly.﴾

Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah

Allāh then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book, and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the Tawrah, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply

[1] At-Tabari 10:330-332.

to them. Allāh said,

﴿وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ﴾

﴿But how do they come to you for decision while they have the Tawrah, in which is the decision of Allāh; yet even after that they turn away. For they are not believers.﴾

Allāh next praises the Tawrah that He sent down to His servant and Messenger Mūsā, son of 'Imrān,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ بِحُكْمِهَا الَّذِينَ آسَلَمُوا لِلَّهِ هَادُوا﴾

﴿Verily, We did send down the Tawrah [to Mūsā], therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged the Jews.﴾

and these Prophets did not deviate from the law of the Tawrah, change or alter it,

﴿وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ﴾

﴿And (also) the Rabbāniyyūn and the Aḥbār...﴾

wherein Rabbāniyyūn refers to the worshippers who are learned and religious, and Aḥbār refers to the scholars,

﴿بِمَا أَسْخَفُوا مِنْ كِتَابِ اللَّهِ﴾

﴿for to them was entrusted the protection of Allāh's Book,﴾

meaning, they were entrusted with the Book of Allāh, and they were commanded to adhere to it and not hide any part of,

﴿وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّكَاسَ وَاسْخَوْا وَلَا تَقْرَءُوا بِآيَاتِي ثَمًّا قَلِيلًا
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

There are two ways to explain this Āyah and we will mention the later.

Another Reason Behind Revealing these Honorable Āyāt

Imām Aḥmad recorded that Ibn 'Abbās said, "Allāh sent

down the Āyāt,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed,
such are the disbelievers,﴾

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿Such are the unjust,﴾ and,

﴿فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿Such are the rebellious.﴾ about two groups among the Jews. During the time of *Jāhiliyyah*, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty *Wasaq* [of gold] (each *Wasaq* approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred *Wasaq* for every dead person the defeated group killed from the victors. This treaty remained in effect until the Prophet ﷺ came to Al-Madinah and both of these groups became subservient under the Prophet ﷺ. Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred *Wasaq*. The weaker group said, 'How can two groups who have the same religion, one ancestral lineage and a common land, have a *Diyah* that for some of them is half of that of the others? We only agreed to this because you oppressed us and because we feared you. Now that Muḥammad has come, we will not give you what you asked.' So war was almost rekindled between them, but they agreed to seek Muḥammad's judgement in their dispute. The mighty group among them said [among themselves], 'By Allāh! Muḥammad will never give you double the *Diyah* that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muḥammad who will sense what his judgement will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgement.' So they sent some hypocrites to the Messenger of Allāh ﷺ to try and find out the Messenger's judgement. When they came to the Messenger ﷺ, Allāh informed him of their

matter and of their plot. Allāh sent down,

﴿يَأَيُّهَا الرُّسُولُ لَا يَحْزُنَكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ﴾

﴿O Messenger! Let not those who hurry to fall into disbelief grieve you,﴾ until,

﴿الْفَاسِقُونَ﴾

﴿Such are the rebellious.﴾

By Allāh! It is because of their problem that Allāh sent down these verses and it is they whom Allāh meant."^[1] Abu Dāwud collected a similar narration for this *Ḥadīth*.^[2]

Abu Ja'far Ibn Jarīr recorded that Ibn 'Abbās said that the *Āyah* in *Sūrat Al-Mā'idah*,

﴿فَأَعْلَمُكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

﴿either judge between them, or turn away from them...﴾ until,

﴿الْمُفْسِدِينَ﴾

﴿Those who act justly.﴾

was revealed concerning the problem of blood money between Bani An-Naḍir and Bani Qurayzah. The dead of Bani An-Naḍir were being honored more and they received the full amount of *Diyah*, while Qurayzah received half the *Diyah* for their dead. So they referred to the Messenger of Allāh ﷺ for judgement and Allāh sent down these verses about them. The Messenger of Allāh ﷺ compelled them to adhere to the true judgement in this matter and made the *Diyah* the same for both groups and Allāh knows best about that matter."^[3] Aḥmad, Abu Dāwud and An-Nasā'ī^[4] also recorded this *Ḥadīth* from Abu Ishāq.

Al-'Awfi and 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that these *Āyāt* were revealed about the two Jews who committed adultery, and we mentioned the *Ḥadīths* about this story before. It appears that both of these were the reasons behind revealing these *Āyāt*, and Allāh knows best. This is why Allāh said afterwards,

[1] Aḥmad 1:246.

[2] Abu Dāwud 4:7.

[3] Aṭ-Ṭabari 10:326.

[4] Aḥmad 1:363, Abu Dāwud 4:16 and An-Nasā'ī 8:19.

﴿وَكُنَّا عَلَيْهِمْ نَبَاً أَلَّا تَنْفَسَ بِأَلْفَيْهِ وَالْمَرْبِ بِالْمَنْبِ﴾

﴿And We ordained therein for them: Life for life, eye for eye﴾

until the end of the *Āyah*, which strengthens the opinion that the story of the *Diyah* was behind revealing the *Āyāt* as we explained above. Allāh knows best.

Allāh said,

﴿وَمَنْ لَّدُنَّ يَحْكُم بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

Al-Barā' bin 'Āzib, Ḥudhayfah bin Al-Yamān, Ibn 'Abbās, Abu Mijlaz, Abu Rajā' Al-'Uṭāridi, 'Ikrimah, 'Ubaydullāh bin 'Abdullāh, Al-Ḥasan Al-Baṣri and others said that this *Āyah* was revealed about the People of the Book.^[1] Al-Ḥasan Al-Baṣri added that this *Āyah* also applies to us.^[2] 'Abdur-Razzāq said that Ath-Thawri said that Maṣṣūr said that Ibrāhīm said that these *Āyāt*, "Were revealed about the Children of Israel, and Allāh accepted them for this *Ummah*." Ibn Jarīr recorded this statement.^[3]

'Ali bin Abi Ṭalḥah also stated that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَنْ لَّدُنَّ يَحْكُم بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"Whoever rejects what Allāh has revealed, will have committed *Kufr*, and whoever accepts what Allāh has revealed, but did not rule by it, is a *Zālim* (unjust) and a *Fāsiq* (rebellious) and a sinner." Ibn Jarīr recorded this statement.^[4]

'Abdur-Razzāq said, "Ma'mar narrated to us that Ṭāwus said that Ibn 'Abbās was asked about Allāh's statement,

﴿وَمَنْ لَّدُنَّ يَحْكُم﴾

[1] Aṭ-Ṭabari 10:347-357.

[2] Aṭ-Ṭabari 10:357.

[3] Aṭ-Ṭabari 10:356.

[4] Aṭ-Ṭabari 4:597.

﴿And whosoever does not judge...﴾

He said, 'It is an act of *Kufr*.' Ibn Tāwus added, 'It is not like those who disbelieve in Allāh, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that 'Atā' said, 'There is *Kufr* and *Kufr* less than *Kufr*, *Zulm* and *Zulm* less than *Zulm*, *Fisq* and *Fisq* less than *Fisq*.'^[1] Wakī' said that Sa'īd Al-Makki said that Tāwus said that,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"This is not the *Kufr* that annuls one's religion."^[2]

﴿وَكُتِبَ عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ
وَالْيَدَ بِالْيَدِ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَّمْ يَحْكَمْ
بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

445. And We ordained therein for them "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the unjust.﴾

This *Āyah* also chastises and criticizes the Jews because in the Tawrah, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Naḍir was killed by a Qurayzah person, but this was not the case when the opposite occurred. Rather, they would revert to *Diyah* in this case. They also defied the ruling in the Tawrah to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allāh said in the previous *Āyah*,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed,

[1] 'Abdur-Razzāq 1:191, Aṭ-Ṭabari 4:595.

[2] Aṭ-Ṭabari 10:355.

such are the disbelievers.﴾

because they rejected Allāh's command with full intention and with transgression and rebellion. In this Āyah, Allāh said,

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

«*such are the unjust.﴾* because they did not exact the oppressed his due rights from the oppressor in a matter which Allāh ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other.

A Man is Killed for a Woman Whom He Kills

Imām Abu Naṣr bin Aṣ-Ṣabbāgh stated in his book, *Ash-Shāmil*, that the scholars agree that this Āyah [5:45] should be implemented, and the Imāms agree that the man is killed for a woman whom he kills, according to the general indications of this Āyah. A Ḥadīth that An-Nasā'ī^[1] recorded states that the Messenger of Allāh ﷺ had this statement written in the book that he gave 'Amr bin Ḥazm,

«أَنَّ الرَّجُلَ يُقْتَلُ بِالنِّسَاءِ»

«*The man is killed for the woman (whom he kills).*»

In another Ḥadīth, the Messenger ﷺ said,

«الْمُسْلِمُونَ تَكَافَأُوا دِمَاؤُهُمْ»

«*Muslims are equal regarding the sanctity of their blood.*»^[2]

This is also the opinion of the majority of the scholars.

What further supports what Ibn Aṣ-Ṣabbāgh said is the Ḥadīth that Imām Aḥmad recorded that Anas bin Mālik said, "Ar-Rabī' (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabī' requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Naḍr, her brother, asked, 'O Allāh's Messenger! Will the tooth of Ar-Rabī' be broken?' The Messenger of Allāh said, 'O Anas! The Book of Allāh prescribes retaliation.' Anas said, 'No, by Him Who has sent you with the Truth, her tooth will not be broken.'

[1] An-Nasā'ī 8:58.

[2] Ibn Mājah 2:895.

Later the relatives of the girl agreed to forgive Ar-Rabī' and forfeit their right to retaliation. The Messenger of Allāh ﷺ said,

«إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرِهِ»

«There are some of Allāh's servants who, if they take an oath by Allāh, Allāh fulfils them.»^[1]

It was recorded in the Two Ṣaḥīḥs.^[2]

Retaliation for Wounds

Allāh said,

﴿وَالْجُرُوحُ قِصَاصٌ﴾

«and wounds equal for equal.»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound."^[3] The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarīr and Ibn Abi Ḥātim recorded.

An Important Ruling

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case. The proof for this ruling is what Imām Aḥmad narrated from 'Amr bin Shu'ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet ﷺ asking for retaliation, and the Prophet ﷺ said,

«حَتَّى يَبْرَأَ»

«Not until you heal.»

The man again came to the Prophet ﷺ and asked for equality in retaliation and the Prophet ﷺ allowed him that. Later on,

[1] Aḥmad 3:167.

[2] Faṭḥ Al-Bāri 8:124, Muslim 3:1302.

[3] Aṭ-Ṭabari 10:360.

that man said, "O Messenger of Allāh! I limp now." The Messenger ﷺ said,

«قَدْ نَهَيْتَكَ فَعَصَيْتَنِي، فَأَبْعَدَكَ اللَّهُ وَيَطْلُ عَرَجُكَ»

"I had asked you to wait, but you disobeyed me. Therefore, Allāh cast you away and your limp has no compensation."

Afterwards, the Messenger of Allāh ﷺ forbade that the wound be retaliated for until the wound of the victim heals.^[1]

If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

The Pardon is Expiation for Such Offenses

Allāh said,

﴿فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

«But if anyone remits the retaliation by way of charity, it shall be for him an expiation.»

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented that

﴿فَمَنْ تَصَدَّقَ بِهِ﴾

«But if anyone remits the retaliation by way of charity» means; "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim."^[2] Sufyān Ath-Thawri said that ‘Aṭā’ bin As-Sā’ib said that Sa’īd bin Jubayr said that Ibn ‘Abbās said, 'He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allāh.'^[3] Ibn Abi Ḥātim recorded this statement.

Jābir bin ‘Abdullāh said that Allāh’s statement,

﴿فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

«But if anyone remits the retaliation by way of charity, it shall be for him an expiation.»

"For the victim." This is also the opinion of Al-Ḥasan Al-Baṣri, Ibrāhīm An-Nakha’ī and Abu Ishāq Al-Hamdānī.

[1] Aḥmad 2:217.

[2] Aṭ-Ṭabari 10:367.

[3] Aṭ-Ṭabari 10:326.

سُورَةُ التَّوْبَةِ

١١٦

الْمَائِدَةِ

وَقَفَيْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَةِ ۚ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾ وَلِيَحْكُمَ
أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۖ وَمَن لَّدُنَّكَ بِمَا أَنزَلَ
اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٧﴾ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّئًا
عَلَيْهِ فَاَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ ۚ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا
وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا
ءَاتَاكُمْ فَاسْتَقِمْ وَالْخَيْرَاتُ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٨﴾ وَإِن أَحْكَمَ بَيْنَهُمْ بِمَا
أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَآخِذْهُمْ أَنَّ يَفِضُّوكَ عَنْ
بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّا بِيَدِ اللَّهِ أَن نَّبْحَثَهُم
فَبَعْضُ ذُنُوبِهِمْ وَإِن كَثُرُوا مِن النَّاسِ لَفَاسِقُونَ ﴿١٩﴾ أَفَحُكْمَ
الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

I m ā m A ḥ m a d
recorded that 'Uḇādah
bin Aṣ-Ṣāmiṭ said, "I
heard the Messenger
of Allāh saying,

«مَا مِنْ رَجُلٍ يُجْرَحُ مِنْ جَسَدِهِ
جَرَا حَةً فَيَتَصَدَّقُ بِهَا، إِلَّا كَفَّرَ
اللَّهُ عَنْهُ مِثْلَ مَا تَصَدَّقَ بِهِ»

«Any man who suffers a
wound on his body and
forfeits his right of retalia-
tion as way of charity,
then Allāh will pardon him
that which is similar to
what he forfeited.»^[1]

An-Nasā'ī^[2] and Ibn
Jarir recorded this
Ḥadīth.

Allāh's statement,
«وَمَنْ لَّدُنَّكَ بِمَا أَنزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ»

«And whosoever

does not judge by that which Allāh has revealed, such are the
unjust.»

Earlier we mentioned the statements of 'Aṭā' and Ṭāwus that
there is *Kufr* and lesser *Kufr*, injustice and lesser injustice and
Fisq and lesser *Fisq*.

«وَقَفَيْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ
هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾ وَلِيَحْكُمَ
أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۖ وَمَن لَّدُنَّكَ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٧﴾»

«46. And in their footsteps, We sent 'Isā, son of Maryam,

[1] Aḥmad 5:316.

[2] An-Nasā'ī in *Al-Kubrā* 6:335 and Ibn Jarir Aṭ-Ṭabari 10:364. The
meaning of this Ḥadīth is supported by other texts.

confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrah that had come before it, a guidance - and an admonition for those who have Taqwa.﴾

﴿47. Let the people of the Injil judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed, such are the rebellious.﴾

Allāh Mentions 'Īsā and Praises the Injil

Allāh said,

﴿وَفَعَّلْنَا﴾

﴿and We sent...﴾ meaning, We sent

﴿عَلَىٰ أَرْسَالِهِمْ﴾

﴿in their footsteps﴾ meaning the Prophets of the Children of Israel,

﴿يَعِيسَى ابْنُ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ﴾

﴿'Īsā, son of Maryam, confirming the Tawrah that had come before him,﴾

meaning, he believed in it and ruled by it.

﴿وَمَا آتَيْنَاهُ إِلَّا الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ﴾

﴿and We gave him the Injil, in which was guidance and light﴾
a guidance that directs to the truth and a light that removes the doubts and solves disputes,

﴿وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ﴾

﴿and confirmation of the Tawrah that had come before it,﴾
meaning, he adhered to the Tawrah, except for the few instances that clarified the truth where the Children of Israel differed. Allāh states in another Āyah that 'Īsā said to the Children of Israel,

﴿وَلَا أُحِلُّ لَكُم بَعْضُ الَّذِي هُرِّمَ عَلَيْكُمْ﴾

﴿...and to make lawful to you part of what was forbidden to you.﴾

So the scholars say that the Injil abrogated some of the

rulings of the Tawrah. Allāh's statement,

﴿وَهَدَىٰ ذُرِّيَّتَهُ لِمَنْفَعَتِ الْغَيْبِ﴾

﴿a guidance and an admonition for those who have Taqwā.﴾

means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have Taqwā of Allāh and fear His warning and torment.

Allāh said next,

﴿وَلْيَحْكُمْ أَهْلَ الْإِنجِيلِ بِمَا أُنْزِلَ اللَّهُ فِيهِ﴾

﴿Let the people of the Injil judge by what Allāh has revealed therein.﴾

meaning, so that He judges the people of the Injil by it in their time. Or, the *Āyah* means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muḥammad ﷺ and the command to believe in and follow him when he is sent. Allāh said in other *Āyāt*,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُؤْمِرُوا بِالْأُورْثَةِ وَالْإِنجِيلِ وَمَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

﴿Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrah, the Injil, and what has been sent down to you from your Lord."﴾ and,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي التَّوْرَةِ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah...﴾ until,

﴿الْمُفْلِحُونَ﴾

﴿...successful.﴾ Here, Allāh said,

﴿وَمَنْ لَّا يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the rebellious.﴾

meaning, the rebellious and disobedient of Allāh who prefer falsehood and abandon truth. We mentioned before that this

Āyah was revealed about the Christians, and this is evident from the context of the Āyah.

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاتَّبِعُوا مَتَابِعَهُمْ إِنَّمَا نَزَّلْنَا اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَمَلْنَا مِنْكُمْ رِزْقَةً وَمِنْهَا جُنَى وَلَوْ شَاءَ اللَّهُ لَجَمَعَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَسْتَأْذِنُ بَيْنَ أَيْدِيكُمْ فِي مَا هَاتَكُم فَاسْتَفِيقُوا وَالْخَيْرَ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنْزِلُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾ وَإِنْ أَنتُمْ لَا تَعْلَمُونَ إِنَّمَا نَزَّلْنَا اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أُنْزِلَ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كُنْتُمْ مِنْ أَتَائِسٍ لِّفَيْسِقُونَ ﴿٤٩﴾ أَفَتُحْكُمُونَ بِأَنَّهُمْ الْفَاسِقُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

48. And We have sent down to you the Book (this Qur'ān) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.﴾

49. And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's will is to punish them for some sins of theirs. And truly, most men are rebellious.

50. Do they then seek the judgement of (the days of) ignorance? And who is better in judgement than Allāh for a people who have firm faith.﴾

Praising the Qur'ān; the Command to Refer to the Qur'ān for Judgment

Allāh mentioned the Tawrah that He sent down to His Prophet Mūsā, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was

abrogated. Allāh then mentioned the Injil, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'ān that He sent down to His honorable servant and Messenger. Allāh said,

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ﴾

﴿And We have sent down to you the Book in truth...﴾

meaning, with the truth that, no doubt, is coming from Allāh,

﴿مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ﴾

﴿confirming the Scripture that came before it﴾

meaning, the Divinely Revealed Books that praised the Qur'ān and mentioned that it would be sent down from Allāh to His servant and Messenger Muḥammad ﷺ. The Qur'ān was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allāh's commands and Laws and believed in His Messengers. Allāh said,

﴿قُلْ مَا يَشَاءُ رَبِّيَ أَزَلَّ فَتُوسًا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنَّ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۖ﴾

﴿Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾

meaning that they say, the promise of our Lord, concerning the coming of Muḥammad ﷺ by the words of His previous Messengers, will certainly be fulfilled.

Allāh's statement,

﴿وَمُحَمَّدًا عَلَيْهِ﴾

﴿and Muḥayminan over it﴾

means entrusted over it, according to Sufyān Ath-Thawri who narrated it from Abu Ishāq from At-Tamīmi from Ibn 'Abbās.^[1]

[1] At-Ṭabari 10:378.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Muḥaymin* is, 'the Trustworthy'. Allāh says that the Qur'ān is trustworthy over every Divine Book that preceded it."^[1] This was reported from 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b, 'Aṭīyah, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsānī, As-Suddi and Ibn Zayd.^[2] Ibn Jarīr said, "The Qur'ān is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'ān is true, and whatever disagrees with the Qur'ān is false." Al-Wālibi said that Ibn 'Abbās said that *Muḥayminan* means, 'Witness'.^[3] Mujāhid, Qatādah and As-Suddi said the same. Al-'Awfi said that Ibn 'Abbās said that *Muḥayminan* means, 'dominant over the previous Scriptures'.^[4] These meanings are similar, as the word *Muḥaymin* includes them all. Consequently, the Qur'ān is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allāh revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The Qur'ān includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allāh made it trustworthy, a witness and dominant over all Scriptures. Allāh promised that He will protect the Qur'ān and swore by His Most Honorable Self,

﴿إِنَّا عَنْ نَزَلِ الْذِكْرِ وَإِنَّا لَمُحَافِظُونَ﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption).﴾

Allāh said,

﴿فَاتَّخِذْهُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾

﴿So judge between them by what Allāh has revealed.﴾

The *Āyah* commands: O Muḥammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allāh has revealed to you in this Glorious Book and what it

[1] Aṭ-Ṭabari 10:379.

[2] Aṭ-Ṭabari 10:377-380.

[3] Aṭ-Ṭabari 10:377.

[4] Aṭ-Ṭabari 10:379.

approves of for you from the Law of the previous Prophets, as Ibn Jarīr said.^[1] Ibn Abi Ḥātim reported that Ibn ‘Abbās said, “The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this Āyah was revealed,

﴿وَأَنِ اعْلَمُوا بَيْنَهُمْ إِنَّمَا أُنْزِلَ اللَّهُ وَلَا تَتَّبِعُوا أَهْوَاءَهُمْ﴾

﴿So judge between them by what Allāh has revealed, and follow not their vain desires...﴾

and he was commanded to judge between them by our Book.”.^[2]

Allāh’s statement

﴿وَلَا تَتَّبِعُوا أَهْوَاءَهُمْ﴾

﴿and follow not their vain desires...﴾

This means the ideas they promote, because of which they turned away from what Allāh revealed to His Messengers. This is why Allāh said,

﴿وَلَا تَتَّبِعُوا أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾

﴿And follow not their vain desires, diverging away from the truth that has come to you.﴾

The Āyah commands: Do not diverge from the truth that Allāh has ordained for you, to the vain desires of these miserable, ignorant people. Allāh’s statement,

﴿لِكُلِّ جَمَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾

﴿لِكُلِّ جَمَلْنَا مِنْكُمْ شِرْعَةً﴾

﴿To each among you, We have prescribed a law﴾

Shir‘at meaning, a clear path, as Ibn Abi Ḥātim recorded from Ibn ‘Abbās.^[3]

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَلْنَاكُمْ أُمَّةً وَاحِدَةً﴾

[1] Aṭ-Ṭabari 10:382.

[2] Aṭ-Ṭabari 10:332.

[3] Aṭ-Ṭabari 10:387.

﴿If Allāh willed, He would have made you one nation.﴾

This is a general proclamation to all nations informing them of Allāh's mighty ability. If Allāh wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allāh decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allāh sent with Muḥammad ﷺ, His servant and Messenger, whom Allāh sent to the people of earth as the Final Prophet. Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَسْتَبْلُوكُمْ فِي مَا آتَيْنَاكُمْ﴾

﴿If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you.﴾

This Āyah means, Allāh has instituted different laws to test His servants' obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend. 'Abdullāh bin Kathīr said that the Āyah,

﴿فِي مَا آتَيْنَاكُمْ﴾

﴿In what He has given you.﴾ means, of the Book.

Next, Allāh encouraged rushing to perform good deeds,

﴿فَأَسْرِعُوا الْعَمَلِ﴾

﴿so strive as in a race in good deeds.﴾

which are obedience to Allāh, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'ān, which is the Final Book that He revealed. Allāh said next,

﴿إِلَى اللَّهِ مَرْجِعُكُمْ﴾

﴿The return of you (all) is to Allāh;﴾

Therefore, O people, your return and final destination is to Allāh on the Day of Resurrection,

﴿يُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿then He will inform you about that in which you used to differ.﴾

Allāh will inform you about the truth in which you used to

differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs. Aḍ-Ḍaḥḥāk said that,

﴿فَاسْتَبِقُوا الْخَيْرَاتِ﴾

﴿So strive as in a race in good deeds.﴾ is directed at the *Ummah* of Muḥammad ﷺ, but the first view is more apparent. Allāh's statement,

﴿وَأَنْ أُنْصَحُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿And so judge between them by what Allāh has revealed and follow not their vain desires,﴾

emphasizes this command and forbids ignoring it. Allāh said next,

﴿وَأَعِظْهُمْ أَنْ يُفْسِدُوا عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾

﴿but beware of them lest they turn you far away from some of that which Allāh has sent down to you.﴾

meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore, do not be deceived by them, for they are liars, treacherous and disbelievers.

﴿فَإِنْ تَوَلَّوْا﴾

﴿And if they turn away,﴾ from the judgement that you pass in their disputes, and they defy Allāh's Law,

﴿فَاعْلَمْ أَنَّهُ يُرِيدُ أَنْ يُبَيِّتَ بَيْنَهُمْ بَعْضَ ذُنُوبِهِمْ﴾

﴿then know that Allāh's will is to punish them for some sins of theirs.﴾

meaning, know that this will occur according to the decree of Allāh, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾

﴿And truly, most men are rebellious.﴾

Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it. Allāh said in other Āyāt,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

«And most people will not believe even if you desire it eagerly,» and,

﴿وَأَن تَطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

«And if you obey most of those on the earth they will mislead you far away from Allāh's path.»

Muḥammad bin Ishāq reported that Ibn 'Abbās said, "Ka'b bin Asad, Ibn Ṣalūbā, 'Abdullāh bin Sūryā and Shās bin Qays said to each other, 'Let us go to Muḥammad to try and misguide him from his religion.' So they went to the Prophet ﷺ and said, 'O Muḥammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.' The Messenger of Allāh ﷺ refused the offer and Allāh sent down these Āyāt about them,

﴿وَأَن أَحْكُمَ بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾

«And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you.» until,

﴿لِقَوْمٍ يُوقِنُونَ﴾

«for a people who have firm faith.»

Ibn Jarīr^[1] and Ibn Abi Ḥātim recorded this Ḥadīth. Allāh continues,

﴿أَفَصَحَّكُمْ لِلْجَاهِلِيَّةِ يَتَّبِعُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

[1] Aṭ-Ṭabari 10:393.

﴿Do they then seek the judgement of (the days of) ignorance?
And who is better in judgement than Allāh for a people who
have firm faith?﴾

Allāh criticizes those who ignore Allāh's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allāh's religion. During the time of *Jāhiliyyah*, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote *Al-Yāsiq*, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islām. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allāh and the Sunnah of His Messenger ﷺ. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allāh's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allāh said,

﴿أَتَمْسِكُمْ الْجَاهِلِيَّةَ يَوْمَئِذٍ﴾

﴿Do they then seek the judgement of (the days of) ignorance?﴾

meaning, they desire and want this and ignore Allāh's judgement,

﴿وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

﴿And who is better in judgement than Allāh for a people who have firm faith?﴾

Who is more just in decision than Allāh for those who comprehend Allāh's Law, believe in Him, who are certain that Allāh is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child? Allāh has perfect knowledge of everything, is able to do all things, and He is just in all matters.

Al-Hāfiẓ Abu Al-Qāsim Aṭ-Ṭabarānī recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أُبْغِضُ النَّاسَ إِلَى اللَّهِ عَزَّ وَجَلَّ، مَنْ يَتَّبِعِي فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَطَالِبُ دَمٍ»

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ نَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَعِضُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَآئِرَةٌ فَمَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِينًا ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهْلُوا لَكُمْ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنْهُمْ لَكُمْ حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَيْرِينَ ﴿٥٣﴾﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَقَدَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةً لَا يَمُرُّ بِكَ ذَلِكَ فَضَّلَ اللَّهُ تَوْتِيَهُ مِنْ نِسَاءٍ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾﴾ إِنَّا وَلِيُّكُمْ وَاللَّهُ رَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ اللَّهِ هُمُ الظَّالِمُونَ ﴿٥٦﴾﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَهُمْ هُزُوءًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّكُمْ تَوْمِينَ ﴿٥٧﴾﴾

امریء یغیر حق لیریں
دَمَّ

«The most hated person to Allāh is the Muslim who seeks the ways of the days of ignorance and he who seeks to shed the blood of a person without justification.»^[1]

Al-Bukhārī recorded Abu Al-Yamān narrating a similar Ḥadīth, with some addition.^[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ نَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَعِضُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَآئِرَةٌ فَمَسَى اللَّهُ أَنْ يَأْتِيَ

بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِينًا ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهْلُوا لَكُمْ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنْهُمْ لَكُمْ حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَيْرِينَ ﴿٥٣﴾﴾

﴿51. O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers.﴾

﴿52. And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His will. Then they will become

[1] At-Ṭabarānī 10:374.

[2] Faṭh Al-Bārī 12:219.

regretful for what they have been keeping as a secret in themselves.﴾

﴿53. And those who believe will say: "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

The Prohibition of Taking the Jews, Christians and Enemies of Islām as Friends

Allāh forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islām and its people, may Allāh curse them. Allāh then states that they are friends of each other and He gives a warning threat to those who do this,

﴿وَمَنْ يَتَوَلَّكُمْ فَبِمَا كَفَرْتُمْ بِهِمْ﴾

﴿And if any among you befriends them, then surely he is one of them.﴾

Ibn Abi Hātim recorded that 'Umar ordered Abu Mūsā Al-Ash'ari to send him on one sheet of balance the count of what he took in and what he spent. Abu Mūsā then had a Christian scribe, and he was able to comply with 'Umar's demand. 'Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the *Masjid* a letter that came to us from Ash-Shām?" Abu Mūsā said, 'He cannot.' 'Umar said, "Is he not pure?" Abu Mūsā said, "No, but he is Christian." Abu Mūsā said, "So 'Umar admonished me and poked my thigh (with his finger), saying, 'Drive him out (from Al-Madinah).' He then recited,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيًّا﴾

﴿O you who believe! Take not the Jews and the Christians as friends...﴾^[1]

Then he reported that 'Abdullāh bin 'Utbah said, "Let one of you beware that he might be a Jew or a Christian, while unaware." The narrator of this statement said, "We thought that he was referring to the *Āyah*,

[1] *Ad-Durr Al-Manthūr* 3:100.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيًّا ۚ﴾

﴿O you who believe! Take not the Jews and the Christians as friends,﴾^[1] Allāh said,

﴿فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ ۖ﴾

﴿And you see those in whose hearts there is a disease...﴾

A disease of doubt, hesitation and hypocrisy.

﴿يَسْتَعِزُّونَ بِهِمْ ۖ﴾

﴿they hurry to their friendship,﴾ meaning, they rush to offer them their friendship and allegiances in secret and in public,

﴿يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ ۚ﴾

﴿saying: "We fear lest some misfortune of a disaster may befall us."﴾

They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality! Allāh replied,

﴿فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ ۖ﴾

﴿Perhaps Allāh may bring a victory...﴾ referring to the conquering of Makkah, according to As-Suddi.^[2]

﴿أَوْ أَمْرٍ مِنْ عِنْدِهِ ۚ﴾

﴿or a decision according to His will﴾ requiring the Jews and Christians to pay the *Jizyah*, as As-Suddi stated,

﴿يَتَصَيَّرُوا ۖ﴾

﴿Then they will become﴾ meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

﴿عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ ۖ﴾

﴿for what they have been keeping as a secret in themselves﴾ of allegiances,

[1] Ibn Abi Hātim 4:1156.

[2] Aṭ-Ṭabari 10:405.

﴿تَذِييْرٌ﴾

﴿regretful,﴾ for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allāh exposed their true reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allāh's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allāh said,

﴿وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ لَمَعَكُمْ حِطَّتْ أَعْيُنُهُمْ فَاصْبِرُوا خَيْرِينَ﴾

﴿And those who believe will say, "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ ذَاكِرُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾

454. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fearing the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

455. Verily, your Protector is Allāh, His Messenger, and the believers, those who perform the Ṣalāh, and give Zakāh, and they bow down.﴾

456. And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.﴾

Threatening to Replace the Believers With Another People if They Revert from Islām

Allāh emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allāh will replace them with whomever is better, mightier and more righteous in Allāh's religion and Law. Allāh said in other Āyāt,

﴿وَلَا تَتَوَلَّوْا بَسْتَدِلُّ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be your likes.﴾ and,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴿Do you not see that Allāh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.﴾[14:19-20].

Verily this is not difficult or hard on Allāh. Allāh said here,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَجَعَ مِنْكُمْ عَنْ دِينِهِ﴾

﴿O you who believe! Whoever from among you turns back from his religion...﴾

and turns back from the truth to falsehood, from now until the commencement of the Last Hour. Allāh said next,

﴿أُولَئِكَ عَلَى الْمُؤْمِنِينَ أَعَنَّةٌ عَلَى الْكَافِرِينَ﴾

﴿humble towards the believers, stern towards the disbelievers.﴾

These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another Āyah, Allāh said,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

﴿Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves.﴾

The Prophet ﷺ is described as the smiling fighter, smiling to his allies and fighting his enemies. Allāh's statement,

﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

«Fighting in the way of Allāh, and never fearing the blame of the blamers.»

Nothing prevents them from obeying Allāh, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them.

Imām Aḥmad recorded that Abu Dharr said, “My *Khalīl* (intimate friend, the Messenger) has commanded me to do seven deeds. He commanded me to love the poor and to be close to them. He commanded me to look at those who are less than me and not those who are above me. He commanded me to keep the relations of the womb, even if they cut it. He commanded me not to ask anyone for anything, to say the truth even if it was bitter, and to not fear the blame of anyone for the sake of Allāh. He commanded me to often repeat, ‘*Lā ḥawla wa lā quwwata illa billāh* (There is no strength or power except from Allāh)’, for these words are from a treasure under the Throne (of Allāh).”^[1] It is confirmed in the *Ṣaḥīḥ*;

﴿مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ﴾

«The believer is not required to humiliate himself.»

He ﷺ was asked; “How does one humiliate himself, O Messenger of Allāh?” So he ﷺ replied;

﴿يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ﴾

«He takes on tests that he cannot bear.»^[2]

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

«That is the grace of Allāh which He bestows on whom He wills.»

meaning, those who have these qualities, acquired it by Allāh’s bounty and favor and because He granted them these qualities.

^[1] Aḥmad 5:405, *Tuḥfat Al-Aḥwadhī* 6:531, and Ibn Mājah 2:1332.

^[2] Aḥmad 5:159.

﴿وَاللَّهُ رَئِيسُ عَالَمٍ﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower,﴾

His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty.

Allāh's statement,

﴿إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا﴾

﴿Verily, your Protector is Allāh, His Messenger, and the believers...﴾

means, the Jews are not your friends. Rather, your allegiance is to Allāh, His Messenger and the faithful believers.

﴿الَّذِينَ يُعِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ﴾

﴿those who perform the Ṣalāh, and give the Zakāh...﴾

referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islām, for it includes worshipping Allāh alone without partners. They pay Zakāh, which is the right of the creation and a type of help extended to the needy and the poor. As for Allāh's statement,

﴿وَهُمْ رَاكِعُونَ﴾

﴿and they bow down,﴾ some people thought that they give the Zakāh while bowing down. If this were the case, then paying the Zakāh while bowing would be the best form of giving Zakāh. No scholar from whom religious rulings are taken says this, as much as we know. Therefore,

﴿وَهُمْ رَاكِعُونَ﴾

﴿and they bow down,﴾ means, they attend the prayer in congregation in Allāh's *Masjids* and spend by way of charity on the various needs of Muslims. Allāh said;

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْمُتَغَلِبُونَ﴾

﴿And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.﴾

سُورَةُ الْاَنْكَافِ

١١٨

الْاَنْكَافِ

وَإِذْ أَنَادَيْتُمُ إِلَى الصَّلَاةِ فَاتَّخَذُوا هَاهُنَا وَإِلَىٰ ذَٰلِكَ يُنْفِرُ قَوْمٌ لَا يَتَّقُونَ ﴿٥٨﴾ قُلْ يَٰأَهْلَ الْكِتَابِ هَلْ تَقِمْوْنَ مِنَّا إِلَّا أَنْ آمَنَّا بِٱللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنْ أَتَذَكَّرُ فَلْيَقْضُوا ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ مِّنْ ذَٰلِكُمْ مَّوْبُوءٍ عِنْدَ ٱللَّهِ مِنْ لَّدُنْهُ ٱللَّهُ وَعَصِىَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَلِخَنَازِيرٍ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءَهُمْ قَالُوا ءَامَنَّا وَقَدْ خَلَوْنَا بِٱلْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِدْعِ ٱللَّهِ ٱلْعَظِيمِ مَا كَانُوا يَكْتُمُونَ ﴿٦١﴾ وَرَأَىٰ كَثِيرٌ مِّنْهُمْ يَشْرَعُونَ فِى ٱلْإِيمَانِ وَٱلْعُدُوتِ وَأَكْثُهُمُ ٱلسَّخْتُ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَتَذَكَّرُ ٱلرَّاسِخُونَ وَٱلْأَخْبَارُ عَنْ قَوْلِهِ ٱلْإِيمَانِ وَأَكْثُهُمُ ٱلسَّخْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾ وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُوبَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعِنُوا بِمَا قَالُوا بَلْ يَدَاہُ مَبْسُوتَانِ يَضِقَّ كَيْفَ يَشَاءُ وَلَٰكِنْ يَذَرُ كَثِيرٌ مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا وَٱلْقِيَامَ يَتَّبِعُهُمُ ٱلْعَذَابُ وَٱلْعَصَاةُ إِلَىٰ يَوْمِ ٱلْقِيَامَةِ كَلَّمَآ وَقَدْ وَٱنَارًا لِلْحَرْبِ أَطْفَآهَا ٱللَّهُ وَتَسْعُونَ فِى ٱلْأَرْضِ فَسَادًا وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a Rūh (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful. ﴿

Therefore, those who accept the allegiance of Allāh - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allāh's statement here,

﴿وَمَنْ يَزَلِ ٱللَّهُ رِسَالَهُۥ فَٱلَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَالِبُونَ﴾ ﴿٥٨﴾

﴿And whosoever takes Allāh, His Messenger, and those who

similarly Allāh said;

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِى ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ﴾ ﴿٥٨﴾ لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ يُوَادُّونَ مَنْ حَادَ ٱللَّهُ وَرَسُولَهُۥ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَٰئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَانَ وَأَتَدَّبَهُمُ ٱلرُّوحُ فَنَزَّلَهُمْ فِى جَنَّتٍ تَجْرَى مِنْ تَحْتِهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَا رِضَىٰ ٱللَّهُ عَنْهُمْ وَرِضَا عَنْهُ أُوْلَٰئِكَ حِزْبُ ٱللَّهِ ۚ إِنَّا حِزْبُ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ﴾ ﴿٥٨﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty. You will not

have believed, as protectors, then the party of Allāh will be the victorious.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا هُكُومًا وَلَيًّا مِنْ آلِ الْكِتَابِ مِنْ قَبْلِكُمْ
وَالْكَافِرِينَ الَّذِينَ آمَنُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُكُومًا وَلَيًّا ذَلِكَ
يَنْهَكُمُ اللَّهُ أَنْ تَعْلَمُوا﴾

﴿57. O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwā of Allāh if you indeed are true believers.﴾

﴿58. And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun; that is because they are a people who understand not.﴾

The Prohibition of Being Loyal Friends with Disbelievers

This Āyah discourages and forbids taking the enemies of Islām and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islām which include all types of good for this life and the Hereafter. They mock such acts and make them the subject of jest and play, because this is what these acts represent in their misguided minds and cold hearts.

Allāh said;

﴿مِنْ آلِ الْكِتَابِ أَوْ لَا يُؤْمِنُونَ﴾

﴿from those who received the Scriptures before you and (nor) the disbelievers...﴾

This is to clarify the particular category (of disbelievers). As Allāh said,

﴿فَاتَّخِذُوا الزُّمَرِ مِنَ الْآلِهَةِ﴾

﴿So shun the evil of the idols...﴾ [22:30]

So some recited it "Kuffāri", making it an object of the preposition, and others recited it "Kuffāra", making it a predicate noun;

﴿لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا هُكُومًا وَلَيًّا مِنْ آلِ الْكِتَابِ مِنْ قَبْلِكُمْ﴾

﴿Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...﴾

with the meaning of "nor",

﴿وَالْكُفَّارُ أُولَئِكَ﴾

﴿nor the disbelievers as friends﴾

That is, do not take these people nor those people as friends. The meaning here of "Kuffār" [disbelievers] is idolators.

Similarly, Ibn Jarir recorded that in the recitation of Ibn Mas'ud [in place of "Kuffār" he recited it: "and those who commit Shirk."^[1]

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿And have Taqwā of Allāh if you indeed are true believers.﴾

means, fear Allāh and do not take the enemies of you and your religion as friends, if you believe in Allāh's Law and religion that these people mocked and jested about. Allāh said in another Āyah,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيَعِذُّكُمْ اللَّهُ بِنَفْسِهِ إِنَّ اللَّهَ لَأَلِيمُ الْمُصِيبِينَ﴾

﴿Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.﴾

The Disbelievers Mock the Prayer and the Adhān

Allāh said,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا﴾

﴿And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun;﴾

When you proclaim the Adhān for the prayer, which is the best action there is, for those who have sound minds and good

^[1] Aṭ-Ṭabari 10:430.

comprehension,

﴿أَعْتَدُوهَا﴾

﴿they take it...﴾ also,

﴿هَؤُلَاءِ وَلَيْمََّا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

﴿as a mockery and fun; that is because they are a people who understand not.﴾

the acts of worship and Allāh's Law. These are the characteristics of the followers of Shayṭān who,

«إِذَا سَمِعَ الْأَذَانَ أَذْبَرَ وَلَهُ حُصَاصٌ، أَيْ ضَرَاطٌ، حَتَّى لَا يَسْمَعَ التَّأَذِينَ فَإِذَا قُضِيَ التَّأَذِينَ، أَقْبَلَ فَإِذَا نُوبَ لِلصَّلَاةِ أَذْبَرَ، فَإِذَا قُضِيَ التَّوْبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَطَّلَ الرَّجُلُ لَا يَذْكُرُ كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ السَّلَامِ»

«When the call for prayer is made, Shayṭān takes to his heels passing wind so that he may not hear the Adhān. When the call is finished he comes back, and when the Iqāmah is pronounced, Shayṭān again takes to his heels. When the Iqāmah is finished he comes back again and tries to interfere with the person and his thoughts and to say, 'Remember this and that,' which he has not thought of before the prayer, until the praying person forgets how much he has prayed. If anyone of you does not remember, then he should perform two prostrations before pronouncing the Salām.»^[1]

This Hadīth is agreed upon. Az-Zuhri said, "Allāh mentioned the Adhān in His Book,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّعَذُّوْهُا هَؤُلَاءِ وَلَيْمََّا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

«And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun; that is because they are a people who understand not.﴾"

Ibn Abi Ḥātim recorded this statement.^[2]

﴿قُلْ يَٰأَهْلَ الْكِتَابِ هَلْ تَعْلَمُونَ مِمَّا إِيَّلَ أَنْ يَأْتِيَنَّكُمْ يَوْمَ أَنْزِلَ إِلَيْنَا وَمَا أَنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ

[1] Al-Bukhārī nos. 608, 1222, 1231 and Muslim 1:291, 398.

[2] Ibn Abi Ḥātim 4:1164.

فَيَقُولُونَ ﴿٥٩﴾ قُلْ هَلْ أَتَيْتُكُمْ بِشَيْءٍ مِنْ ذَلِكَ مُتُوبَةً عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرَّةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءَكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفَرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾ وَزَيَّ كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِيمَانِ وَالْعَمَلِ وَأَحْلَاهُمْ السُّخْرَى لَيْسَ مَا كَانُوا بِفَاعِلِينَ ﴿٦٢﴾ لَوْلَا يَتَّبِعُهُمُ الْزَّيْبُونُ وَالْأَخْبَارُ عَنْ قَوْلِهِ الْإِيمَانُ وَأَحْلَاهُمْ السُّخْرَى لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

﴿59. Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious?"﴾

﴿60. Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh: those who incurred the curse of Allāh and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Ṭāghūt; such are worse in rank, and far more astray from the straight path."﴾

﴿61. When they come to you, they say: "We believe." But in fact they enter with disbelief and they go out with the same. And Allāh knows all that they were hiding.﴾

﴿62. And you see many of them hurrying for sin and transgression, and eating illegal things. Evil indeed is that which they have been doing.﴾

﴿63. Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.﴾

The People of the Book are Enraged at the Believers Because of their Faith in Allāh

Allāh commands: Say, O Muḥammad, to those who mock and jest about your religion from among the People of the Scriptures,

﴿هَلْ تَقْتُلُونَ نَبِيًّا إِذْ قَالَ أَنَا رَسُولُ اللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلِ﴾

﴿Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us)?﴾

Do you have any criticism or cause of blame for us, other than this? This, by no means, is cause of blame or criticism. Allāh said in other Āyāt,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

«And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!»

and,

﴿وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ﴾

«and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.» [9:74]

In an agreed upon Ḥadīth, the Prophet ﷺ said,

«مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ»

«What caused Ibn Jamīl to Yanqim (refuse to give Zakāh), although he was poor and Allāh made him rich?»^[1]

Allāh's statement,

﴿وَأَنْ أَكْثَرُكُمْ فَسِقُونَ﴾

«and that most of you are rebellious...» is connected to

﴿أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ﴾

«that we believe in Allāh, and in that which has been sent down to us and in that which has been sent down before (us).»

Therefore, the meaning of this part of the Āyah is: we also believe that most of you are rebellious and deviated from the straight path.

The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection

Allāh said next,

﴿قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ﴾

«Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh?"»

The Āyah commands the Prophet ﷺ to say: Shall I inform

^[1] Fath Al-Bāri 3:388, Muslim 2:676.

you about a worse people with Allāh on the Day of Resurrection than what you think of us? They are you, with these characteristics,

﴿مَنْ لَعَنَهُ اللَّهُ﴾

﴿those who incurred the curse of Allāh﴾ were expelled from His mercy,

﴿وَعُذِبَ عَلَيْهِ﴾

﴿and who incurred His wrath﴾ and anger, after which He will never be pleased with them,

﴿وَجَعَلَ مِنْهُمْ الْفِرَّةَ وَالْخَنَازِيرَ﴾

﴿those of whom He transformed into monkeys and swine,﴾ as we mentioned in *Sūrat Al-Baqarah* (2) and as we will mention in *Sūrat Al-A'raf* (7). Sufyān Ath-Thawri narrated that Ibn Mas'ūd said, "Allāh's Messenger ﷺ was asked if the current monkeys and swine were those whom Allāh transformed. He said,

«إِنَّ اللَّهَ لَمْ يَهْلِك قَوْمًا، أَوْ لَمْ يَمْسُخْ قَوْمًا فَيَجْعَلْ لَهُمْ نَسْلًا وَلَا عَقِبًا، وَإِنَّ الْفِرَّةَ وَالْخَنَازِيرَ كَانَتْ قَبْلَ ذَلِكَ»

«Allāh never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.»^[1]

This was also recorded by Muslim.^[2]

Allāh said,

﴿وَعَبَدَ الظُّلُمُوتَ﴾

﴿Those who worshipped Ṭāghūt...﴾

and served them, becoming their servants. The meaning of this *Āyah* is: you, O People of the Scriptures, who mock our religion, which consists of Allāh's *Tawhīd*, and singling Him out in worship without others, how can you mock us while these are your characteristics? This is why Allāh said,

﴿أُولَئِكَ سُرُّ نَكَاتٍ﴾

[1] *Mushkil Al-Āthār* 4 :275.

[2] Muslim 4 :2051.

﴿such are worse in rank...﴾ than what you – People of the Scriptures – think of us Muslims,

﴿وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ﴾

﴿and far more astray from the straight path.﴾

'More' in the Āyah does not mean that the other party is 'less' astray, but it means that the People of the Scriptures are far astray. In another Āyah, Allāh said,

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

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

The Hypocrites Pretend to be Believers but Hide their Kufr

Allāh said,

﴿وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَهُمْ قَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ﴾

﴿When they come to you, they say, "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same.﴾

This is the description of the hypocrites, for they pretend to be believers while their hearts hide Kufr. So Allāh said;

﴿وَقَدْ دَخَلُوا﴾

﴿But in fact they enter﴾ on you, O Muḥammad,

﴿بِالْكَفْرِ﴾

﴿with disbelief﴾ in their hearts and they depart with Kufr, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move them. So,

﴿وَهُمْ قَدْ خَرَجُوا بِهِ﴾

﴿and they go out with the same﴾ meaning, they alone,

﴿وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ﴾

﴿and Allāh knows all that they were hiding.﴾

Allāh knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus

pretending to be what they are not. Allāh, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly. Allāh's statement,

﴿وَرَأَى كَثِيرًا مِنْهُمْ يَسْرِعُونَ فِي الْإِنْفِرِ وَالْمَدُونِ وَأَكْلِهِمُ الشُّحْتَ﴾

﴿And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.﴾

They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and *Ribā*,

﴿لَيْسَ مَا كَانُوا يَمْلِكُونَ﴾

﴿Evil indeed is that which they have been doing.﴾

Indeed, horrible is that which they used to do and the transgression that they committed.

Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allāh said,

﴿لَوْلَا يَنْهَاهُم الرَّاكِبُونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِنْفِرَ وَأَكْلِهِمُ الشُّحْتَ لَيْسَ مَا كَانُوا يَصْنَعُونَ﴾

﴿Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.﴾

meaning why don't the Rabbāniyyūn and the Aḥbār forbid them from this evil? The Rabbāniyyūn are the scholars who are in positions of authority, while the Aḥbār are the regular scholars.

﴿لَيْسَ مَا كَانُوا يَصْنَعُونَ﴾

﴿Evil indeed is that which they have been performing.﴾

referring to the Rabbāniyyun, as 'Alī bin Abi Ṭalhah reported from Ibn 'Abbās,^[1] because they abandoned forbidding evil. Ibn Jarīr recorded that Ibn 'Abbās said, "There is no Āyah in the Qur'ān that has more severe admonition than this Āyah,

[1] Aṭ-Ṭabari 10:450.

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْآيَةَ وَأَكْلِهِمُ الشَّحْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ﴾^[1]

«Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.»^[1]

Ibn Abi Ḥātim recorded that Yaḥyā bin Ya'mar said, " 'Ali bin Abi Ṭālib once gave a speech, which he started by praising Allāh and thanking Him. He then said, 'O people! Those who were before you were destroyed because they committed sins and the Rabbāniyyūn and Aḥbār did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining righteousness and forbidding evil does not reduce the provision or shorten the term of life.'"^[2] Imām Aḥmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهَرِهِمْ مَنْ يَعْمَلُ بِالْمَعَاصِي هُمْ أَغْزَرُ مِنْهُ وَأَمْنَعُ، وَلَمْ يَغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ مِنْهُ بِعَذَابٍ»

«There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allāh will send a punishment upon them.»

Aḥmad was alone with this wording.^[3] Abu Dāwud recorded it, but in his narration Jarīr said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَعْمَلُ فِيهِمْ بِالْمَعَاصِي، يَقْدِرُونَ أَنْ يَغَيِّرُوا عَلَيْهِ، فَلَا يَغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا»

«There is no one who resides among people committing evil among them, and they do not stop him though they are able to do so, but Allāh will punish them [all] before they die.»^[4]

[1] Aṭ-Ṭabari 10:449.

[2] Kanz Al-'Ummāl 3:683.

[3] Aḥmad 4:363.

[4] Abu Dāwud 4:510.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلْنَاهُمْ جَنَّةَ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾ ؕ يَأْتِيهَا الرُّسُولُ بِمَعَاذِ اللَّهِ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَغَتْ رِسَالَتُهُ ؕ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَأْهْلَ الْكِتَابِ لَسْتُ عَلَى شَيْءٍ حَتَّى تُفْعِلُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِنْ يَدْرِكْ كَثِيرٌ مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّيِّئُونَ وَالضَّالُّونَ مِنْ ءَاسَمَ بِاللَّهِ وَالْيَوْمَ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا قَدْ جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

Ibn Mājah^[1] also recorded this Ḥadīth.

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَقْلُوبَةٌ عَلَتْ أَيْدِيهِمْ وَلَئِنَّا بِمَا قَالُوا لَآ بَلَّ يَدَاهُ مَبْسُوطَتَانِ يُقِيضُ كَيْفَ يَشَاءُ وَلَئِنْ يَدْرِكْ كَثِيرٌ مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالَّذِينَ يَتَّبِعُهمُ الْأَمَدُورَةُ وَالْبَغْضَاءَةُ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْعَرْبِ أُخْفِيَهَا اللَّهُ وَتَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ﴾ ﴿٦٥﴾ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلْنَاهُمْ جَنَّةَ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

﴿64. The Jews say: "Allāh's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the mischief-makers.﴾

﴿65. And if only the People of the Scripture had believed and had Taqwā, We would indeed have expiated for them their sins

[1] Ibn Mājah 2:1329.

and admitted them to Gardens of pleasure (in Paradise).﴾

﴿66. And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.﴾

The Jews Say That Allāh's Hand is Tied up!

Allāh states that the Jews, may Allāh's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allāh is far holier than what they attribute to Him. The Jews also claim that Allāh is poor, while they are rich. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ﴾

﴿The Jews say, "Allāh's Hand is tied up."﴾

"They do not mean that Allāh's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allāh is far holier than what they attribute to Him."^[1] Similar was reported from Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Aḍ-Ḍaḥḥāk.^[2] Allāh said in another Āyah,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾

﴿And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴾

In this Āyah, Allāh prohibits stinginess and extravagance, which includes unnecessary and improper expenditures. Allāh describes stinginess by saying,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

﴿And let not your hand be tied (like a miser) to your neck.﴾

Therefore, this is the meaning that the Jews meant, may

^[1] Aṭ-Ṭabari 10:452.

^[2] Aṭ-Ṭabari 10:453.

Allāh's curses be on them. Ṭkrimah said that this *Āyah* was revealed about Finḥāṣ, one of the Jews,^[1] may Allāh curse him. We mentioned before that Finḥāṣ said,

﴿إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

﴿“Truly, Allāh is poor and we are rich!”﴾

and that Abu Bakr smacked him. Allāh has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allāh said,

﴿غُلَّتْ أَيْدِيهِمْ وَلَهُمْ يَمٌ قَالُوا﴾

﴿Be their hands tied up and be they accursed for what they uttered.﴾

What Allāh said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allāh said in other *Āyāt*,

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۖ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ

اللَّهُ مِن فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّلَكًا عَظِيمًا ۖ﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and the Hikmah, and conferred upon them a great kingdom.﴾ and,

﴿صُرِّتْ عَلَيْهِمُ الْذِلَّةُ﴾

﴿Indignity is put over them.﴾

Allāh's Hands are Widely Outstretched

Allāh said next,

﴿بَلْ يَدَاهُ مَبْسُوطَتَايَ يُنْفِقُ كَيْفَ يَشَاءُ﴾

﴿Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.﴾

Allāh's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His

^[1] Aṭ-Ṭabari 10:153.

servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions. Allāh said,

﴿وَمَا تَنْتُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَقَلْبُورٌ﴾^[1]

«And He gave you of all that you asked for, and if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.»

There are many other *Āyāt* on this subject. Imām Aḥmad bin Ḥanbal said that 'Abdur-Razzāq narrated to him that Ma'mar said that Hammām bin Munabbih said, "This is what Abu Hurayrah narrated to us that the Messenger of Allāh ﷺ said,

«إِنَّ يَمِينَ اللَّهِ مَلَأَى، لَا يَبْيَضُهَا تَفَقُّةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغُصْ مَا فِي يَمِينِهِ - قَالَ -: وَعَرْشُهُ عَلَى الْمَاءِ، وَفِي يَدِهِ الْأُخْرَى الْقَبْضُ يَرْفَعُ وَيَخْفِضُ»

«Allāh's Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allāh has spent since He created the heavens and earth? Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.»

He also said,

«قُلُوبُ اللَّهِ تَعَالَى: أَنْفِقْ، أَنْفِقْ عَلَيَّ»

«Allāh said, 'Spend and I will spend on you.'»^[1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.^[2]

The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allāh said,

[1] Aḥmad 2:313.

[2] *Fath Al-Bāri* 13:415, Muslim 2:691.

﴿وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طَعْنًا وَكُفْرًا﴾

﴿Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.﴾

meaning, the bounty that comes to you, O Muḥammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your *Ummah*, the more they increase in *Tughyān* – which is to exceed the ordained limits for things – and in disbelief – meaning denial of you. Allāh said in other *Āyāt*,

﴿قَدْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَآذِنِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ 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 is blindness for them. They are those who are called from a place far away."﴾ and,

﴿وَنُزِّلُ 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, and it increases wrongdoers in nothing but loss.﴾

Allāh said next,

﴿وَالْقَيْنَا بَيْنَهُمُ الْعَدَاةَ وَالْهَنَاءَ إِلَى يَوْمِ الْبَعْثِ﴾

﴿We have put enmity and hatred among them till the Day of Resurrection.﴾

Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you.

Allāh's statement,

﴿كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ﴾

﴿Every time they kindled the fire of war, Allāh extinguished it;﴾ means, every time they try to plot against you and kindled the

fire of war, Allāh extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

﴿وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾

﴿and they (ever) strive to make mischief on earth. And Allāh does not like the mischief-makers.﴾

It is their habit to always strive to cause mischief on the earth, and Allāh does not like those with such behavior.

Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter

Allāh said next,

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا﴾

﴿And if only the People of the Scripture had believed and had Taqwā...﴾

Consequently, had the People of the Book believed in Allāh and His Messenger ﷺ and avoided the sins and prohibitions that they committed;

﴿لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ﴾

﴿We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).﴾

meaning We would have removed the dangers from them and granted them their objectives.

﴿وَلَوْ أَنَّهُمْ آمَنُوا بِالْتَّوْرَةِ وَالْإِنْجِيلِ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ﴾

﴿And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord,﴾

meaning, the Qur'ān, as Ibn 'Abbās and others said.^[1]

﴿لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ﴾

﴿they would surely have gotten provision from above them and from underneath their feet.﴾

Had they adhered to the Books that they have with them

^[1] Aṭ-Ṭabari 10:463.

which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allāh sent Muḥammad ﷺ with. These Books testify to the Prophet's truth and command that he must be followed.

Allāh's statement,

﴿لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ﴾

﴿they would surely have gotten provision from above them and from underneath their feet.﴾

refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allāh said in another Āyah,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth.﴾

Allāh's statement,

﴿مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَحْكُمُونَ﴾

﴿And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.﴾

is similar to Allāh's statement,

﴿وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَبْدُلُونَ﴾

﴿And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾[7:159]

and His statement about the followers of 'Īsā, peace be upon him,

﴿فَتَأْتِيَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ﴾

﴿So We gave those among them who believed, their (due) reward.﴾

Therefore, Allāh gave them the highest grade of Iqtiṣād, which is the middle course, given to this Ummah. Above them there is the grade of Sābiqūn, as Allāh described in His statement;

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ

سَابِقٌ بِالْخَيْرَاتِ إِذْنُ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

¶Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allāh's permission, are Sābiq (foremost) in good deeds. That itself is indeed a great grace. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk. ﴿[35:32-33]

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ ﴿٣٤﴾

¶67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve. ﴿

Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection

Allāh addresses His servant and Messenger Muḥammad ﷺ by the title 'Messenger' and commands him to convey all that He has sent him, a command that the Prophet ﷺ has fulfilled in the best manner.

Al-Bukhāri recorded that 'Ā'ishah said, "Whoever says to you that Muḥammad hid any part of what Allāh revealed to him, then he is uttering a lie. Allāh said,

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

¶O Messenger! Convey what has been sent down to you from your Lord. ﴿"11

Al-Bukhāri collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of Imān,^[2] At-Tirmidhi, and An-Nasā'ī in

[1] Fath Al-Bāri 8:124.

[2] Muslim 1:159.

the Book of *Tafsir* of their *Sunans*^[1] also collected this *Hadith*.

In is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said, "If Muḥammad hid anything from the Qur'ān, he would have hidden this *Āyah*,

﴿وَنَحْنُ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَنَحْنُ النَّاسُ وَاللَّهُ أَعْلَمُ بِأَن نَّخْشَهُ﴾

«But you did hide in yourself that which Allāh will make manifest, you did fear the people while Allāh had a better right that you should fear Him.»^[2]

Al-Bukhārī recorded that Az-Zuhri said, "From Allāh comes the Message, for the Messenger is its deliverance and for us is submission to it."^[3] The *Ummah* of Muḥammad ﷺ has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell *Hajj*. At that time, there were over forty thousand of his Companions. Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said in his speech on that day,

«أَيُّهَا النَّاسُ إِنِّكُمْ مَسْئُولُونَ عَنِّي، فَمَا أَنتُمْ قَائِلُونَ؟»

«O people! You shall be asked about me, so what are you going to reply?»

They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice." The Prophet ﷺ kept raising his finger towards the sky and then pointing at them, saying,

«اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟»

«O Allāh! Did I convey? O Allāh! Did I convey?»^[4]

Allāh's statement,

﴿وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾

«And if you do not, then you have not conveyed His Message.»

[1] *Tuhfat Al-Aḥwadhī* 8:441 and *An-Nasā'ī* in *Al-Kubrā* 6:315.

[2] *Faṭḥ Al-Bārī* 13:415, *Muslim* 1:160.

[3] *Faṭḥ Al-Bārī* 13:512.

[4] *Muslim* 2:886.

meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet ﷺ knows the consequences of this failure. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

﴿وَأِنْ لَّمْ تَقْعَلْ فَمَا بَلَّغْتَ رِسَالَتِي﴾

«And if you do not, then you have not conveyed His Message.»

"It means, if you hide only one Āyah that was revealed to you from your Lord, then you have not conveyed His Message."^[1]

Allāh's statement,

﴿وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ﴾

«Allāh will protect you from mankind.» means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. Before this Āyah was revealed, the Prophet ﷺ was being guarded, as Imām Aḥmad recorded that 'Ā'ishah said that the Prophet ﷺ was vigilant one night when she was next to him; she asked him, "What is the matter, O Allāh's Messenger?" He said,

﴿لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ﴾

«Would that a pious man from my companions guard me tonight!»

She said, "Suddenly we heard the clatter of arms. The Prophet ﷺ said,

﴿مَنْ هَذَا؟﴾

«Who is that?».»

He (the new comer) replied, "I am Sa'd bin Mālik (Sa'd bin Abi Waqqāṣ)." The Prophet ﷺ asked,

﴿مَا جَاءَ بِكَ؟﴾

«What brought you here?»

He said, "I have come to guard you, Allāh's O Messenger."

[1] Aṭ-Ṭabari 10:468.

‘Ā’ishah said, “So, the Prophet slept (that night) and I heard the noise of sleep coming from him.”^[1] This *Ḥadīth* is recorded in Two *Ṣaḥīḥs*.^[2]

Another narration for this *Ḥadīth* reads,

“The Messenger of Allāh ﷺ was vigilant one night, after he came to Al-Madinah...”,^[3] meaning, after the Hijrah and after the Prophet consummated his marriage to ‘Ā’ishah in the second year of Hijrah.^[4]

Ibn Abi Ḥātim recorded that ‘Ā’ishah said, “The Prophet ﷺ was being guarded until this *Āyah*,

﴿وَاللَّهُ يَصُفِّكَ مِنَ الْنَّاسِ﴾

﴿Allāh will protect you from mankind﴾ was revealed.” She added; “The Prophet ﷺ raised his head from the room and said;

﴿يَا أَيُّهَا النَّاسُ! انْصَرِفُوا فَقَدْ عَصَمَنِي اللَّهُ عَزَّ وَجَلَّ﴾

“O people! Go away, for Allāh will protect me.”

At-Tirmidhi recorded it and said, “This *Ḥadīth* is *Gharīb*.”^[5] It was also recorded by Ibn Jarīr,^[6] and Al-Ḥākim in his *Mustadrak*, where he said, “Its chain is *Ṣaḥīḥ*, but they did not record it.”

Allāh’s statement,

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴿Verily, Allāh guides not those who disbelieve.﴾

means, O Muḥammad, you convey, and Allāh guides whom He wills, and misguides whom He wills. In other *Āyāt*, Allāh said,

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He

[1] Aḥmad 6:141.

[2] *Faḥ Al-Bāri* 13:232, Muslim 4:1875.

[3] *Faḥ Al-Bāri* 6:95, Muslim 4:1875.

[4] The correct view is that the Prophet ﷺ consummated his marriage with ‘Ā’ishah, may Allah be pleased with her, during the first year of the Hijrah.

[5] *Tuḥfat Al-Aḥwadhī* 8:410.

[6] Aṭ-Ṭabari 10:469 and Al-Ḥākim 2:313.

wills, and,

﴿فَالْأَمْرُ عَلَيْكَ وَأَعَدَّ لِلْحِسَابِ﴾

﴿Your duty is only to convey and on Us is the reckoning.﴾

﴿قُلْ يَٰأَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُؤْمِنُوا بِالتَّوْرَةِ وَالْإِنْجِيلِ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِيْدَتٌ كَثِيْرٌ مِنْهُمْ مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَيْنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِيْنَ ﴿٦٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِيْنَ هَادُوا وَالصَّابِئُوْنَ وَالْمَجْزِيْنَ مَنْ ءَامَنَ بِٱللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾﴾

﴿68. Say: "O People of the Scripture! You have nothing till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.﴾

﴿69. Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.﴾

There is no Salvation Except through Faith in the Qur'ān

Allāh says: O Muḥammad, say,

﴿يَٰأَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ﴾

﴿O People of the Scripture! You have nothing...﴾

meaning no real religion until you adhere to and implement the Tawrah and the Injil. That is, until you believe in all the Books that you have that Allāh revealed to the Prophets. These Books command following Muḥammad ﷺ and believing in his prophecy, all the while adhering to his Law. Before, we explained Allāh's statement,

﴿وَلَئِيْدَتٌ كَثِيْرٌ مِنْهُمْ مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَيْنًا وَكُفْرًا﴾

﴿Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.﴾

سُورَةُ التَّوْبَةِ

١٢٠

تَابَ إِلَهُكُمْ

وَحَسِبُوا أَنَّ أَتَّكُونَ وَفِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِبَصِيرٍ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَكَانَ مِنْ إِلَهِ إِلَٰهَيْنِ وَلَا إِلَٰهَ وَاحِدٌ وَإِنْ لَمْ يَعْلَمُوا غَمَاقَهُمْ لَيَكْسَنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابَ آلِيمٍ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ بَيَّنَّ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾ قُلْ اعْبُدُوا مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

﴿فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿So do not grieve for the people who disbelieve﴾, Do not be sad or taken aback by their disbelief. Allāh said next,

﴿إِنَّ الَّذِينَ آمَنُوا﴾

﴿Surely, those who believe﴾ referring to Muslims,

﴿وَالَّذِينَ هَادُوا﴾

﴿those who are the Jews﴾ who were entrusted with the Tawrah,

﴿وَالصَّبِئُونَ﴾

﴿and the Sabians...﴾ a sect from the Christians and Magians who did not follow any particular

religion, as Mujāhid stated. As for the Christians, they are known and were entrusted with the Injil. The meaning here is that if each of these groups believed in Allāh and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muḥammad's Law, after Muḥammad ﷺ was sent to all mankind and the Jinns. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them. We discussed a similar Āyah before in Sūrat Al-Baqarah [2:62].

﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ﴾ ﴿٧٦﴾ وَحَسِبُوا أَنَّ أَتَّكُونَ وَفِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِبَصِيرٍ بِمَا يَعْمَلُونَ ﴿٧٦﴾

﴿70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.﴾

﴿71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is the All-Seer of what they do.﴾

Allāh reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires. This is why Allāh said,

﴿كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوا
أَلَّا تَكُونُ فِتْنَةً فَآمَنُوا وَصَرَّوْا﴾

﴿Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no Fitnah (trial or punishment) so they became blind and deaf.﴾

thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allāh forgave that, then,

﴿عَمُوا وَصَرَّوْا﴾

﴿yet they became blind and deaf﴾ again,

﴿كَثِيرٌ مِّنْهُمْ وَاللَّهُ يَعْلَمُ ﴿٧١﴾﴾

﴿many of them, and Allāh is the All-Seer of what they do.﴾

He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَلَكِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ فَسْتَفْرِغُوا مِنْهُ عَنَّا وَنُفِِّرْهُمْ وَهُوَ عَزِيزٌ ذَكِيٌّ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَتَتْهُ مِذْيَبَتُهُ فَكُنَا بَاطِلِينَ أَلَطَمَامُ أَنْظِرْ كَيْفَ نُنَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنْ يُؤْتِكُونَ ﴿٧٥﴾﴾

﴿72. Surely, they have disbelieved who say: "Allāh is the Messiah [‘Īsā], son of Maryam." But the Messiah said: "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.﴾

﴿73. Surely, they have disbelieved who say: "Allāh is the third of three." And there is no god but One God (Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.﴾

﴿74. Will they not repent to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾

﴿75. The Messiah [‘Īsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Siddiqah. They both used to eat food. Look how We make the Āyāt clear to them; yet look how they are deluded away (from the truth).﴾

The Disbelief of the Christians; ‘Īsā Only called to Tawhīd

Allāh states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that ‘Īsā is Allāh. Allāh is far holier than what they attribute to Him. They made this claim in spite of the fact that ‘Īsā made it known that he was the servant of Allāh and His Messenger. The first words that ‘Īsā uttered when he was still a baby in the cradle were, "I am ‘Abdullāh (the servant of Allāh)." He did not say, "I am Allāh," or, "I am the son of

Allāh." Rather, he said,

﴿إِنِّي عَبْدُ اللَّهِ مَانِعِي الْكَفْبَ وَجَعَلَنِي نَبِيًّا﴾

﴿Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.﴾

until he said,

﴿وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوا هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿"And verily Allāh is my Lord and your Lord. So worship Him (Alone). That is the straight path."﴾

He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

﴿وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ﴾

﴿But the Messiah said, "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners with Allāh...﴾ in worship;

﴿فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

﴿...then Allāh has forbidden Paradise for him, and the Fire will be his abode.﴾

as He will send him to the Fire and forbid Paradise for him. Allāh also said;

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونُ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.﴾ and,

﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنِ افْضُوا عَلَيْنَا مِنْ مَاءٍ أَوْ مِنْ رَزْقِكُمْ اللَّهُ قَالَُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ﴾

﴿And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allāh has provide you with." They will say: "Allāh has forbidden both to the disbelievers."﴾

It is recorded in the *Ṣaḥīḥ* ^[1] that the Prophet ﷺ had someone proclaim to the people,

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ»

«Only a Muslim soul shall enter Paradise.»

In another narration,

«مُؤْمِنَةٌ»

«Only a believing soul...»

This is why Allāh said that 'Īsā said to the Children of Israel,

«إِنَّكُمْ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ»

«Verily, whosoever sets up partners with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers.»

There is no help from Allāh, nor anyone who will support or protect them from the state they will be in.

Allāh's statement,

«لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ»

«Surely, they have disbelieved who say: "Allāh is the third of three."»

Mujāhid and several others said that this Āyah was revealed about the Christians in particular. As-Suddi and others said that this Āyah was revealed about taking 'Īsā and his mother as gods besides Allāh, thus making Allāh the third in a trinity.^[2] As-Suddi said, "This is similar to Allāh's statement towards the end of the *Sūrah*,

«وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّبِعُونِي وَأَطِئُوا أَمْرِي مِنَ دُونِ اللَّهِ قَالُوا سُبْحَانَكَ»

«And (remember) when Allāh will say: "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' He will say, "Glory be to You!"» [5:116].^[3]

[1] *Faṭḥ Al-Bārī* 6:207.

[2] *Aṭ-Ṭabari* 10:483.

[3] *Aṭ-Ṭabari* 10:483.

Allāh replied,

﴿وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ﴾

﴿But there is no god but One God.﴾

meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allāh said next, while threatening and admonishing them,

﴿وَأِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ﴾

﴿And if they cease not from what they say,﴾ their lies and false claims,

﴿لَيَمَسَنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

﴿verily, a painful torment will befall the disbelievers among them.﴾ in the Hereafter, shackled and tormented. Allāh said next,

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ اللَّهَ عَزَّوَجَلَّ رَجِيمٌ﴾

﴿Will they not repent to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾

This demonstrates Allāh's generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allāh calls them to repent so that He will forgive them, for Allāh forgives those who sincerely repent to Him.

‘Īsā is Allāh's Servant and His Mother is a Truthful Believer

Allāh said,

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.﴾

‘Īsā is just like the previous Prophets, and he is one of the servants of Allāh and one of His honorable Messengers. Allāh said in another Āyah,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾

﴿He [‘Īsā] was not more than a servant. We granted Our favor

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٦﴾ لُعِنَ الَّذِينَ
كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٧﴾
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ
مَا كَانُوا يَفْعَلُونَ ﴿٧٨﴾ تَرَى كَثِيرًا مِنْهُمْ
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ
أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٧٩﴾
وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ وَالْآخِرِ
مَا اتَّخَذُوا هُمُ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨٠﴾
لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ
ءَامَنُوا الَّذِينَ قَالُوا إِنَّا فَنَصُرُونَ ذَلِكَ يَأْتِيهِمْ
فَتَيْبَسِينَ وَرُءُسُهُمْ أَشَدُّ مُتَحَدِّثِينَ لِمَا لَا يَنْصُرُونَ ﴿٨١﴾

to him, and We made him an example for the Children of Israel.﴾

Allāh said next,

﴿وَأُتِمَّتْ صِدْقَةُ﴾

﴿His mother was a Siddiqah﴾ for she believed in Allāh with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet.

Allāh said next,

﴿كَانَا يَأْكُلَانِ الظَّلَامَ﴾

﴿They both used to eat food﴾ needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not

gods as ignorant Christian sects claim, may Allāh's continued curses cover them until the Day of Resurrection. Allāh said next,

﴿أَنْظُرْ كَيْفَ بُيِّنْتُ لَهُمُ الْآيَاتِ﴾

﴿Look how We make the Āyāt clear to them.﴾ making them unequivocal and plain,

﴿ثُمَّ أَنْظُرْ أَنَّ يُؤْفَكُونَ﴾

﴿yet look how they are deluded away (from the truth).﴾

look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.

﴿قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ شَيْئًا وَلَا نَفْعًا ۚ اللَّهُ هُوَ السَّيِّعُ
الْعَلِيمُ ﴿٧٦﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ

﴿قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾

﴿76. Say: "How do you worship besides Allāh something which has no power either to harm or to benefit you? But it is Allāh Who is the All-Hearer, All-Knower."﴾

﴿77. Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path."﴾

The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion

Allāh admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allāh states that such false deities do not deserve any degree of Divinity. Allāh said,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad, to those from among the Children of Ādam, such as the Christians, who worship other than Allāh,

﴿أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ لَكُمْ ضَرًّا وَلَا نَفْعًا﴾

﴿How do you worship besides Allāh something which has no power either to harm or to benefit you?﴾

meaning, which cannot prevent harm for you nor bring about your benefit,

﴿وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿But it is Allāh Who is the All-Hearer, All-Knower.﴾

He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear, see or know anything - having no power to bring harm or benefit to themselves let alone others - instead of worshipping Allāh? Allāh then said,

﴿قُلْ يَتَاهِلَ الْكَتَبَ لَا تَمْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ﴾

﴿Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth,﴾

Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in his case and elevated him from the rank of Prophet to the rank of a god. You did this with 'Īsā, who was a Prophet, yet you claimed that he is god besides Allāh. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

﴿وَأَضَلُّوا كَثِيرًا وَشَكَلُوا عَنْ سَوَاءِ السَّبِيلِ﴾

﴿...and who misled many, and strayed (themselves) from the right path,﴾

deviated from the straight path, to the path of misguidance and deviation.

﴿لَمَّا آتَيْنَاكَ بَيِّنَاتٍ مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُكْرَمِ قُلُوبِهِمْ لَيْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ نَذَرْنَا مِنْهُمُ طَوَائِفًا لَأُولَئِكَ كَانُوا لِيُسْرَىٰ جَنَّتٍ كَانُوا يَقُولُونَ ﴿٨٠﴾ لَمَّا أَخَذُوهُمْ فِي الْمَدَابِ هُمْ خَالِدُونَ ﴿٨١﴾ وَلَوْ كَانُوا يَوْمَئِذٍ يَعْلَمُونَ ﴿٨٢﴾ أَنَّ اللَّهَ وَرَسُولَهُ هُمُ الْمُكَرَّمُونَ كَانُوا كَارِهِينَ﴾

﴿78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawūd and 'Īsā, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing (beyond the bounds).﴾

﴿79. They used not to forbid one another from the evil they committed. Vile indeed was what they used to do.﴾

﴿80. You see many of them taking the disbelievers as their friends. Evil indeed is that which they have sent forward before themselves; for that (reason) Allāh is wrath with them, and in torment they will abide.﴾

﴿81. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.﴾

Allāh Cursed the Disbelievers Among the Children of Israel

Allāh states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His

Prophets Dāwud and ʿĪsā, son of Maryam. He cursed them because they disobeyed Allāh and transgressed against His creatures. Al-ʿAwfī reported that Ibn ʿAbbās said, "They were cursed in the Tawrah, the Injil, the Zabūr (Psalms) and the Furqān (Qurʾān)." Allāh then states that during their time, their habit was that,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ﴾

﴿They used not to forbid one another from the evil they committed.﴾

They did not forbid each other from committing sins and the prohibitions. Allāh chastised them for this behavior, so that their behavior would not be imitated. Allāh said,

﴿لَيْسَ مَا كَانُوا يَفْعَلُونَ﴾

﴿Vile indeed was what they used to do.﴾

Hadīths that Order Enjoining Righteousness and Forbidding Evil

There are many *Hadīths* that order enjoining righteousness and forbidding evil. Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَنْتَهَيَّوَنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُؤْثِقَنَّ اللَّهُ أُنْ يَنْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبَ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.»^[1]

At-Tirmidhi also recorded it and said, "This *Hadīth* is *Hasan*."^[2]

Muslim recorded that Abu Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

[1] Aḥmad 5:388

[2] *Tuḥfat Al-Aḥwadhī* 6:391.

«He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith.»^[1]

Abu Dāwud said that Al-'Urs, meaning Ibn 'Amīrah, said that the Prophet ﷺ said,

«إِذَا عَمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرَمَهَا، - وَقَالَ مَرَّةً فَأَنْكَرَهَا -
كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا»

«When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.»

Only Abu Dāwud recorded this *Hadīth*.^[2] Abu Dāwud recorded that one of the Companions said that the Prophet ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَغْدِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

«The people will not perish until they do not leave -or- have any excuse for themselves.»^[3]

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ gave a speech once and said,

«أَلَا لَا يَمْنَعُنْ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ الْحَقَّ إِذَا عَلِمَهُ»

«Behold! Fear from people should not prevent one from saying the truth if he knows it.» Abu Sa'īd then cried and said, «By Allāh! We have seen some errors, but we feared (the people).»^[4]

Another *Hadīth* that Abu Sa'īd narrated states that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ»

«The best Jihād is a word of truth proclaimed before an unjust ruler.»

[1] Muslim 1:69.

[2] Abu Dāwud: 4345.

[3] Abu Dāwud: 4347.

[4] Ibn Mājah: 4007.

Recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah.^[1] At-Tirmidhi said, "*Ḥasan Gharīb* from this route of narration."

Imām Aḥmad recorded that Ḥudhayfah said that the Prophet ﷺ said,

«لَا يَتَّبِعِي لِمُسْلِمٍ أَنْ يُذِلَّ نَفْسَهُ»

«It is not required of the Muslim that he humiliate himself.»

They said, 'How does one humiliate himself?' he said;

«يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يَطِيقُ»

«He takes on trials that he is not capable of enduring.»^[2]

This was recorded by At-Tirmidhi and Ibn Mājah, and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*."^[3]

Censuring the Hypocrites

Allāh said,

﴿كَرِهَ كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا﴾

﴿You see many of them taking the disbelievers as their friends.﴾

Mujāhid said that this *Āyah* refers to the hypocrites. Allāh's statement,

﴿لَئِنْ مَا قَدَّمَتْ لَهُمْ أَنْفُسَهُمْ﴾

﴿Evil indeed is that which they have sent forward before themselves;﴾

by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allāh, that will remain with them until the Day of Return. Allāh said;

﴿أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ﴾

﴿for that (reason) Allāh is wrath with them﴾ because of what they did. Allāh next said that,

﴿وَفِي الْمَذَابِ فُتْمٌ خَالِدُونَ﴾

[1] Abu Dāwud 4:514, *Tuḥfat Al-Aḥwadhi* 6:395, and Ibn Mājah 2:1329.

[2] Aḥmad 5:1405.

[3] *Tuḥfat Al-Aḥwadhi* 6:531, Ibn Mājah 2:1332.

﴿٨٧﴾

١٢٢

﴿٨٨﴾

وَإِذْ أَسْمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٧﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٨﴾ فَأَنْتَبَهُمُ اللَّهُ بِمَا قَالُوا أَجَنَّتْ بَعْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٩٠﴾ يَتَأْتِيهِمُ الَّذِينَ آمَنُوا لَا تَحَرَّمُوا طَيبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا وَإِنِّي أَنَا اللَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٩١﴾ وَكُلُوا مِن مَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَانْفِقُوا ۗ اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٩٢﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ ۖ وَإِطَاعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِكُمْ أَوْ كَسُوهُنَّ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٣﴾

believe in Allāh, the Prophet ﷺ and what was revealed to him,

﴿وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ﴾

﴿but many of them are rebellious﴾. disobedient to Allāh and His Messenger and defiant of the *Āyāt* of His revelation that He sent down.

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا فَعَلْنَا ذَٰلِكَ بِأَنَّهُمْ يُفْسِدُونَ وَهُمْ كَانُوا أَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾ ﴿٨٧﴾ وَإِذْ أَسْمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٧﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٨﴾ فَأَنْتَبَهُمُ اللَّهُ بِمَا قَالُوا أَجَنَّتْ بَعْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

﴿in torment they will abide﴾ on the Day of Resurrection.

Allāh's statement,

﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ آوِيَّةً﴾

﴿And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends.﴾

meaning, had they sincerely believed in Allāh, His Messenger and the Qur'an, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who

يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْحَابُ الْمِيمِ

﴿82. Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians." That is because among them are priests and monks, and they are not proud.﴾

﴿83. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses."﴾

﴿84. "And why should we not believe in Allāh and in that which has come to us of the truth? And we wish that our Lord will admit us along with the righteous people."﴾

﴿85. So because of what they said, Allāh awarded them with Gardens under which rivers flow, they will abide therein forever. Such is the reward of good-doers.﴾

﴿86. But those who disbelieved and belied Our Āyāt, they shall be the dwellers of Hell.﴾

The Reason Behind Revealing these Āyāt

Sa'īd bin Jubayr, As-Suddi and others said that these Āyāt were revealed concerning a delegation that An-Najāshi (King of Ethiopia) sent to the Prophet ﷺ in order to hear his words and observe his qualities. When the delegation met with the Prophet ﷺ and he recited the Qur'ān to them, they embraced Islām, cried and were humbled. Then they returned to An-Najāshi and told him what happened.^[1] 'Atā' bin Abi Rabāḥ commented, "They were Ethiopians who embraced Islām when the Muslims who migrated to Ethiopia resided among them." Qatādah said, "They were some followers of the religion of 'Īsā, son of Maryam, who when they saw Muslims and heard the Qur'ān, they became Muslims without hesitation."^[2] Ibn Jarīr said that these Āyāt were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise.

Allāh said,

^[1] Aṭ-Ṭabari 10:499,500.

^[2] Aṭ-Ṭabari 10:501.

﴿وَلَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾

﴿Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk,﴾

This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allāh's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allāh ﷺ several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet ﷺ.

Allāh's statement,

﴿وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَسْرِي﴾

﴿and you will find the nearest in love to the believers those who say: "We are Christians."﴾

refers to those who call themselves Christians, who follow the religion of the Messiah and the teachings of his Injil. These people are generally more tolerant of Islām and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another *Āyah*, Allāh said;

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَنَةٌ﴾

﴿And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism...﴾^[1] [57:27].

In their book is the saying; "He who strikes you on the right cheek, then turn the left cheek for him." And fighting was prohibited in their creed, and this is why Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ قَتَلُوا نَبِيَّكُمْ وَأَنَّهُمْ لَا يَتَضَرَّعُونَ﴾

^[1] Ibn Kathir only mentioned this much of the *Āyah*, and what he intended by it should be clear to the reader. However, the remainder of the *Āyah*, which can be translated as; ﴿that they invented which We did not prescribe for them.﴾ (referring to monasticism) obviously contradicts Ibn Kathir's objective here. He himself discusses this issue shortly, as well as at the end of the *Tafsir of Surat Al-Hadid*, as will appear later, if Allāh wills.

﴿That is because among them are Qissisīn (priests) and Ruḥbān (monks), and they are not proud.﴾

This means that among them are Qissisīn (priests). The word *Ruḥbān* refers to one dedicated to worship.

Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ فِتْنَبِتٌ وَرُحْبَانَا وَأَنَّهُمْ لَا يَتَكَبَّرُونَ﴾

﴿That is because among them are priests and monks, and they are not proud.﴾

This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ رَأَىٰ أَعْيُنُهُمْ تَفِيضٌ مِّنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾

﴿And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.﴾

This refers to the good news that they have about the advent of Muḥammad ﷺ,

﴿يَقُولُونَ رَبَّنَا مَا نَكُنْكَ مَعَ الشَّاهِدِينَ﴾

﴿They say: "Our Lord! We believe; so write us down among the witnesses."﴾

who testify to the truth and believe in it.

﴿وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوِّ

الصَّالِحِينَ﴾

﴿"And why should we not believe in Allāh and in that which has come to us of the truth? And We wish that our Lord will admit us (in Paradise) along with the righteous people."﴾

Such sect of Christians are those mentioned in Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ﴾

﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.﴾ [3:199] and,

﴿الَّذِينَ آمَنُوا بِالْكِتَابِ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿١٩٩﴾ وَلَٰذَا يُؤْمِنُ عَلَيْهِمُ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ

﴿مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾

◀Those to whom We gave the Scripture 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 were Muslims"▶ [28:52-53], until,

﴿لَا تَبْتَغِي الْجَاهِلِينَ﴾

◀"We seek not the ignorant."▶ [28:55]

This is why Allāh said here,

﴿فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا﴾

◀So because of what they said, Allāh awarded them...▶ rewarding them for embracing the faith and recognizing and believing in the truth,

﴿جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

◀Gardens under which rivers flow (in Paradise), they will abide therein forever.▶

and they will never be removed from it, for they will dwell and remain in it forever and ever,

﴿وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ﴾

◀Such is the reward of good-doers▶ who follow the truth and obey it wherever, whenever and with whomever they find it. Allāh then describes the condition of the miserable.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا﴾

◀But those who disbelieved and belied Our Āyāt,▶ defied and opposed them,

﴿أُولَٰئِكَ أَصْحَابُ الْجَهَنَّمَ﴾

◀they shall be the dwellers of the (Hell) Fire. ▶

For they are the people of the Fire who will enter and reside in it (eternally).

﴿يُنَادِيهِمُ الَّذِينَ آمَنُوا لَا تَحْزَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَقْدُوا إِنَّ اللَّهَ لَا يُحِبُّ

الْمُتَعَمِّينَ ﴿٨٧﴾ وَكُلُوا مِنْ رِزْقِ اللَّهِ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْشَأَ بِهِ مُؤْمُسَاتِ﴾

◀87. O you who believe! Make not unlawful the good things

which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾

﴿88. And eat of the things which Allāh has provided for you, lawful and good, and have Taqwā of Allāh in Whom you believe.﴾

There is No Monasticism in Islām

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "This Āyah [5:87] was revealed about some of the Companions of the Prophet ﷺ who said, 'We should cut off our male organs, abandon the desires of this life and travel in the land, just as the *Ruhbān* (monks) do.' When the Prophet ﷺ heard of this statement, he summoned them and asked them if they made this statement and they answered 'Yes.' The Prophet ﷺ said,

«لِكِنِّي أَصُومُ وَأُفْطِرُ، وَأَصْلِي، وَأَنَا، وَأُنْكِحُ النِّسَاءَ، فَمَنْ أَخَذَ بِسُنَّتِي فَهُوَ مِنِّي، وَمَنْ لَمْ يَأْخُذْ بِسُنَّتِي فَلَيْسَ مِنِّي»

«I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.»^[1]

Ibn Abi Ḥātim also collected this Ḥadīth. Ibn Marduwyah recorded that Al-'Awfi said that Ibn 'Abbās narrated a similar Ḥadīth. It is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said that some of the Companions asked the wives of the Prophet ﷺ about the acts of worship that he performed in private. One of them said, "I will not eat meat," another said, "I will not marry women," while the third said, "I will not sleep on the bed." When the Prophet ﷺ heard this statement, he said,

«مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ كَذَا وَكَذَا، لِكِنِّي أَصُومُ وَأُفْطِرُ، وَأَنَا وَأَتُؤْمُ، وَأَكُلُ اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي»

«What is the matter with some people who said such and such? I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.»^[2]

[1] Aṭ-Ṭabari 10:518. Similar mention of the cause of revelation is recorded by Al-Bukhārī.

[2] Faṭḥ Al-Bārī 9:5, Muslim 2:1020.

Allāh's statement,

﴿وَلَا تَمْتَدُوا﴾

﴿and transgress not.﴾

means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allāh said in other Āyāt,

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

﴿And eat and drink but waste not by extravagance.﴾[7:31], and,

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

﴿And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).﴾[25:67]

So Allāh legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application. This is why Allāh said here,

﴿لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَمْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُبْتَغِينَ﴾

﴿Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾

then He said,

﴿وَكُلُوا مِنَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا﴾

﴿And eat of the things which Allāh has provided for you, lawful and good,﴾[5:88],

eat of those items that are pure and lawful for you,

﴿وَاتَّقُوا اللَّهَ﴾

﴿and have Taqwā of Allāh,﴾

in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allāh,

﴿وَاتَّقُوا اللَّهَ الَّذِي أَنتُمْ فِيهِ مُؤْمِنُونَ﴾

﴿and have Taqwā of Allāh in Whom you believe.﴾

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفُحْشِ إِنَّمَا يَأْخِذُكُمْ بِأَيْمَانِكُمْ وَلَكِنْ يُؤَلِّدُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُمْ، إِنْ عَصَيْتُمْ مَسْكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْفَتُهُمْ أَوْ تَحْرِيرُ رَبٍّ مَن لَّمْ يَجِدْ قَصِيَامًا تِلْكَ آيَاتُ ذَلِكَ كَفَّرَ أَيْمَانَكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor, on a scale of the Awsaṭ of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus Allāh makes clear to you His Āyāt that you may be grateful.﴾

Unintentional Oaths

We mentioned the subject of unintentional oaths in Sūrat Al-Baqarah, all praise and thanks are due to Allāh, and so we do not need to repeat it here. We also mentioned that the *Laghw* in oaths refers to one's saying, "No by Allāh," or, "Yes, by Allāh," unintentionally.

Expiation for Breaking the Oaths

Allāh said,

﴿وَلَكِنْ يُؤَلِّدُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ﴾

﴿but He will punish you for your deliberate oaths.﴾ in reference to the oaths that you intend in your hearts,

﴿فَكَفَّرتُمْ، إِنْ عَصَيْتُمْ مَسْكِينَ﴾

﴿for its expiation (a deliberate oath) feed ten poor,﴾, who are needy, not able to find necessities of the life.

Allāh's statement,

﴿مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ﴾

﴿on a scale of the Awsaṭ of that with which you feed your own families;﴾

means, "On the average scale of what you feed your families."

according to Ibn 'Abbās, Sa'īd bin Jubayr and 'Ikrimah.^[1] 'Aṭā' Al-Khurāsānī commented on the *Āyah*, "From the best of what you feed your families".^[2] Allāh's statement,

﴿أَوْ كَسَوُتُهُمْ﴾

﴿or clothe them,﴾ refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allāh knows best. Al-'Awfi said that Ibn 'Abbās said that the *Āyah* means a robe or garment for each poor person (of the ten).^[3] Mujāhid also said that the least of clothing, referred to in the *Āyah*, is a garment, and the most is whatever you wish.^[4] Al-Ḥasan, Abu Ja'far Al-Bāqir, 'Aṭā', Ṭāwus, Ibrāhīm An-Nakha'ī, Ḥammād bin Abi Sulaymān and Abu Mālik said that it means (giving each of the ten poor persons) a garment each.^[5] Allāh's statement,

﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾

﴿or free a slave﴾ refers to freeing a believing slave. In the *Muwatta'* of Mālik, the *Musnad* of Ash-Shāfi' and the *Ṣaḥīḥ* of Muslim, a lengthy *Ḥadīth* was recorded that 'Umar bin Al-Ḥakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allāh ﷺ, who asked her;

«أَيْنَ اللَّهُ؟»

«Where is Allāh?» She said, "Above the heavens." He said,

«مَنْ أَنَا؟»

«Who am I?» She said, "The Messenger of Allāh." He said,

«أَعِثِّي فَإِنَّهَا مُؤْمِنَةٌ.»

«Free her, for she is a believer.»^[6]

There are three types of expiation for breaking deliberate

[1] Aṭ-Ṭabari 10:541.

[2] Aṭ-Ṭabari 10:531.

[3] Aṭ-Ṭabari 10:547.

[4] Aṭ-Ṭabari 10:545.

[5] Aṭ-Ṭabari 10:545, 546.

[6] Al-Muwatta' 2:776, Ar-Risālah no.75, Muslim 1:38.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٣

الْبَقَرَةُ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ
 مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٢٣﴾ إِنَّمَا يُرِيدُ
 الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
 وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿١٢٤﴾ وَأَطِيعُوا
 اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَوْنَا أُنْمَا عَلَى
 رَسُولِنَا الْبَلْعُ الْمُمِيتُ ﴿١٢٥﴾ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ ثُمَّ اتَّقَوْا ءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا اللَّهُ يُحِبُّ الْمُحْسِنِينَ
 ﴿١٢٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوَكُمُ اللَّهُ سِتْرًا مِّنَ الصَّيْدِ تَنَالُهُ
 أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخْفَاهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ
 ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ
 وَأَنْتُمْ حُرُمٌ وَمَن قَتَلَهُ فَإِنَّكُم مِّنكُمْ مُّعَذِّبُونَ أَفَجَاءَ مِثْلَ مَا قُلْنَا مِنَ النَّعْمِ
 يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَذَا بَلْعُ الْكَلْبَةِ أَوْ كَثْرَةٌ طَعْمُهَا
 مَسْكِينٌ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّذَوِّ قُوَّةٍ وَبِالْأَمْرِ عَفَا اللَّهُ عَنْهُ
 مَلْفٌ وَمَن عَادَ فَسَيَنْقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٢٨﴾

oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allāh mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allāh said,

﴿فَمَن لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ﴾

﴿But whosoever cannot afford (that), then he should fast for three days.﴾

Ubayy bin Ka'b and Ibn Mas'ūd and his

students read this Āyah as follows, "Then he should fast three consecutive days."^[1] Even if this statement was not narrated to us as a part of the Qur'ān through *Mutawātir* narration, it would still be an explanation of the Qur'ān by the Companions that has the ruling of being related from the Prophet ﷺ. Allāh's statement,

﴿ذَلِكَ كَثْرَةٌ أَمِنَكُمْ إِذَا حَقَّضْتُمْ﴾

﴿That is the expiation for the oaths when you have sworn.﴾ [5:89] means, this is the legal way to atone for deliberate oaths,

﴿وَأَحْفَظُوا أَيْمَانَكُمْ﴾

^[1] At-Ṭabari 5:31.

﴿And protect your oaths.﴾ Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.^[1]

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ﴾

﴿Thus Allāh makes clear to you His Āyāt﴾ and explains them to you,

﴿لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿that you may be grateful.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْأَسْبَابُ وَالْأَزْلَامُ يَجْعَلُ بَيْنَ عَمَلِ الصَّالِحِينَ فَاجْتَنِبُوا لَعَلَّكُمْ تَفْلَحُونَ﴾ ﴿إِنَّمَا يُرِيدُ الصَّالِحِينَ أَنْ يُوقِعَ بَيْنَكُمْ الْمَدْرَةَ وَالْبَعْضَةَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ ﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاسْأَلُوا اللَّهَ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ﴾ ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْحَسَنِينَ﴾

﴿90. O you who believe! Khamr, Maysir, Anṣāb, and Azlām are a Rijs of Shayṭān's handiwork. So avoid that in order that you may be successful.﴾

﴿91. Shayṭān wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾

﴿92. And obey Allāh and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.﴾

﴿93. Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwā and believe and do righteous good deeds, and they (again) have Taqwā and believe, and then (once again) have Taqwā and perform good. And Allāh loves the good-doers.﴾

Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allāh forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Ḥātim recorded that

^[1] Aṭ-Ṭabari 10:560,562.

'Ali bin Abi Ṭālib, the Leader of the Faithful, said that chess is a type of gambling.^[1] Ibn Abi Ḥātim recorded that 'Aṭā', Mujāhid and Ṭāwus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is *Maysir*.^[2] Ibn 'Umar said that *Al-Maysir* means gambling,^[3] and this is the same statement that Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās,^[4] who added, "They used to gamble during the time of *Jāhiliyyah*, until Islām came. Allāh then forbade them from this evil behavior."

Meaning of *Anṣāb* and *Azlām*

Al-Anṣāb were altar stones, in whose vicinity sacrifices were offered (during the time of *Jāhiliyyah*), according to Ibn 'Abbās, Mujāhid, 'Aṭā', Sa'īd bin Jubayr and Al-Ḥasan. They also said that *Al-Azlām* were arrows that they used for lotteries to make decisions, as Ibn Abi Ḥātim narrated.

Allāh said,

﴿رِيjsٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾

﴿A Rijs of Shayṭān's handiwork﴾

meaning, abomination of Shayṭān's handiwork, according to 'Ali bin Abi Ṭalḥah who reported it from Ibn 'Abbās.^[5] Sa'īd bin Jubayr said that *Rijs* means 'sin'^[6] while Zayd bin Aslam said; "An evil handiwork of Shayṭān."^[7]

﴿فَاجْتَنِبُوا﴾

﴿So avoid that﴾ avoid all of these abominations,

﴿لَّعَلَّكُمْ تفلِحُونَ﴾

﴿in order that you may be successful.﴾ and this is a statement of encouragement. Allāh said next,

[1] Such saying, through all of its routes, is not authentically attributable to him, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 4:322,323.

[3] Aṭ-Ṭabari 4:325.

[4] Aṭ-Ṭabari 4:324.

[5] Aṭ-Ṭabari 10:565.

[6] Aṭ-Ṭabari 4:330.

[7] Aṭ-Ṭabari 10:565.

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ (٩١)

﴿Shayṭān wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾

This is a threat and a warning.

Ḥadīths that Prohibit Khamr (Intoxicants)

Imām Aḥmad recorded that Abu Hurayrah said, "There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allāh ﷺ migrated to Al-Madīnah, the people were consuming alcohol and gambling, so they asked the Messenger of Allāh ﷺ about these things, Allāh revealed,

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ﴾

﴿They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men."﴾ [2:219],

until the end of the Āyah. The people said, 'They (intoxicants and gambling) were not prohibited for us. Allāh only said,

﴿فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ﴾

﴿In them is a great sin, and (some) benefit for men.﴾

So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Āyāt in his recitation. Thereafter, Allāh sent down a tougher statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾

﴿O you who believe! Approach not the Ṣalāh (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.﴾ [4:43]

Then, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer Āyah was later revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا لَكُمْ فِي الْخَمْرِ وَالْمَيْسِرِ وَالْأَصَابِ وَالْأَزْلَمِ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ

تَقْلِحُونَ﴾ (٩٠)

﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful.﴾[5:90-91]

So they said, 'We abstained, O Lord!' Later, some people said, 'O Allāh's Messenger! Some people died in the cause of Allāh, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allāh has made a *Rijs* of the work of Shayṭān.' So Allāh sent down,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَوْا﴾

﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate...﴾ [5:93], until the end of the Āyah.

The Prophet ﷺ said,

﴿لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكُوهُ كَمَا تَرَكْتُمْ﴾

«Had they been made impermissible for them, they would have abandoned them as you have abandoned them.» Aḥmad recorded this Ḥadīth.^[1]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "O Allāh! Explain the verdict about *Khamr* to us clearly." The Āyah in Sūrat Al-Baqarah was revealed,

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾

﴿They ask you about alcoholic drink and gambling. Say: "In them is a great sin."﴾[2:219]

'Umar was summoned and this Āyah was recited to him, but he still said, "O Allāh! Make the verdict of *Khamr* clear to us." Then the Āyah in Sūrat An-Nisā' was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ﴾

﴿O you who believe! Do not approach the Ṣalāh when you are in a drunken state.﴾[4:43]

Thereafter, the Prophet ﷺ had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." 'Umar was again summoned and the Āyah was recited to him, but he still said, "O Allāh! Make the verdict concerning

[1] Aḥmad 2:351.

Khamr clear to us." Then, the *Āyah* in *Sūrat Al-Mā'idah* [5:91] was revealed, and 'Umar was summoned and it was recited to him. When he reached the part of the *Āyah* that reads,

﴿فَلْأَنْتُمْ مُنْتَهُونَ﴾

﴿So, will you not then abstain?﴾[5:91],

'Umar said, "We abstained, we abstained."^[1] Abu Dāwud, At-Tirmidhi, and An-Nasā'ī^[2] recorded this *Ḥadīth*. 'Ali bin Al-Madīni and At-Tirmidhi graded it *Ṣaḥīḥ*.

It is recorded in the Two *Ṣaḥīḥs*, that 'Umar bin Al-Khaṭṭāb said in a speech; while standing on the *Minbar* of the Messenger of Allāh (in the Prophet's *Masjid* in Al-Madīnah) "O people! The prohibition of *Khamr* was revealed; and *Khamr* was extracted from five things: From grapes, dates, honey, wheat and barley. *Khamr* is what intoxicates the mind."^[3] Al-Bukhārī recorded that Ibn 'Umar said, "The prohibition of *Khamr* was revealed when there were five kinds of intoxicants in Al-Madīnah, besides what was produced from grapes."^[4]

Another *Ḥadīth*

Imām Aḥmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu 'Ubaydah bin Al-Jarrāḥ, 'Ubayy bin Ka'b, Suhayl bin Bayḍā' and several of their friends meeting at Abu Ṭalḥah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that *Khamr* has been prohibited?' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allāh! They never drank it again, and their *Khamr* at that time was made from unripe and normal dates."^[5] This is also recorded in the Two *Ṣaḥīḥs*. In another narration by Anas, "I was the butler of the people in the house of Abu Ṭalḥah when *Khamr* was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then

[1] Aḥmad 1:53.

[2] Abu Dāwud 4:79, *Tuḥfat Al-Aḥwadhī* 8:417, An-Nasā'ī 8:286.

[3] *Fath Al-Bāri* 8:126, Muslim 4:2322.

[4] *Fath Al-Bāri* 8:126.

[5] Aḥmad 3:181.

heralded, and Abu Ṭalḥah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Ṭalḥah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madīnah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allāh's revelation came,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾

﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate...﴾[5:93].^[1]

Ibn Jarīr recorded that Anas bin Mālik said, "I was serving Abu Ṭalḥah, Abu 'Ubaydah bin Al-Jarrāḥ, Abu Dujānah, Mu'adh bin Jabal and Suhayl bin Bayḍā', until they became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I heard someone herald, 'Khamr has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the Masjid while the Messenger of Allāh ﷺ was reciting,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْأَنسَابُ وَالْأَصَابُ وَالَّذِينَ رَجَسَ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوا﴾

﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shayṭān's handiwork. So avoid that...﴾[5:90], until,

﴿فَهَلْ أَنْتُمْ مُنْهَوْنَ﴾

﴿So, will you not then abstain?﴾[5:91].

A man asked, 'O Allāh's Messenger! What about those who died drinking it?' Allāh sent down the verse,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾

﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate...﴾[5:93].^[2]

[1] Faṭḥ Al-Bārī 5:133, Muslim 3:1570.

[2] Aṭ-Ṭabari 10:578.

Another Ḥadīth

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

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَجْوَ: لُعِنَتِ الْخَمْرُ بِعَيْتِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَعَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَآكِلُ نَمِيهَا»

«Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.»^[1] Abu Dāwud and Ibn Majāh^[2] recorded this Ḥadīth.

Aḥmad recorded that Ibn 'Umar said, "Once, the Messenger of Allāh ﷺ went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then 'Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allāh then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

«لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ نَمِيهَا»

«Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.»^[3]

Another Ḥadīth

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Sa'd said, "There were four *Āyāt* revealed about *Khamr*..." He then said, "A man from Al-Anṣār made some food and invited us. We drank *Khamr* before it was prohibited and became intoxicated, and thus started to boast about our status. The Anṣār said that

[1] Aḥmad 2:25.

[2] Abu Dāwud no.2674, Ibn Mājah no.3380.

[3] Aḥmad 2:71.

they were better, while Quraysh (the Muhājirīn) said that they were better. So a man from the Anṣār took a bone and struck Sa'd's nose with it and made a flesh wound on it. Ever since that happened, Sa'd's nose had a scar from that wound. The Āyah,

﴿إِنَّمَا لَقَرُ وَالْبَيْسُ﴾

﴿Intoxicants, gambling,﴾ until,

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

﴿So, will you not then abstain?﴾ was later revealed." Muslim recorded this Ḥadīth.^[1]

Another Ḥadīth

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Amr said, "This Āyah in the Qur'an,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا لَقَرُ وَالْبَيْسُ وَالْأَصَابُ وَالْأَذْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ

تُفْلِحُونَ﴾

﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful.﴾[5:90],

was also in the Tawrah; 'Allāh has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafan (dances) and Kibārat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allāh has vowed by His grace and power, 'Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise).' Its chain of narration is Ṣaḥīḥ^[2]

Another Ḥadīth

Ash-Shāfi'ī narrated that Mālik narrated that Nāfi' said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

[1] Al-Bayhaqī 8:285, Muslim no.1748.

[2] Ibn Abi Ḥātim 4:1196.

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ»

«Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.»

Al-Bukhāri and Muslim recorded this *Hadīth*.^[1] Muslim recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فَمَاتَ وَهُوَ يَذِمُّهَا وَلَمْ يَتُبْ مِنْهَا، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ»

«Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.»^[2]

'Abdur-Raḥmān bin Al-Ḥārith bin Hishām said that he heard 'Uthmān bin 'Affān saying, "Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allāh secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, 'By Allāh! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.' So she gave him some alcohol, and he kept asking for more until he [became intoxicated and] had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqi.^[3] This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunyā recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. ﷺ Relating it from 'Uthmān is more authentic, and Allāh knows best.

Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said, "When

[1] *Musnad Ash-Shāfi'i* no.1763, Al-Bukhāri no.5575, Muslim 2003.

[2] Muslim no.2003.

[3] Al-Bayhaqi 8:287,288.

﴿94. O you who believe! Allāh will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allāh may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.﴾

﴿95. O you who believe! Kill not game while you are in a state of *Ihrām*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is Almighty, All-Able of Retribution.﴾

Prohibiting Hunting Game in the Sacred Area and During the State of *Ihrām*

[‘Ali bin Abi Ṭalḥah] Al-Wālibi said that Ibn ‘Abbās said that Allāh’s statement,

﴿يَبْلُوكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَأْتِيهِمْ أَيْدِيكُمْ وَرِمَاحُكُمْ﴾

﴿Allāh will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,﴾[5:94],

refers to, “The weak and young game. Allāh tests His servants with such game during their *Ihrām*, that if they wish, they would be able to catch it with their hands. Allāh has commanded them to avoid catching it.”^[1] Mujāhid said that,

﴿تَأْتِيهِمْ أَيْدِيكُمْ﴾

﴿well within reach of your hands﴾ refers to the young game and chicks, while

﴿وَرِمَاحُكُمْ﴾

﴿and your lances,﴾ refers to mature game.^[2] Muqātil bin Hayyān said that this *Āyah* was revealed during the *‘Umrah* of

^[1] At-Ṭabari 10:584.

^[2] At-Ṭabari 10:583.

Al-Ḥudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allāh prohibited them from hunting the game while in the state of *Ihrām*,

﴿يَعْلَمُ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ﴾

﴿that Allāh may test who fears Him in the unseen.﴾^[1]

Therefore, Allāh tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allāh in public and secret becomes apparent and tested. In another *Āyah*, Allāh said;

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

﴿Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise).﴾

Allāh said next,

﴿فَنَسِيَ أَغَدَىٰ بَعْدَ ذَلِكَ﴾

﴿Then whoever transgresses thereafter.﴾

after this warning and threat, according to As-Suddi, then,

﴿فَلَهُ عَذَابٌ أَلِيمٌ﴾

﴿for him there is a painful torment.﴾

for his defiance of Allāh's command and what He has decreed.

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ﴾

﴿O you who believe! Kill not game while you are in a state of *Ihrām*.﴾

This *Āyah* prohibits killing the game in the state of *Ihrām*, except what is exempt from this as mentioned in the Two *Ṣaḥīḥs*; 'Ā'ishah narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ قَوَاسِقُ يُقْتَلْنَ فِي الْجِلِّ وَالْحَرَمِ: الْغُرَابُ، وَالْجِدَادُ، وَالْعُقْرَبُ، وَالْفَأْرَةُ،
وَالْكَلْبُ الْعَقُورُ»

[1] Ad-Durr Al-Manthūr 3:185.

«Five are Fawāsiq, they may be killed while in Ihrām or not; the crow, the kite, the scorpion, the mouse and the rabid dog.»^[1]

Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ»

«It is not harmful in a state of Ihrām to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.»^[2]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[3] Ayyub narrated that Nāfi' narrated similar wordings for this Ḥadīth from Ibn 'Umar.^[4] Ayyub said, "So I said to Nāfi', 'What about the snake?' He said, 'There is no doubt that killing the snake is allowed.'"^[5] The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term *Kalb* (dog) covers them. Allāh knows best.

Abu Sa'īd narrated that the Prophet ﷺ was asked about the animals that the *Muḥrim* is allowed to kill and he said,

«الْحَيَّةُ، وَالْعَقْرَبُ، وَالْفَوْسِقَةُ، وَيَرْمِي الْغُرَابَ وَلَا يَقْتُلُهُ، وَالْكَلْبُ الْعَقُورُ، وَالْحِدَاةُ، وَالشَّيْءُ الْعَادِي»

«The snake, the scorpion, the mouse, and the crow - which is shot at but not killed - the rabid dog, the kite and wild beasts of prey.»

Abu Dāwud recorded this Ḥadīth, as did At-Tirmidhi, who said, "Ḥasan", and Ibn Majāh.^[6]

[1] Al-Bukhārī no. 3314, Muslim no. 1198.

[2] *Al-Muwatta'* 1:356.

[3] *Fath Al-Bāri* 4:42, Muslim 2:858.

[4] *An-Nasā'i* 5:190.

[5] *Fath Al-Bāri* 6:44.

[6] Abu Dāwud 2:424, *Tuhfat Al-Aḥwadhī* 3:576, Ibn Mājah 2:1032.

The Penalty of Killing Game in the Sacred Area or in the State of *Ihrām*

Allāh said,

﴿وَمَنْ قَتَلَ مِنْكُمْ مَتَعِدًا مَجْرَاهُ يَتْلُ مَا قَتَلَ مِنَ النَّمْرِ﴾

﴿And whosoever of you kills it intentionally, the penalty is [an offering of] livestock equivalent to the one he killed.﴾

Mujāhid bin Jabr said, "The meaning of 'intentionally' here is that one intends to kill the game while forgetting that he is in the state of *Ihrām*. Whoever intentionally kills the game while aware that he is in the state of *Ihrām*, then this offense is more grave than to make an expiation, and he also loses his *Ihrām*."^[1] This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in *Ihrām* or not. Az-Zuhri said, "The Book (the Qur'ān) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well."^[2] The meaning of this statement is that the Qur'ān mentioned the expiation and sin of those who intentionally kill game,

﴿يَذُوقُ وَبَالَ أَمْرِهِ. عَمَّا آتَاكَ اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ﴾

﴿that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him.﴾

the Sunnah that includes the rulings issued by the Prophet ﷺ and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error.

Allāh's statement,

﴿مَجْرَاهُ يَتْلُ مَا قَتَلَ مِنَ النَّمْرِ﴾

﴿The penalty is [an offering of] livestock equivalent to the one he killed.﴾

[1] Aṭ-Ṭabari 11:8.

[2] Aṭ-Ṭabari 11:11.

indicates the necessity of offering an equivalent animal to the one the *Muḥrim* killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn 'Abbās said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allāh's statement,

﴿يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ﴾

﴿As adjudged by two just men among you ;﴾

means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarīr recorded that Abu Jarīr Al-Bajali said, "I killed a deer when I was in the state of *Iḥrām* and mentioned this fact to 'Umar, who said, 'Bring two of your brethren and let them judge you.' So I went to 'Abdur-Raḥmān and Sa'd and they said that I should offer a male sheep."^[1] Ibn Jarīr recorded that Tāriq said, "Arbad killed a deer while in the state of *Iḥrām* and he went to 'Umar to judge him. 'Umar said to him, 'Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass. 'Umar commented,

﴿يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ﴾

﴿As adjudged by two just men among you ;﴾."^[2]

Allāh's statement,

﴿هَذَا بَلَغَ الْكَعْبَةِ﴾

﴿...an offering brought to the Ka'bah.﴾

indicates that this equivalent animal should be brought to the *Ka'bah*, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allāh said,

﴿أَوْ كَفَّرَ طَعَامًا سَكِينًا أَوْ عَدَلَ ذَلِكَ صِيَامًا﴾

﴿or, for expiation, he should feed the poor, or its equivalent in fasting,﴾

[1] Aṭ-Ṭabari 11:27.

[2] Aṭ-Ṭabari 11:26.

that is, if the *Muḥrim* does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا﴾

﴿...an offering brought to the Ka'bah, or, for expiation, he should feed the poor, or its equivalent in fasting.﴾

"If the *Muḥrim* killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abi Ḥātim and Ibn Jarīr recorded this statement, and in Ibn Jarīr's narration, the food measurement is a *Mudd* (4 handfuls of food) each that suffices for the poor.^[1]

Allāh's statement,

﴿يَذُوقْ وَبَالَ أَمْرِهِ﴾

﴿that he may taste the heaviness (punishment) of his deed.﴾

means, We have required him to pay this expiation so that he tastes the punishment of his error,

﴿عَفَا اللَّهُ عَنْهُ﴾

﴿Allāh has forgiven what is past.﴾ during the time of *Jāhiliyyah*, provided that one becomes good in Islām and follows Allāh's Law, all the while avoiding the sin. Allāh then said,

﴿وَمَنْ عَادَ فَيَسْتَلِمْهُ اللَّهُ يَنْدُ﴾

﴿but whosoever commits it again, Allāh will take retribution from him.﴾

meaning, whoever does this after it has been prohibited in Islām and having knowledge that it is prohibited,

^[1] Aṭ-Ṭabari 11:31.

﴿فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿Allāh will take retribution from him. And Allāh is Almighty, All-Able of retribution.﴾

Ibn Jurayj said, "I said to 'Aṭā', 'What is the meaning of,

﴿عَفَا اللَّهُ عَنْكَ سَلَفٌ﴾

﴿Allāh has forgiven what is past.﴾?' He said, 'Meaning, during the time of *Jāhiliyyah*.' I asked about,

﴿وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ﴾

﴿but whosoever commits it again, Allāh will take retribution from him.﴾

He said, 'Whoever commits this offense again in Islām, then Allāh will take retribution from him and he also has to pay the expiation.' I asked, 'Is there any punishment for repeating this offense that you know of?' He said, 'No.' I said, 'Do you think that the authorities should punish him?' He said, 'No, for it is a sin that he committed between him and Allāh. He should pay the expiation.'" [1] Ibn Jarīr recorded this statement.

It was said that the 'Allāh will take retribution' refers to the expiation, according to Sa'īd bin Jubayr, 'Aṭā', and the majority among the earlier and later generations.[2] They stated that when the *Muḥrim* kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarīr commented on Allāh's statement;

﴿وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿And Allāh is Almighty, All-Able of retribution.﴾

"Allāh says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

﴿ذُو انْتِقَامٍ﴾

[1] Aṭ-Ṭabari 11 :48.

[2] Aṭ-Ṭabari 11 :50.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٤

الْإِنشَاء

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَافَةِ وَحَرَّمَ
 عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
 تُحْشَرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
 قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَدُ ذَلِكَ لِيَتَعْلَمُوا
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكِلِي
 شَيْءًا عَلَيْهِ ﴿٩٧﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
 غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا
 تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْحَيْثُ وَالطَّيْبُ
 وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأُولِي الْأَلْبَابِ
 لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا
 عَنْ أَشْيَاءَ إِنْ تُبَدَّلَ لَكُمْ فُسُوقٌ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
 الْقُرْآنُ تُبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ
 سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾
 مَا جَعَلَ اللَّهُ مِنَ بَحِيرَةٍ وَلَا سَابِقَةٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ وَلَكِنَّ
 الَّذِينَ كَفَرُوا يُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَانَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

﴿All-Able of retribution.﴾

meaning, He punishes those who disobey Him for their disobedience of Him. ^[1]

﴿أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ
 مَتَاعًا لَكُمْ وَلِلسَّيَافَةِ وَحَرَّمَ
 صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا
 اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾
 جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ
 الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ
 وَالْهَدْيَ وَالْقَلْبَدُ ذَلِكَ لِيَتَعْلَمُوا أَنَّ
 اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
 الْأَرْضِ وَأَنَّ اللَّهَ يَكِلِي شَيْءًا
 عَلَيْهِ ﴿٩٧﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
 الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾
 مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ
 مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾﴾

﴿96. Lawful to you is water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Ihram. And have Taqwa of Allāh to Whom you shall be gathered back.﴾

﴿97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾

[1] At-Ṭabari 11:57.

﴿98. Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

﴿99. The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.﴾

Water Game is Allowed for the Muḥrim

Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr and others commented on Allāh's statement;

﴿أَيْلَ لَكُمْ مَيْدَ الْبَحْرِ﴾

﴿Lawful to you is (the pursuit of) water game...﴾

that it means, what one eats fresh from it, while,

﴿وَطَعْمُهُ﴾

﴿And its use for food﴾ what is eaten dry and salted.^[1] Ibn 'Abbās said that 'water game' refers to what is taken from water while still alive, while,

﴿وَطَعْمُهُ﴾

﴿and its use for food﴾ refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr Aṣ-Ṣiddīq, Zayd bin Thābit, 'Abdullāh bin 'Amr, Abu Ayyub Al-Anṣārī, 'Ikrimah, Abu Salamah bin 'Abdur-Raḥmān, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣrī.

Allāh's statement,

﴿مَنْعًا لَكُمْ وَلِلسَّائِرِ﴾

﴿for the benefit of yourselves and those who travel,﴾

as food and provision for you,

﴿وَلِلسَّائِرِ﴾

﴿and those who travel,﴾ those who are in the sea and traveling along the sea, according to 'Ikrimah.^[2] Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn 'Abbās, Mujāhid and

[1] Aṭ-Ṭabari 11:59.

[2] Aṭ-Ṭabari 11:71.

As-Suddi and others.^[1] Imām Mālik bin Anas recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ sent an army towards the east coast and appointed Abu 'Ubaydah bin Al-Jarrāḥ as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu 'Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu 'Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only." I (one of the narrators from Jābir) said, "How could one date suffice for you?" Jābir replied, "We came to know its value when even that finished." Jābir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them."^[2] This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.^[3]

Mālik recorded that Abu Hurayrah said, "A man asked Allāh's Messenger, 'O Allāh's Messenger! We go to sea and carry little water with us. If we use it for *Wuḍū'*, we get thirsty, so should we use seawater for *Wuḍū'*?' The Messenger of Allāh ﷺ said,

«مَوِ الطَّهْرُ مَاءُهُ الْجِلُّ مَيْتُهُ»

«Its water is pure and its dead are lawful».^[4]

The two Imāms, Ash-Shāfi'ī and Aḥmad bin Ḥanbal, recorded this *Ḥadīth*, along with the Four *Sunan* compilers. Al-Bukhārī, At-Tirmidhi and Ibn Ḥibbān graded it *Ṣaḥīḥ*. This *Ḥadīth* was also recorded from the Prophet ﷺ by several other Companions.^[5]

[1] Aṭ-Ṭabari 11:72,73.

[2] *Al-Muwatta'a* 2:930.

[3] *Faṭḥ Al-Bārī* 5:152, Muslim 3:1535.

[4] *Al-Muwatta'a* 1:22.

[5] *Musnad Ash-Shāfi'ī* no. 25, Aḥmad 2:238, Abu Dāwud no.83, At-Tirmidhi no. 69, An-Nasā'ī 1:50, Ibn Mājah no. 386, Ibn Khuzaymah no.111, Ibn Ḥibbān no. 119.

Hunting Land Game is Prohibited During *Ihrām*

Allāh said,

﴿وَمَنْ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا﴾

«but forbidden is land game as long as you are in a state of *Ihrām*.»

Therefore, hunting land game during *Ihrām* is not allowed, and if someone who is in the state of *Ihrām* hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a *Muḥrim* or a non-*Muḥrim*.

If someone who is not in the state of *Ihrām* hunts and gives the food to a *Muḥrim*, the *Muḥrim* is not allowed to eat from its meat if it was killed for him in particular. Aṣ-Ṣa'b bin Jaththāmah said that he gave a zebra as a gift to the Prophet ﷺ in the area of Waddān or Abwā', the Prophet ﷺ gave it back. When the Prophet ﷺ saw the effect of his returning the gift on Aṣ-Ṣa'b's face, he said,

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرُمٌ»

«We only gave it back to you because we are in a state of *Ihrām*.»

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.^[1] The Prophet ﷺ thought that Aṣ-Ṣa'b hunted the zebra for him, and this is why he refused to take it. Otherwise, the *Muḥrim* is allowed to eat from the game if one who is not in *Ihrām* hunts it. For when Abu Qatādah hunted a zebra when he was not a *Muḥrim* and offered it to those who were in the state of *Ihrām*, they hesitated to eat from it. They asked the Messenger of Allāh ﷺ and he said,

«هَلْ كَانَ مِنْكُمْ أَحَدٌ أَشَارَ إِلَيْهَا أَوْ أَعَانَ فِي قَتْلِهَا؟»

«Did any of you point at it or help kill it?» They said, “No.” He said,

[1] Al Bukhārī no. 1825, 2573, Muslim 2:850.

«تَكُلُوا»

«Then eat,» and he also ate from it. This *Ḥadīth* is also in the Two *Ṣaḥīḥs* with various wordings.^[1]

[Ibn Kathīr only mentioned *Āyāt* 96 to 99 here and explained the better part of *Āyah* number 96, but he did not mention the explanation of the rest of that *Āyah* or the other *Āyāt* (97 to 99). This is the case in all of the copies of his *Tafsīr* in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the *Tafsīr* of these *Āyāt* from the Imām of *Tafsīr*, Ibn Jarīr Aṭ-Ṭabari. We tried to summarize Aṭ-Ṭabari's eloquent words to the best of our ability, by Allāh's help and leave.]

﴿وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

«And have *Taqwā* of Allāh to Whom you shall be gathered back.»

Allāh says, fear Allāh, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these *Āyāt* revealed to your Prophet ﷺ. These *Āyāt* forbid *Khamr*, gambling, *Al-Anṣāb* and *Al-Azlām*, along with hunting land game and killing it while in the state of *Ihrām*. To Allāh will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ﴾

«Allāh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits for mankind,»

Allāh says, Allāh made the *Ka'bah*, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

﴿وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ﴾

«And also the Sacred Month and the animals of offerings and

[1] *Fath Al-Bāri* 9:528, *Muslim* 2:362.

the garlanded. ﴿

Allāh says that He made these symbols an asylum of safety for the people, just as He made the *Ka'bah* an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allāh made the *Ka'bah*, the Sacred Month, the *Hady*, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the *Ka'bah*, it includes the entire sacred boundary. Allāh termed it "*Harām*" because He prohibited hunting its game and cutting its trees or grass. Similarly, the *Ka'bah*, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of *Jāhiliyyah* and the people's affairs were guided and protected by them. With Islām they became the symbols of their *Hajj*, their rituals, and the direction of the prayer. [i.e., the *Ka'bah* in Makkah.]

﴿ذَٰلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾

Allāh says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never

unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

﴿مَا عَلَى الرَّسُولِ إِلَّا أَلْبَسَ وَأَلَّهُ يَعْلَمُ مَا تَبْذُونَ وَمَا تَكْتُمُونَ﴾

﴿The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.﴾

This is a warning from Allāh for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

﴿قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْأَلْبَسَ وَلَوْ أَضْجَكَ كَثْرَةُ الْخَيْرِ فَأَتَقُوا اللَّهَ يَتَأُولَى الْأَلْبَسَ
لَكُمْ تَقْلِبُونَ ﴿١٠٠﴾ يَأْتِيَا الْذِيكُ مَا تَقْلِبُونَ عَنْ أَشْيَاءَ إِنْ تَبْدَ لَكُمْ تَقْلِبُونَ وَإِنْ
تَقْلِبُوا عَنْ يَمِينٍ يُزِلْ الْفَرْدَانِ تَبْدَ لَكُمْ عَمَّا اللَّهُ عَنْهَا وَاللَّهُ عَفْوٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ
مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾

﴿100. Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you." So have Taqwā of Allāh, O men of understanding in order that you may be successful.﴾

﴿101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.﴾

﴿102. Before you, a community asked such questions, then on that account they became disbelievers.﴾

Allāh says to His Messenger ﷺ,

﴿قُلْ﴾

﴿Say,﴾ O Muḥammad ﷺ,

﴿لَا يَسْتَوِي الْغَيِّثُ وَالطَّيِّبُ وَلَوْ أَغْبَجَكَ﴾

﴿Not equal are the bad things and the good things, even though they may please you﴾ O human,

﴿كَثْرَةُ الْغَيِّثِ﴾

﴿the abundance of bad.﴾ This Āyah means, the little permissible is better than the abundant evil.

﴿فَاتَّقُوا اللَّهَ يَأْزِلِ الْإِنْسِ﴾

﴿have Taqwā of Allāh, O men of understanding...﴾

who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

﴿لَعَلَّكُمْ تَفْلِحُونَ﴾

﴿in order that you may be successful.﴾ in this life and the Hereafter.

Unnecessary Questioning is Disapproved of

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾

This Āyah refers to good conduct that Allāh is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al-Bukhārī recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ gave a speech unlike anything I heard before. In this speech, he said,

«لَوْ تَعْلَمُونَ مَا أَغْلَمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا»

«If you but know what I know, you will laugh little and cry a lot.»

The companions of Allāh's Messenger ﷺ covered their faces and the sound of crying was coming out of their chests. A man asked, 'Who is my father?' The Prophet ﷺ said, 'So-and-so'. This Āyah was later revealed,

﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ﴾

«Ask not about things...».^[1]

Muslim, Aḥmad, At-Tirmidhi and An-Nasā'ī recorded this Hadīth.^[2]

Ibn Jarīr recorded that Qatādah said about Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble.»

Anas bin Mālik narrated that once, the people were questioning the Messenger of Allāh ﷺ until they made him angry. So he ascended the *Minbar* and said,

﴿لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيِّنُهُ لَكُمْ﴾

«You will not ask me about anything today but I will explain it to you.»

So the Companions of the Messenger of Allāh ﷺ feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, "O Allāh's Messenger! Who is my father? The Prophet ﷺ said, 'Your father is Ḥudhāfah.'" 'Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allāh as our Lord, Islām as our religion and Muḥammad ﷺ as our Messenger, I seek refuge with Allāh from the evil of the *Fitan* (trials in life and religion)." The Messenger of Allāh ﷺ said,

﴿لَمْ أَرْ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، صُورَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَايِطِ﴾

[1] *Fath Al-Bāri* 8:130.

[2] *Fath Al-Bāri* 11:326, *Muslim* 4:1832, *Aḥmad* 3:180, *Tuhfat Al-Aḥwadhī* 8:421, *Tuhfat Al-Ashrāf* 1:413.

‘I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.’^[1] This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs* from Sa‘īd.^[2]

Al-Bukhārī recorded that Ibn ‘Abbās said, “Some people used to question the Messenger of Allāh ﷺ to mock him. One of them would ask, ‘Who is my father,’ while another would ask, ‘Where is my camel,’ when he lost his camel. Allāh sent down this *Āyah* about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْأَلُكُمْ﴾

‘O you who believe! Ask not about things which, if made plain to you, may cause you trouble...’.^[3]

Imām Aḥmad recorded that ‘Ali said, “When this *Āyah* was revealed,

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

‘And *Hajj* to the House is a duty that mankind owes to Allāh, those who can bear the journey.’ [3:97],

they asked, ‘O Allāh’s Messenger! Is it required every year?’ He did not answer them, and they asked again, ‘Is it every year?’ He still did not answer them, so they asked, ‘Is it every year?’ He said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ لَمَا اسْتَطَعْتُمْ»

‘No, and had I said ‘yes’, it would have become obligated, and had it become obligated, you would not be able to bear it.’

Allāh sent down,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْأَلُكُمْ﴾

‘O you who believe! Ask not about things which, if made plain to you, may cause you trouble.’”

At-Tirmidhi and Ibn Majāh also recorded this *Ḥadīth*.^[4] The apparent wording of this *Āyah* indicates that we are forbidden

[1] Aṭ-Ṭabari 11:100.

[2] *Faṭḥ Al-Bārī* 13:47, Muslim 4:1834.

[3] *Faṭḥ Al-Bārī* 8:130.

[4] Aḥmad 1:113, At-Tirmidhi no. 3055, Ibn Mājah no. 2884.

to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions.

Allāh's statement,

﴿وَإِنْ سَأَلْتُمْ عَنَّا جِدْنَ يُزِيلَنَّ الْقُرْآنُ بُدَّ لَكُمْ﴾

﴿But if you ask about them while the Qur'ān is being revealed, they will be made plain to you.﴾

means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger ﷺ, they will be made plain for you,

﴿وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Verily! That is easy for Allāh.﴾ Allāh said next,

﴿عَمَّا اللَّهُ عَنَّا﴾

﴿Allāh has forgiven that,﴾ what you did before this,

﴿وَاللَّهُ عَفُورٌ حَلِيمٌ﴾

﴿and Allāh is Oft-Forgiving, Most Forbearing.﴾

Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A Ḥadīth states,

«أَعْظَمُ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ، فَحَرَّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

«The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.»^[1]

It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«دَرُونِي مَا تَرَكْتُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سَوَالِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

«Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.»^[2] An authentic Ḥadīth also states,

[1] Al-Bukhārī no. 7289, Muslim no. 2358.

[2] Muslim 4:1831.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ
شَيْئًا وَلَا يَسْتَدُونَ ﴿١٢٥﴾ يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْهِمْ أَنْفُسُهُمْ
لَا يَضُرُّكُمْ مِنْ ضَلَالٍ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِي نَفْسِكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٢٦﴾ يَأْتِيهَا الَّذِينَ آمَنُوا شَهَادَةٌ
بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ إِنَّشَاءً ذَوَا
عَدْلٍ مِنْكُمْ أَوْ آخَرِينَ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ
فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تُحْسِنُونَ هُنَّ مِنْ بَعْدِ الْفَضْلَةِ
فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْتَرِي بِهِمْ مِثْرًا وَلَوْ كَانَ ذَا قُرْبَى
وَلَا تَكُنَّ شَهَادَةُ اللَّهِ إِذَا لَمِنَ الْأَيْمِينَ ﴿١٢٧﴾ فَإِنْ عُرِضَ
أَنْهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ
اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقَّ
مِنْ شَهَدِنَاهُمَا وَمَا نَعْتَدُ بِئَاذَا لَمِنَ الظَّالِمِينَ ﴿١٢٨﴾ ذَلِكَ
أَدْنَى أَنْ يُأْتُوا بِالشَّهَادَةِ عَلَى وَجْهَيْهَا أَوْ يُخَافُوا أَنْ تُرَدَّ أَيْمِنٌ بَعْدَ
أَيْمَنِهِمْ وَأَتَقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٢٩﴾

«أَنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ
فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا
فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ
تَنْتَهَكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ
رَحْمَةً بِكُمْ غَيْرَ نَسْيَانٍ فَلَا
تَسْأَلُوا عَنْهَا»

«Allāh, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.»^[1]

Allāh said next,

«قَدْ سَأَلَهَا قَوْمٌ مِنْ

قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٢٦﴾»

«Before you, a community asked such questions, then on that account they became disbelievers.»

meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

«مَا جَعَلَ اللَّهُ مِنْ بَيِّنَةٍ وَلَا مِثْلِهِ وَلَا دَمِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَتَّقُونَ عَلَى اللَّهِ

[1] Al-Bukhārī 4623 and Muslim 2856.

الْكُذِبَ وَأَكْتَرَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلُ مَا كَانُوا يَلْعَنُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿١٠٤﴾

﴿103. Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

﴿104. And when it is said to them: "Come to what Allāh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.﴾

The Meaning of Bahīrah, Sā'ibah, Waṣīlah and Hām

Al-Bukhārī recorded that Sa'īd bin Al-Musayyib said, "The Bahīrah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sā'ibah is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«رَأَيْتُ عَمْرَو بْنَ غَابِرِ الْخُزَاعِيِّ يَجُرُّ قُضْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَبَّ السَّوَابِ»

«I saw 'Amr bin 'Āmir Al-Khuzā'ī pulling his intestines behind him in the Fire, and he was the first to start the practice of Sā'ibah.»^[1]

As for the Waṣīlah, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the Hām, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Hāmi.^[2] Muslim and An-Nasā'ī^[3] recorded this Ḥadīth.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that

[1] Al-Bayhaqi 10:12.

[2] Faḥ Al-Bārī 8:133.

[3] Muslim 4:2192, An-Nasā'ī in Al-Kubrā 6:338.

the Prophet ﷺ said,

«إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَابِ وَعَبَدَ الْأَصْنَامَ أَبُو خُرَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجُرُّ أَمْعَاءَهُ فِي النَّارِ»

«The first to start the practice of Sā'ibah and worshipping idols was Abu Khuzā'ah, 'Amr bin 'Āmir. I saw him pulling his intestines behind him in the Fire.»^[1]

The 'Amr mentioned in the above Ḥadīth is the son of Luḥay bin Qam'ah, one of the chiefs of the tribe of Khuzā'ah who were the caretakers of the House of Allāh after the tribe of Jurhum, (and before the Prophet's ﷺ tribe, Quraysh). He was the first to change the religion of Ibrāhīm (Al-Khalīl in Makkah) bringing idol worshipping to the area of Ḥijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of Jāhiliyyah. Allāh said in Sūrat Al-An'ām,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

«And they assign to Allāh a share of the tilth and cattle which He has created...» [3:136].

As for the *Bahīrah*, 'Alī bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, 'This is a *Bahīrah* (no one is allowed to milk it).'"^[2] As-Suddi and others mentioned a similar statement.^[3] As for the *Sā'ibah*, Mujāhid said that it is for sheep, and mentioned a similar meaning as for *Bahīrah*. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman.^[4]

Muḥammad bin Ishāq said that the *Sā'ibah* is the female

[1] Aḥmad 1:446.

[2] Aṭ-Ṭabari 11:129.

[3] Aṭ-Ṭabari 11:130.

[4] Aṭ-Ṭabari 11:128.

camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The *Sā'ibah* was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a *Sā'ibah* from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the *Sā'ibah* property were punished in this world."

As for the *Waṣīlah*, 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister *Waṣalat* (literally, 'connected him to being forbidden on us')." Ibn Abi Ḥātim recorded this statement.^[1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Sa'd bin Al-Musayyib said that,

﴿وَلَا وَصِيلَ﴾

﴿Or a *Waṣīlah*﴾

"It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a *Waṣīlah*, proclaiming that she has *Waṣalat* (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the *Waṣīlah* and let it roam free to pasture for their idols."^[2] A similar explanation was reported from Imām Mālik bin Anas. Muḥammad bin Ishāq said, "The *Waṣīlah* sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called

[1] Ibn Abi Ḥātim 4:1222.

[2] 'Abdur-Razzāq 1:196.

Waṣūlah and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!"

As for the *Hām*, Al-'Awfi said that Ibn 'Abbās said, "If a man's camel performs ten copulations, they would call him a *Hām*, 'So set him free.'"^[1] Similar was reported from Abu Rawq and Qatādah. 'Alī bin Abi Ṭalḥah said that Ibn 'Abbās said, "The *Hām* is the male camel whose offspring gave birth to their own offspring; they would then proclaim, 'This camel has *Hāma* (protected) its back.' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner."^[2] Ibn Wahb said, "I heard Mālik saying, 'As for the *Hām*, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'" Other opinions were also mentioned to explain this *Āyah*.

There is a *Ḥadīth* on this subject that Ibn Abi Ḥātim collected from Abu Ishāq As-Subay'i from Al-Aḥwaṣ Al-Jushami from his father Mālik bin Naḍlah who said, "I came to the Prophet ﷺ wearing old clothes. So he said to me,

«مَلَّ لَكَ مِنْ مَالٍ؟»

«Do you have any property?» I said, 'Yes.' He asked,

«مِنْ أَيِّ الْمَالِ؟»

«What type?» I said, 'All types; camels, sheep, horses and slaves.' He said,

«فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

«If Allāh gives you wealth, then let it show on you.» He then asked,

«تُنتِجُ إِبِلَكَ رَاقِيَةً أَذَانَهَا؟»

«Do your camels deliver calves that have full ears?» I said, 'Yes,

[1] Aṭ-Ṭabari 11:129.

[2] Ibn Abi Ḥātim 4:1225.

and do camels give birth but to whole calves?' He said,

«فَلَعَلَّكَ تَأْخُذُ الْمَوْسَى فَتَقْطَعُ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولُ: هَذِهِ بَجِيرَةٌ، تَشُقُّ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولُ: هَذِهِ حُرْمٌ»

«Do you take the knife and cut off the ears of some of them saying, 'This is a Bahīrah,' and tear the ears of some of them and proclaim, 'This is Sacred?」

I said, 'Yes.' He said,

«فَلَا تَفْعَلْ إِنَّ كُلَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ»

«Then do not do that, for all the wealth that Allāh has given you is allowed for you.» Then he said;

﴿مَا جَعَلَ اللَّهُ مِنْ بَيْعَرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾

«Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām.»

As for the *Bahīrah*, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the *Sā'ibah*, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the *Waṣīlah*, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, 'It has *Waṣalat* (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool.^[1] This *Ḥadīth* was narrated with the addition of the explanation of these words in it. In another narration for this *Ḥadīth* from Abu Ishāq from Abu Al-Aḥwaṣ, 'Awf bin Mālik used his own words (i.e., he explained these words not as a part of the *Ḥadīth* itself) and this is more sound. Imām Aḥmad recorded this *Ḥadīth* from Sufyān bin 'Uyaynah, from Abu Az-Za'rā' 'Amr bin 'Amr, from his uncle Abu Al-Aḥwaṣ 'Awf bin Mālik bin Naḍlah from his father, Mālik bin Naḍlah.^[2] This narration also does not contain the explanation of *Bahīrah*, *Hām* etc., that is added to the *Ḥadīth* above, and Allāh knows best.

[1] Ibn Abi Hātim 4:1220.

[2] Aḥmad 4:136.

Allāh's statement,

﴿وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُلُونَ عَلَى اللَّهِ الْكَذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ﴾

﴿But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

means, Allāh did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allāh. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا﴾

﴿And when it is said to them: "Come to what Allāh has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,"﴾

meaning, if they are called to Allāh's religion, Law and commandments and to avoiding what He prohibited, they say, 'The ways and practices that we found our fathers and forefathers following are good enough for us. ' Allāh said,

﴿أُولَئِكَ كَانُوا آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا﴾

﴿even though their fathers had no knowledge whatsoever...﴾

That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were?

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَبِئْسَ لَكُمْ بَمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that you used to do.﴾

One is Required to Reform Himself First

Allāh commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be

affected by the wickedness of the wicked, whether they were his relatives or otherwise.

Imām Aḥmad recorded that Qays said, "Abu Bakr Aṣ-Ṣiddīq stood up, thanked Allāh and praised Him and then said, 'O people! You read this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

«O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.»

You explain it the wrong way. I heard the Messenger of Allāh ﷺ say,

﴿إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَا يُغَيِّرُونَهُ، يُوشِكُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَعْصِبَهُمْ بِعِقَابِهِ﴾

«If the people witness evil and do not change it, then Allāh is about to send His punishment to encompass them.»

I (Qays) also heard Abu Bakr say, 'O people! Beware of lying, for lying contradicts faith.'^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ اخْرَاجَ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرِيتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الْفَلَاحِ فَيَقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْهَدُ بِهِ شَيْئًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَشْيَاءِ ﴿١٠٦﴾ فَإِنْ عُرِيَ عَنْ أَنْهَذَا اسْتَحَقَّا إِثْمًا فَاخْرَاجَا يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَايَةُ فَيَقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَدًا مِنْ شَهَدَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدَّى أَنْ يَأْذُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا أَوْ يَحْلِفُوا أَنْ تَرُدَّ الْإِثْمُ بَعْدَ أَيْمَانِهِمْ وَأَتَقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٨﴾﴾

4106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Salāh (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall

[1] Aḥmad 1:5.

not hide the testimony of Allāh, for then indeed we should be of the sinful.”﴾

﴿107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): ‘We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.’﴾

﴿108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwā of Allāh and listen (with obedience to Him). And Allāh guides not the rebellious people.﴾

Testimony of Two Just Witnesses for the Final Will and Testament

This honorable Āyah contains a glorious ruling from Allāh. Allāh’s statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهِدُوا بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ جِئِ الْوَصِيَّةَ اثْنَانِ﴾

﴿O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...﴾

meaning that there should be two witnesses in such cases,

﴿ذَوَا عَدْلٍ﴾

﴿just men...﴾ thus, describing them as just,

﴿مِنْكُمْ﴾

﴿of your own folk﴾ Muslims.

﴿أَوْ مَخْرُجِينَ مِنَ الْإِسْلَامِ﴾

﴿or two others from outside﴾ non-Muslims, meaning the People of the Book, according to Ibn ‘Abbās as Ibn Abi Hātim recorded.^[1]

Allāh said next,

﴿إِنْ أَنتُمْ صَرَيْتُمْ فِي الْأَرْضِ﴾

^[1] Ibn Abi Hātim 12:1229.

﴿if you are traveling through the land﴾ on a journey,

﴿فَأَمَّا بَيْنَكُمْ وَمِيبَةُ الْمَوْتِ﴾

﴿and the calamity of death befalls you.﴾

These are two conditions that permit using non-Muslims from among the *Dhimmi*s for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharīḥ Al-Qāḍī said. Ibn Jarīr recorded that Sharīḥ said, "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will."^[1] Allāh's statement,

﴿تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ﴾

﴿Detain them both after the Ṣalāh (the prayer).﴾

refers to the 'Aṣr prayer, according to Al-'Awfī who reported it from Ibn 'Abbās.^[2] This is the same explanation reported from Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, Qatādah, 'Ikrimah and Muḥammad bin Sīrīn. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation).^[3] Therefore, these two witnesses will be detained after a congregational prayer,

﴿فَيَقْسِمَانِ بِاللَّهِ إِنْ أَرَيْتُمْ﴾

﴿let them both swear by Allāh if you are in doubt.﴾

meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allāh,

﴿لَا تَشْرَى بِهِ﴾

﴿We wish not in this﴾ in our vows, according to Muqātil bin Hayyān,

﴿نَنَا﴾

﴿for any worldly gain﴾ of this soon to end life,

﴿وَلَوْ كَانَ نَا وَرُنْ﴾

﴿even though he be our near relative.﴾ meaning, if the beneficiary

[1] Aṭ-Ṭabari 11:163,164.

[2] Aṭ-Ṭabari 11:172.

[3] Aṭ-Ṭabari 11:174.

be our near relative, we will still not compromise on the truth.

﴿وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ﴾

﴿We shall not hide the testimony of Allāh,﴾ thus stating that the testimony is Allāh's, as a way of respecting it and valuing its significance,

﴿إِنَّا إِذَا لَيْنَ الْآثِمِينَ﴾

﴿for then indeed we should be of the sinful.﴾ if we distort the testimony, change, alter or hide it entirely. Allāh said next,

﴿فَإِنْ عُرِيَ عَنْ أَنَّهُمَا اسْتَحَقَّا إِنَّمَا﴾

﴿If it then becomes known that these two had been guilty of sin...﴾ if the two witnesses were found to have cheated or stolen from the money that the will is being written about,

﴿يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَانِ﴾

﴿let two others stand forth in their places, nearest in kin from among those who claim a lawful right.﴾

This Āyah indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

﴿فَيَقْسِمَانِ بِاللَّهِ لَنَشْهَدَنَّهُ أَحَقُّ مِن شَهَادَتِهِمَا﴾

﴿Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them..."﴾

Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

﴿وَمَا أَغْتَابْنَا﴾

﴿and that we have not trespassed (the truth),﴾ when we accused them of treachery,

﴿إِنَّا إِذَا لَيْنَ الظَّالِمِينَ﴾

﴿for then indeed we should be of the wrongdoers.﴾ if we had lied about them.

This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٦

الْحَمْدُ لِلَّهِ

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمْ قَالَُوا لَا عِلْمَ
لَنَا إِنَّكَ أَنْتَ عَلَّمْنَا الْغُيُوبَ ﴿١٢٦﴾ إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ
اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ
الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتَبْرِئُ الْأَكْمَامَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ
الْمَوْتِ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ
جُنِّتَهُمْ بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرٌ
مُّبِينٌ ﴿١٢٧﴾ وَإِذْ أُوحِيَ إِلَى الْخَوَارِجِ أَنْ مَا مِنْكُمْ مِنْ
وَرَسُولٍ قَالُوا أَمَّا أَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١٢٨﴾ إِذْ قَالَ
الْخَوَارِجُ يٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٢٩﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئَن قُلُوبُنَا
وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَتَكُونُ عَلَيْنَا مِنَ الشَّاهِدِينَ ﴿١٣٠﴾

honor. This is discussed in the studies of the oaths in the books of *Ahkām*. Allāh's statement,

﴿ذَلِكَ أَتَىٰ أَنْ يَأْتُوا بِالْقَهْدِ عَلَىٰ رِجْلَيْهَا﴾

﴿That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted)﴾,

means, the ruling requiring the two *Dhimmi* witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allāh's statement,

﴿أَوْ يَخَافُوا أَنْ تَرُدَّ إِلَيْنَا﴾

﴿بَعْدَ آيَتِهِمْ﴾

﴿or else they would fear that (other) oaths would be admitted after their oaths.﴾

means, requiring them to swear by Allāh might encourage them to admit to the true testimony because they respect swearing by Allāh and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allāh said,

﴿أَوْ يَخَافُوا أَنْ تَرُدَّ إِلَيْنَا بَعْدَ آيَتِهِمْ﴾

﴿or else they would fear that (other) oaths would be admitted

after their oaths.﴾, then,

﴿وَاتَّقُوا اللَّهَ﴾

﴿And have Taqwā of Allāh﴾ in all of your affairs,

﴿وَأَسْمَعُوا﴾

﴿and listen.﴾ and obey,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴿And Allāh guides not the rebellious people.﴾ who do not obey Him or follow His Law.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ

الْغُيُوبِ ﴿١٠٩﴾﴾

﴿109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden."﴾

The Messengers Will be Asked About Their Nations

Allāh states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. Allāh said in other Āyāt,

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿١﴾﴾

﴿Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.﴾ [7:6], and,

﴿فَرَوَّيْتُمْ لِنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٣﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ [15:92-93].

The statement of the Messengers here,

﴿لَا عِلْمَ لَنَا﴾

﴿We have no knowledge﴾ is the result of the horror of that Day, according to Mujāhid, Al-Ḥasan Al-Baṣri and As-Suddi.^[1]

[1] Aṭ-Ṭabari 11:210.

'Abdur-Razzāq narrated that Ath-Thawri said that Al-A'mash said that Mujāhid said about the Āyah,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ﴾

﴿On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"﴾

They will become afraid and reply,

﴿لَا عِلْمَ لَنَا﴾

﴿We have no knowledge...﴾^[1]

Ibn Jarīr^[2] and Ibn Abi Ḥātim also recorded this explanation. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the Āyah,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾

﴿On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden."﴾

"They will say to the Lord, Most Honored, 'We have no knowledge beyond what we know, and even that, You have more knowledge of them than us.'^[3] This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore, our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

﴿أَنْتَ عَلَّمُ الْغُيُوبِ﴾

﴿only You are the Knower of all that is hidden.﴾

﴿إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ﴾

[1] 'Abdur-Razzāq 1:201.

[2] Aṭ-Ṭabari 11:210.

[3] Aṭ-Ṭabari 11:211.

تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ الْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ خَلَقْنَا مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَدِيرُ الْأَكْصَنَةَ وَالْأُزْمَكُ بِإِذْنِي وَإِذْ نُخْرِجُ الْمَوْتَ بِإِذْنِي وَإِذْ كَفَلْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جَعَلَهُمْ بِلَيْسَتٍ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ مَاتُوا بِ وَرَسُولِي قَالُوا مَا مَنَا وَأَشْهَد بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

﴿110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Remember My favor to you and to your mother when I supported you with Rūh - il-Qudus [Jibril] so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Hikmah, the Tawrah and the Injil; and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'">﴿

﴿111. "And when I Awhaytu [put in the hearts of] Al-Hawāriyyin to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'">﴿

Reminding 'Īsā of the Favors that Allāh Granted him

Allāh mentions how He blessed His servant and Messenger, 'Īsā, son of Maryam, and the miracles and extraordinary acts He granted him. Allāh said,

﴿أَذْكُرْ نِعْمَتِي عَلَيْكَ﴾

﴿Remember My favor to you﴾ when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things.

﴿وَعَلَّ وَلَدَيْكَ﴾

﴿And to your mother﴾ when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,

﴿إِذْ أَيْدَيْتُكَ بِرُوحِ الْقُدُسِ﴾

﴿when I supported you with Rūh - il-Qudus﴾

the angel Jibrīl, and made you a Prophet, calling to Allāh in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

﴿تُكَلِّمُ النَّاسَ فِي الْهَدْيِ وَكُفْرًا﴾

﴿so that you spoke to the people in the cradle and in maturity;﴾

Meaning you called the people to Allāh in childhood and in maturity.

And the word *Tukallim* means invited, because his speaking to people while a child is nothing strange by itself.

Allāh's statement,

﴿وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿And when I taught you the Book and the Hikmah,﴾ the power of writing and understanding,

﴿وَالْتَوْرَةَ﴾

﴿and the Tawrah,﴾ which was revealed to Mūsā, son of 'Imrān, who spoke to Allāh directly. Allāh's statement,

﴿وَإِذْ خَلَقْنَا مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي﴾

﴿and when you made out of the clay, as it were, the figure of a bird, by My permission,﴾

means: 'you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it'. Then, it became a flying bird with a soul by Allāh's permission. Allāh said;

﴿وَتَبْرِئِ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي﴾

﴿and you healed those born blind, and the lepers by My permission,﴾

This was explained before in Sūrah Āl 'Imrān (chapter 3) and we do not need to repeat it here. Allāh's statement,

﴿وَإِذَا نُفِخَ الْسُورَةُ يَازُنِّي﴾

﴿And when you brought forth the dead by My permission,﴾
meaning, you called them and they rose from their graves by Allāh's leave, power, intent and will. Allāh said next,

﴿وَإِذَا كَفَرْتُ بِهِ إِسْرَافِلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الْكَاذِبُونَ كَذَبُوا بِهِمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾

﴿and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic."﴾

Meaning: 'remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.'

The wording of this *Āyah* indicates that 'Īsā will be reminded of these favors on the Day of Resurrection. Allāh used the past tense in these *Āyāt* indicating that it is a forgone matter that will certainly occur. This *Āyah* also contains some of the secrets of the Unseen that Allāh revealed to His Messenger Muḥammad ﷺ. Allāh said,

﴿وَإِذَا أَوْحَيْتُ إِلَى الْوَارِثِينَ أَنْ آمِنُوا بِرَسُولِي﴾

﴿And when I (Allāh) Awḥaytu Al-Hawāriyyin to believe in Me and My Messenger.﴾

This is also a reminder of Allāh's favor on 'Īsā, by making disciples and companions for him. It is also said that *Awḥaytu* in the *Āyah* means, 'inspired', just as in another *Āyah*, Allāh said;

﴿وَأَوْحَيْنَا إِلَيْكَ أُمُومَاتٍ أَنْ تُضْمِمْهُ﴾

﴿And We inspired the mother of Mūsā (saying): Suckle him...﴾ [28:7].

Allāh said in other *Āyāt*,

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ اللَّبَالِ يَوْمًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٢٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاتَّقِيَنَّ رَبُّكَ يَوْمَ تَذُوقُ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٧

الْحَمْدُ لِلَّهِ

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ
خَيْرُ الرَّازِقِينَ ﴿١١٢﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ
مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٣﴾
وَإِذْ قَالَ اللَّهُ بِعِيسَى ابْنِ مَرْيَمَ ءَأَنْتَ قُلْتُ لِلنَّاسِ امْخُذُونِي
وَأُخِي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ
أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٤﴾ مَا
قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الْغَنِيُّ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ وَشَهِيدٌ ﴿١١٥﴾ إِنْ تَعَذَّبْهُمْ فَإِنَّهُمْ عِبَادُكَ
وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٦﴾ قَالَ اللَّهُ هَذَا يَوْمُ
يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٧﴾
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٨﴾

﴿And your Lord Awha (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you).">﴾ [16:68-69]

Al-Hasan Al-Basri commented about the *Hawāriyyūn*, "Allāh inspired them", while As-Suddi said, "He put in their hearts," and the *Hawāriyyūn* said,

﴿أَمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾

﴿We believe. And bear witness that we are Muslims.﴾

﴿إِذْ قَالَ الْحَوَارِيُّونَ بِعِيسَى

ابْنِ مَرْيَمَ هَلْ يَسْتَطِيعُ

رُبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا رُبُّدُنَا
تَأْكُلُ مِنْهَا وَتَطْلُمُ قُلُوبَنَا وَتَعْلَمُ أَنْ قَدْ صَدَقْنَا وَتَكُونُ عَلَيْنَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ
عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي
أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

﴿112. (Remember) when Al-Hawāriyyūn said: "O 'Īsā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?" 'Īsā said: "Have Taqwā of Allāh, if you are indeed believers."﴾

﴿113. They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and

that we ourselves be its witnesses.”﴾

﴿114. ‘Īsā, son of Maryam, said: “O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.”﴾

﴿115. Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the ‘Ālamīn.”﴾

Sending Down the Mā'idah

This is the story of the *Mā'idah*, the name of which this *Sūrah* bears, *Sūrat Al-Mā'idah*. This is also among the favors that Allāh granted His servant and Messenger, ‘Īsā, accepting his request to send the *Mā'idah* down, and doing so as clear proof and unequivocal evidence. Allāh said,

﴿إِذْ قَالَ الْحَوَارِيُّونَ﴾

﴿(Remember) when Al-Hawāryūn said...﴾ the disciples of ‘Īsā said,

﴿يَعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ﴾

﴿O ‘Īsā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?﴾

The *Mā'idah* is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked ‘Īsā to supplicate to Allāh to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

﴿قَالَ أَتَقْتَوْنَ اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿‘Īsā said: “Have Taqwā of Allāh, if you are indeed believers.”﴾

‘Īsā answered them by saying, ‘Have Taqwā of Allāh! And do not ask for this, for it may become a trial for you, but trust in Allāh for your provisions, if you are truly believers.’

﴿قَالُوا يُرِيدُ أَنْ نَتَأْكُلَ مِنْهَا﴾

﴿They said: "We wish to eat thereof."﴾ we need to eat from it,

﴿وَتَطْمَئِنُّ قُلُوبُنَا﴾

﴿and to be stronger in faith,﴾ when we witness it descending from heaven as sustenance for us,

﴿وَتَقْلَمُ أَنْ قَدْ صَدَّقْنَا﴾

﴿and to know that you have indeed told us the truth,﴾ of your Message and our faith in you increases and also our knowledge,

﴿وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ﴾

﴿and that we ourselves be its witnesses.﴾

testifying that it is a sign from Allāh, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us,

﴿قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا
وَعَآخِرِنَا﴾

﴿'Īsā, son of Maryam, said: "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival..."﴾

As-Suddi commented that the *Āyah* means, "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred."^[1] Sufyān Ath-Thawri said that it means, "A day of prayer."^[2]

﴿وَمَا يَكُنْ مِنْكَ﴾

﴿and a sign from You.﴾ proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

﴿وَأَرْزُقْنَا﴾

﴿and provide us sustenance,﴾ a delicious food from You that does not require any effort or hardship,

^[1] At-Ṭabari 11:225.

^[2] At-Ṭabari 11:225.

﴿وَأَنْتَ خَيْرُ الرَّازِقِينَ﴾ قَالَ اللَّهُ إِنِّي مَرْسَلُهَا عَلَيْكَ فَمَنْ يَكْفُرْ بَعْدَ يَسْئَلِ

﴿“For You are the Best of sustainers.” Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves...”﴾

by denying this sign and defying its implication, O ʿĪsā,

﴿فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْمَلَايِكَةِ﴾

﴿then I will punish him with a torment such as I have not inflicted on anyone among the ʿĀlamīn.﴾

among the people of your time. Allāh said in similar Āyāt,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿And on the Day when the Hour will be established (it will be said to the angels): “Cause Firʿawn’s people to enter the severest torment!”﴾ [40:46], and,

﴿إِنَّ الْكَافِرِينَ فِي الدَّرَجَاتِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴿Verily, the hypocrites will be in the lowest depths of the Fire.﴾ [4:145]

Ibn Jarīr said that ʿAbdullāh bin ʿAmr said, “Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of *Al-Māʾidah* who disbelieved in it, and the people of Firʿawn.”^[1]

Ibn Abi Ḥatīm recorded that Ibn ʿAbbās said, “They said to ʿĪsā, son of Maryam, ‘Supplicate to Allāh to send down to us from heaven, a table spread with food.’ He also said, ‘So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did.’^[2] Ibn Jarīr recorded that Ishāq bin ʿAbdullāh said that the table was sent down to ʿĪsā son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, “It might not come down tomorrow,” the table ascended.”^[3]

[1] Aṭ-Ṭabari 11:233.

[2] Aṭ-Ṭabari 5:132, Ibn Abi Ḥatīm 4:1246.

[3] Aṭ-Ṭabari 5:134.

These statements testify that the table was sent down to the Children of Israel during the time of 'Isā, son of Maryam, as a result of Allāh's accepting his supplication to Him. The apparent wording of this Āyah also states so,

﴿قَالَ اللَّهُ إِنِّي مَرْسِلُهَا عَلَيْكُمْ﴾

﴿Allāh said: "I am going to send it down unto you..."﴾
[5:115].

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ۖ مَا نَتَّخِذُ لِلنَّاسِ آخِذِينَ وَآتَىٰ إِلَٰهَتَيْنِ مِن دُونِ اللَّهِ ۚ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَن أَقُولَ مَا لَيْسَ لِی بِحَقٍّ ۚ إِن كُنتُمْ تَعْلَمُونَ فَقَدْ عَلِمْتُمْ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝١١٦ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنۢ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الْغَٰثِبُ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝١١٧ إِن تَعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِن تَغْفِرَ لَهُمْ فَاِنَّكَ أَنْتَ الْغَفُورُ الْكَرِيمُ ۝١١٨﴾

﴿116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen."﴾

﴿117. "Never did I say to them ought except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things."﴾

﴿118. "If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise."﴾

‘Isā Rejects *Shirk* and Affirms *Tawhīd*

Allāh will also speak to His servant and Messenger, 'Isā son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped 'Isā and his mother as gods besides Allāh,

﴿يٰعِيسَى ابْنَ مَرْيَمَ ۖ مَا نَتَّخِذُ لِلنَّاسِ آخِذِينَ وَآتَىٰ إِلَٰهَتَيْنِ مِن دُونِ اللَّهِ﴾

﴿O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'﴾

This is a threat and a warning to Christians, chastising them in public, as Qatādah and others said, and Qatādah mentioned this Āyah as evidence,

﴿هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صُدُورُهُمْ﴾

﴿"This is a Day on which the truthful will profit from their truth."﴾ [5:119]

Allāh's statement,

﴿سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾

﴿Glory be to You! It was not for me to say what I had no right (to say)...﴾

contains Allāh's direction for 'Īsā to utter the perfect answer. Ibn Abi Ḥatim recorded that Abu Hurayrah said, "Īsā will be taught his argument in reply to what Allāh will ask him,

﴿وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ مَا نَتَّ لِّلنَّاسِ أَنْ يَجْعَلُوا مِن دُونِ اللَّهِ

﴿And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'﴾ [5:116]."

Abu Hurayrah then narrated that the Prophet ﷺ said that Allāh taught 'Īsā to say,

﴿سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾

﴿Glory be to You! It was not for me to say what I had no right (to say)...﴾^[1]

Ath-Thawri narrated this Ḥadīth from Ma'mar from Ibn Ṭāwus from Ṭāwus.

'Īsā's statement,

﴿إِنْ كُنْتُ قُلْتُمْ فَقَدْ عَلِمْتُمْ﴾

﴿Had I said such a thing, You would surely have known it.﴾

means, had I said it, You, my Lord, would have known it, for

^[1] Ibn Abi Ḥatim 4:1253.

nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

﴿تَمَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ﴾

«You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allāh) did command me to say...»

and convey,

﴿أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

«Worship Allāh, my Lord and your Lord.»

I only called them to what You sent me with and commanded me to convey to them,

﴿أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

«Worship Allāh, my Lord and your Lord»

and this is what I conveyed to them,

﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾

«And I was a witness over them while I dwelled amongst them,»

I was a witness over what they did when I was amongst them,

﴿قَلْنَا تَوْفِيقِي كُنْتَ أَنْتَ الرَّاقِبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

«but when You took me [up], You were the Watcher over them, and You are a Witness to all things.»

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ stood up once and gave us a speech in which he said,

«يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَخْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاةً، عُرَاةً، غُرْلًا»

«O people! You will be gathered to Allāh while barefooted, naked and uncircumcised;

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ يُعِيدُهُ﴾

«As We began the first creation, We shall repeat it.»

«وَإِنَّ أَوَّلَ الْخَلْقِ لَإِنِّي يُتَخَسَّرُ يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ، فَأَقُولُ: أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَذَرِي مَا أَخَذْتُوا بِكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ»

The first among the creation who will be covered with clothes will be Ibrāhīm. Some men from my Ummah will be brought and taken to the left (to the Fire) and I will yell, 'They are my followers!' It will be said, 'You do not know what they innovated after you (in religion).' So I will say just as the righteous servant ('Isa) said,

«وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ مَعَهُمْ فَلَانَهُمْ عِبَادٌ وَإِنْ تَغْفِرْ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ»

«And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.»

«فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ»

«It will further be said, 'These people kept reverting back on their heels after you left them.'»^[1]

Al-Bukhārī^[2] also recorded this Ḥadīth in the explanation of this Āyah.

Allāh said;

«إِنْ مَعَهُمْ فَلَانَهُمْ عِبَادٌ وَإِنْ تَغْفِرْ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ»

«If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.»

All matters refer back to Allāh, for He does what He Wills and none can question Him about what He does, while He will question them. This Āyah also shows the crime of the

[1] Musnad Aṭ-Ṭayālisi no. 343.

[2] Faḥḥ Al-Bāri 8:135.

Christians who invented a lie against Allāh and His Messenger, thus making a rival, wife and son for Allāh. Allāh is glorified in that He is far above what they attribute to Him. So this Āyah [5:118] has tremendous value and delivers unique news.

﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾﴾

﴿119. Allāh will say: "This is a Day on which the truthful will profit from their truth: Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success.﴾

﴿120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.﴾

Only Truth will be of Benefit on the Day of Resurrection

Allāh answers His servant and Messenger 'Isā, son of Maryam, after he disowns the disbelieving Christians who lied about Allāh and His Messenger, and when 'Isā refers their end to the will of his Lord,

﴿هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

﴿This is a Day on which the truthful will profit from their truth.﴾

Ad-Dahhāk said that Ibn 'Abbās commented, "This is the Day when Tawhīd will benefit those who believed in it."

﴿لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا﴾

﴿Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever.﴾

and they will never be removed from it,

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is pleased with them and they with Him.﴾

﴿وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ﴾

﴿But the greatest bliss is the good pleasure of Allāh.﴾ [9:72]
We will mention the Ḥadīths about this Āyah [9:72] later on.
Allāh's statement,

﴿ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

﴿That is the great success.﴾ means, this is the great success, other than which there is no greater success. Allāh said in another Āyāt,

﴿لِيُثَلَّ هَٰذَا فَلْيَعْمَلِ الْغُلَامُونَ﴾

﴿For the like of this let the workers work.﴾ [37:61], and,

﴿وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾

﴿And for this let (all) those strive who want to strive.﴾ [83:26]
Allāh's statement,

﴿لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ﴾

﴿To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.﴾

means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Ḥuyay bin 'Abdullāh saying that Abu 'Abdur-Raḥmān Al-Ḥabli said that 'Abdullāh bin 'Amr said, "The last revealed Sūrah was Sūrat Al-Mā'idah."^[1]

[1] At-Tirmidhi no. 3063.