

The Tafsīr of Sūrat Al-Ḥajj

(Chapter - 22)

Which was revealed in Makkah

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The Tafsīr of Sūrat Al-Ḥajj (Chapter - 22)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَفْ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكُرُونَ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

﴿1. O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.﴾

﴿2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allāh's torment is severe.﴾

The Hour

Allāh commands His servants to have Taqwā of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

﴿إِنَّا زَلَّلْنَا الْأَرْضَ زَلْزَالًا ﴿١﴾ وَفَرَجْنَا الْأَرْضَ أَثْقَالَهَا ﴿٢﴾﴾

﴿When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.﴾ [99:1-2]

﴿وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتْ دَكَّةً وَاحِدَةً ﴿٣﴾ يَوْمَئِذٍ رُفِعَتِ الرَّاqِعةُ ﴿٤﴾﴾

﴿And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.﴾ [69:14-15] And;

﴿إِنَّا نَحْنُ الْأَرْضُ رَبَّاءُ ﴿١﴾ وَنَحْنُ الْجِبَالُ نَسَاءُ ﴿٢﴾﴾

﴿When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.﴾ [56:4-5]

It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour.

Ibn Jarīr recorded that 'Alqamah commented on Allāh's saying,

﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

﴿Verily, the earthquake of the Hour (of Judgement) is a terrible thing.﴾

"Before the Hour."^[1] Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarīr, who took the following Ḥādīths as evidence:

Imām Aḥmad recorded that 'Imrān bin Ḥuṣayn said that when the Messenger of Allāh ﷺ was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two Āyāt:

﴿يَبْتَأِيهَا النَّاسُ أَنْتَقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكُرُونَ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

﴿O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.﴾

When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

﴿أَتَذَرُونَ أَيُّ يَوْمٍ ذَٰكَ، ذَٰكَ يَوْمٌ يَنَادَىٰ آدَمُ عَلَيْهِ السَّلَامُ، فَيَنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ ابْعَثْ بَعَثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةٍ وَتَسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ﴾

[1] At-Ṭabari 18:557.

«Do you know what Day that is? That is the Day when Ādam will be called. His Lord will call him and will say: "O Ādam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."»

His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبَشِّرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيفَتَيْنِ مَا كَانَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثُرَتْهُمَا بِأَجُوجَ وَمَاجُوجَ، وَمَنْ مَلَكَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ»

«Be of good cheer and strive hard; for by the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are of immense numbers, Ya'jūj and Ma'jūj, and those who have already died of the progeny of Ādam and the progeny of Iblis.»

Then they felt happier, and he said:

«اعْمَلُوا وَأَبَشِّرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ الرُّمَّةِ فِي ذِرَاعِ الدَّائَةِ»

«Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muḥammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.»^[1]

This was also recorded by At-Tirmidhi and by An-Nasā'ī in the Book of Tafsir in their Sunans. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

Another Version of this Ḥadīth

At-Tirmidhi recorded from 'Imrān bin Ḥuṣayn that when the words,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ﴾

«O mankind! Have Taqwā of your Lord.» Until His saying,

﴿وَلَكِنَّ عَذَابَ أَقْوَمٍ شَدِيدٌ﴾

[1] Aḥmad 4:435.

[2] Tuhfat Al-Aḥwadhī 9:12, An-Nasā'ī in Al-Kubrā 6:410.

﴿but Allāh's torment is severe.﴾

were revealed, the Prophet ﷺ was on a journey, and he said:

«اتَذَرُونَ أَيَّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: - ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: ابْعَثْ بَعَثَ النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ قَالَ: تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ»

«Do you know what Day that is?» They said, "Allāh and His Messenger know best." «He said: That is the Day on which Allāh will say to Ādam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."»

The Muslims started to weep, then the Messenger of Allāh ﷺ said:

«قَارِبُوا وَاسْدُدُوا، فَإِنَّهَا لَمْ تَكُنْ بُيُوتَةً قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدُوُّ مِنَ الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِلَتْ مِنَ الْمُتَأَيِّقِينَ، وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّائِيَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ»

«Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.»

Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a quarter of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a third of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

«I hope that you will be half of the people of Paradise.»

They said, "Allāhu Akbar!"

Then he [the narrator] said, "I do not know if he said two-thirds or not."^[1]

This was also recorded by Imām Aḥmad.^[2] Then At-Tirmidhi also said, "This is a Ḥasan Ṣaḥīḥ Ḥadīth."

In his Tafsīr, under this Āyah, Al-Bukhārī recorded that Abu Saʿīd said, "The Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، قِفْهُ: لِيَكَّ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ بِأَمْرِكَ أَنْ تُخْرَجَ مِنْ دُرَّتِكَ بَعَثًا إِلَى النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ - أَرَاهُ قَالَ - تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ، فَيَحْتَضِرُ نَضْعُ الْحَامِلِ حَمْلَهَا وَيَتَسَبَّبُ الْوَلِيدُ وَرَى النَّاسَ سُكْرَى وَمَا هُمْ بِسُكْرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ»

«On the Day of Resurrection, Allāh will say: "O Ādam." He will say, "At Your service, O Lord." Then a voice will call out: "Allāh commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire?" He will say, "From every thousand" – I think he said – "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. «and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.»»

That will be so difficult for mankind to bear that their faces will change. The Prophet ﷺ said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثَلَاثُ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا»

«Nine hundred and ninety-nine from Ya'jūj and Ma'jūj, and one from you. Among mankind you are like a black hair on the

[1] Tuhfat Al-Aḥwadhī 9 : 9.

[2] Aḥmad 4 : 432.

side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.» We said "Allāhu Akbar!" Then he said, «A third of the people of Paradise.» We said, "Allāhu Akbar!" Then he said, «One half of the people of Paradise.» We said: 'Allāhu Akbar!''^[1]

Al-Bukhāri also recorded this elsewhere.^[2] It was also recorded by Muslim, and An-Nasā'i in his *Tafsīr*.^[3]

The *Hādīths* and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

﴿Verily, the earthquake of the Hour is a terrible thing.﴾

means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allāh says:

﴿هَٰذَا لِكَيْ نَبْلُو الْمُؤْمِنِينَ وَنُزَلِّلَهُمْ زُلْزَلًا شَدِيدًا﴾

﴿There, the believers were tried and shaken with a mighty shaking.﴾ [33:11].

Then Allāh says:

﴿يَوْمَ تَرُودُهَا نَدَاهُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ﴾

﴿The Day you shall see it, every nursing mother will forget her nursing.﴾

means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allāh says,

﴿كُلُّ مَرْضِعَةٍ﴾

﴿every nursing mother﴾, and He did not say a mother who has an infant of breastfeeding age.

[1] *Fath Al-Bāri* 8:295.

[2] *Fath Al-Bāri* 6:440.

[3] Muslim 1:201, An-Nasā'i in *Al-Kubrā* 6:409.

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﴿٣٣٢﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَّيْنُهَا النَّاسُ أَتَقُورَ رَبُّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَفْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن قَوْلَاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾ يَتَّيْنُهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْتُم مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُفِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يَنْوَفُّ وَمِنْكُمْ مَّن يُرَدِّدْ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَائِلَةً فَلَمَّا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِجٍ ﴿٥﴾

﴿عَمَّا أَرْضَعَتْ﴾

«her nursing» means, her nursing infant that has not yet been weaned.

﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا﴾

«and every pregnant one will drop her load,» means, before the pregnancy has reached full term, because of the intensity of the horror.

﴿وَرَى النَّاسَ سُكَرَىٰ﴾

«and you shall see mankind as in a drunken state,»

means, because of the severity of their situation, when they will lose their minds, so that whoever sees

them, will think, that they are drunk,

﴿وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

«yet they will not be drunken, but Allāh's torment is severe.»

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن قَوْلَاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾﴾

«3. And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious Shayṭān.»

«4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.»

Condemnation of the Followers of the Shayṭān

Allāh condemns those who deny the Resurrection and who deny that Allāh is able to restore life to the dead, those who turn away from that which Allāh has revealed to His Prophets and, in their views – denial and disbelief – follow every rebellious Shayṭān among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allāh says concerning them and their like,

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ﴾

﴿And among mankind is he who disputes about Allāh, without knowledge,﴾

meaning, without sound knowledge.

﴿وَتَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٤﴾ كَتَبَ عَلَيْهِ﴾

﴿and follows every rebellious Shayṭān. For him it is decreed.﴾

Mujāhid said, "This refers to that Shayṭān."^[1] meaning that is a matter written in the decree.

﴿أَنَّهُ مَن قَوَّلَهُ﴾

﴿that whosoever follows him,﴾ and imitates him,

﴿فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ﴾

﴿he will mislead him, and will drive him to the torment of the Fire.﴾

means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Mālik said, "This Āyah was revealed about An-Naḍr bin Al-Ḥārith."^[2] This was also the view of Ibn Jurayj.^[3]

[1] Al-Muḥarrar Al-Wajīz 4 :107 .

[2] Ad-Durr Al-Manthūr 6 :8 .

[3] Aṭ-Ṭabari 18 :566 .

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن نُّرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِن عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِنَّ أَحَدَ شَيْءٍ ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَفَّى وَمِنْكُمْ مَّنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَنَرَى الْآرْضَ هَامِدَةً فَإِنَّا أَنزَلْنَا عَلَيْهَا الْمَاءَ فَاهْتَزَّتْ وَرَبَّتْ وَأَتَيْنَتْ مِن كُلِّ رَوْحٍ بِهِيجٌ ۖ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ لَافِقٌ وَأَنَّهُ يُخَيِّمُ السَّوَاءَ وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝۱۱۱﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ۝۱۱۲﴾

﴿5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh – some formed and some unformed – that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hāmidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾

﴿6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.﴾

﴿7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves.﴾

Evidence of the Resurrection in the creation of Man and of Plants

When Allāh speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allāh says:

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ﴾

﴿O mankind! If you are in doubt about the Resurrection,﴾
 which means the time when souls and bodies will be raised up
 on the Day of Resurrection,

﴿فَإِنَّا خَلَقْنَاكَ مِن تُرَابٍ﴾

﴿then verily, We have created you from dust,﴾

meaning, 'you were originally created from dust', which is
 what Ādam, peace be upon him, was created from.

﴿ثُمَّ مِن نُّطْفَةٍ﴾

﴿then from a Nutfah,﴾ [32:8] meaning, then He made his
 offspring from semen of despised water.

The Development of the Nutfah and Embryo in the Womb

﴿ثُمَّ مِن عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ﴾

﴿then from a clot then from a little lump of flesh﴾

if the Nutfah establishes itself in the woman's womb, it stays
 like that for forty days, then more material is added to it and
 it changes into a red clot, by the leave of Allāh, and it remains
 like that for forty days. Then it changes and becomes a lump
 of flesh, like a piece of meat with no form or shape. Then it
 starts to take on a form and shape, developing a head, arms,
 chest, stomach, thighs, legs, feet and all its members.
 Sometimes a woman miscarries before the fetus is formed and
 sometimes she miscarries after it has formed. As Allāh says:

﴿ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ﴾

﴿then from a little lump of flesh - some formed and some
 unformed﴾ meaning, as you see.

﴿لِّنُبَيِّنَ لَّكُمْ وَنُقِِّرَ فِي الْأَرْحَامِ مَا نَشَاءُ إِنَّ أَحَدًا مِّنَّا﴾

﴿that We may make (it) clear to you. And We cause whom We
 will to remain in the wombs for an appointed term,﴾

meaning that sometimes the fetus remains in the womb and is
 not miscarried.

﴿تُخَلَّقُ وَغَيْرُ خُلُقَةٍ﴾

«some formed and some unformed», Mujāhid said, "This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allāh sends an angel to it who breathes the soul into it and forms it as Allāh wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched."

It was recorded in the Two Ṣaḥīḥs that Ibn Mas'ūd said, "The Messenger of Allāh ﷺ, who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ»

«Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.»^[1]

Man's Development from Infancy to Old Age

His saying;

﴿ثُمَّ نَخْرِجُكُمْ طِفْلًا﴾

«then We bring you out as infants,»

means, weak in his body, hearing, sight, senses, stamina and mind. Then Allāh gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allāh says:

﴿ثُمَّ لِنَقْلَنَّ أَشَدَّكُمْ﴾

«then (give you growth) that you may reach your age of full strength.»

[1] Fath Al-Bāri 6:418, Muslim 4:2036.

meaning, his strength increases until he reaches the vitality and handsomeness of youth.

﴿وَمِنْكُمْ مَنْ يَمُوتُ﴾

﴿And among you there is he who dies,﴾

means, when he is young and strong.

﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَثَرِ الْأُمْرِ﴾

﴿and among you there is he who is brought back to the miserable old age,﴾

meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allāh says:

﴿لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا﴾

﴿so that he knows nothing after having known.﴾

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ [30:54]

Another Parable of the Resurrection from Plants

﴿وَنَرَى الْأَرْضَ كَايِدَةً﴾

﴿And you see the earth Hāmidatan,﴾

This is another sign of the power of Allāh to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatādah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

﴿فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ يَبْرِجُ﴾

﴿but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾

When Allāh sends the rain upon it, it is stirred to life, that is,

vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allāh says:

﴿وَأَنبَتَ مِنْ كُلِّ نَوْعٍ بَهِيجٌ﴾

﴿and puts forth every lovely kind (of growth).﴾

meaning, beautiful in appearance and with delightful fragrances.

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

﴿That is because Allāh: He is the Truth,﴾

means, the Creator, the Controller, the One Who does as He wills.

﴿وَأَنَّهُ يُمْيَ الْمَوْتِ﴾

﴿and it is He Who gives life to the dead,﴾

means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

﴿إِنَّ الَّذِي أَحْيَاهَا لَمُيِّ الْمَوْتِ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.﴾ [41:39]

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is!﴾ [36:82].

﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا﴾

﴿And surely, the Hour is coming, there is no doubt about it;﴾
meaning, it will inevitably come to pass.

﴿وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾

﴿and certainly, Allāh will resurrect those who are in the graves.﴾

means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

بِسْمِ اللَّهِ

٣٣٣

الْحَمْدُ لِلَّهِ

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَى وَأَنَّهُ عَلَّ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٨﴾ ثَانِي عَظِيمُهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيرُهُ يَوْمَ الْقِيَمَةِ عَذَابُ الْحَرِيقِ ﴿٩﴾ ذَٰلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٠﴾ وَمِنَ النَّاسِ مَنْ يُعَبِّدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَى وَجْهِهِ خَيْرُ الدُّنْيَا وَالْآخِرَةِ ذَٰلِكَ هُوَ الْخَسِرَانُ الْمُفْسِدُونَ ﴿١١﴾ يَدْعُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نُنْفَعُهُ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾ يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَنْ كَانَ يَظُنُّ أَن لَّنْ يَمُوتَ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدُهُ مَا يَعْتَظُ ﴿١٥﴾

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَن يُعْطِي الْعِظَمَ وَهِيَ رَمِيمٌ﴾ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ﴾ ﴿٨٠﴾

﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there-with.﴾ [36:78-80].

And there are many similar Āyāt.

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ﴾ ﴿٨﴾ ثَانِي عَظِيمُهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيرُهُ يَوْمَ الْقِيَمَةِ عَذَابُ الْحَرِيقِ ﴿٩﴾ ذَٰلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ﴾ ﴿١٠﴾

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

﴿9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.﴾

﴿10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to servants.﴾

Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allāh has already told us about the ignorant imitators who are led astray:

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

﴿And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious Shayṭān.﴾

And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

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

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

meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims.

Allāh's saying,

﴿ثَانٍ عَظِيمٍ﴾

﴿Bending his neck in pride,﴾ Ibn 'Abbās and others said, "Too proud to follow the truth when he is called to it."^[1]

Mujāhid, Qatādah and Mālik said, narrating from Zayd bin Aslam:

﴿ثَانٍ عَظِيمٍ﴾

﴿Bending his neck in pride,﴾ means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the Āyāt:

﴿وَرَىٰ مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَقَالَ رَبِّكِيءُ﴾

﴿And in Mūsā, when We sent him to Fir'awn with a manifest authority. But (Fir'awn) turned away along with his hosts﴾ [51:38-39],

﴿وَرَأَىٰ قِيلَ لَهُمْ فَصَالُوا إِلَىٰ مَا أُنْزِلَ اللَّهُ إِلَىٰ الرُّسُولِ ۚ رَأَيْتَ الْمُنَافِقِينَ ۚ يَصُدُّونَ عَنْكَ

صُدُّوا﴾

[1] Aṭ-Ṭabari 18:573.

«And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.» [4:61],

﴿وَإِذَا قِيلَ لَهُمْ مَأَلُوا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَإِنْ لَهُمْ بُشْدُونَ بِهِمْ

﴿مُنْكَرُونَ﴾ ١١١

«And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.» [63:5],

And Luqmān said to his son:

﴿وَلَا تُصَيِّرْ خَدَّكَ لِلنَّاسِ﴾

«And turn not your face away from men with pride» [31:18]

meaning, do not turn away from them in an arrogant manner. And Allāh says:

﴿وَإِذَا تَنَزَّلَتْ عَلَيْهِ آيَاتُنَا رَأَى مُسْتَكْبِرًا﴾

«And when Our verses are recited to him, he turns away in pride» [31:7].

﴿لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ﴾

«and leading (others) too (far) astray from the path of Allāh.»

This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allāh. Then Allāh says:

﴿لَهُ فِي الدُّنْيَا خِزْيٌ﴾

«For him there is disgrace in this worldly life,»

meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allāh, so Allāh will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

﴿وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ﴾ ١١٢ ﴿ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ﴾

«and on the Day of Resurrection We shall make him taste the

torment of burning. That is because of what your hands have sent forth,﴾

means, this will be said to him by way of rebuke.

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

﴿and verily, Allāh is not unjust to the servants.﴾

This is like the Āyah:

﴿خُذُوهُ فَغَبِلُوهُ إِنَّ سَوْءَ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِن عَذَابِ الْحَبِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿(It will be said :) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾ [44:47-50]

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ. وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ. خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الْمُخْشَرَانُ الْمُؤْمِنُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾ يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ. لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾﴾

﴿11. And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.﴾

﴿12. He calls besides Allāh unto that which can neither harm him nor profit him. That is a straying far away.﴾

﴿13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil 'Ashūr!﴾

The meaning of worshipping Allāh as it were upon the edge

Mujāhid, Qatādah and others said:

﴿عَلَى حَرْفٍ﴾

﴿upon the edge﴾ means, in doubt.^[1] Others said that it meant

^[1] Aṭ-Ṭabari 18:576.

on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islām on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhāri recorded that Ibn ‘Abbās said:

﴿وَمِنَ النَّاسِ مَن يَبْعُدُ اللَّهَ عَلَىٰ حَرْفٍ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge.﴾

“People would come to Al-Madīnah [to declare their Islām] and if their wives gave birth to sons and their mares gave birth to foals, they would say, ‘This is a good religion,’ but if their wives and their mares did not give birth, they would say, ‘This is a bad religion.’”^[1]

Al-‘Awfī reported that Ibn ‘Abbās said, “One of them would come to Al-Madīnah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, ‘I have not experienced anything but good since I started to follow this religion.’”

﴿وَإِنْ أَصَابَهُ فِتْنَةٌ﴾

﴿but if a Fitnah strikes him﴾, *Fitnah* here means affliction, i.e., if the disease of Al-Madīnah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the *Shayṭān* comes to him and says: ‘By Allāh, since you started to follow this religion of yours, you have experienced nothing but bad things,’ and this is the *Fitnah*.^[2] This was also mentioned by Qatādah, Aḍ-Ḍaḥḥāk, Ibn Jurayj and others among the Salaf when explaining this Āyah.^[3] Mujāhid said, concerning the Āyah:

﴿انْقَلَبَ عَلَىٰ وَجْهِهِ﴾

﴿he turns back on his face.﴾ “(This means), he becomes an apostate and a disbeliever.”^[4]

[1] *Faṭḥ Al-Bārī* 8:296.

[2] *Aṭ-Ṭabari* 18:575.

[3] *Aṭ-Ṭabari* 18:576.

[4] *Aṭ-Ṭabari* 18:576.

﴿خَيْرَ الدُّنْيَا وَالْآخِرَةِ﴾

﴿He loses both this world and the Hereafter.﴾

means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allāh the Almighty, so he will be utterly doomed and humiliated. So Allāh says:

﴿ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

﴿That is the evident loss.﴾, i.e., the greatest loss and the losing deal.

﴿يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُمْ وَلَا يَنْفَعُهُمْ﴾

﴿He calls besides Allāh unto that which can neither harm him nor profit him.﴾

means, the idols, rivals, and false gods which he calls upon for help, support and provision – they can neither benefit him nor harm him.

﴿ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

﴿That is a straying far away.﴾

﴿يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ﴾

﴿He calls unto him whose harm is nearer than his profit;﴾

means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

﴿لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ﴾

﴿certainly an evil Mawlā and certainly an evil 'Ashīr!﴾

Mujāhid said, "This means the idols."^[1] The meaning is: "How evil a friend is this one upon whom he calls instead of Allāh as a helper and supporter."

﴿وَلَيْسَ الْعَشِيرُ﴾

﴿and certainly an evil 'Ashīr!﴾ means the one with whom one mixes and spends one's time.

[1] Aṭ-Ṭabari 18:579.

﴿إِنَّ اللَّهَ يَدْعِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿14. Truly, Allāh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allāh does what He wills.﴾

The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allāh tells us that He sends those astray and guides these, and says:

﴿إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿Verily, Allāh does what He wills.﴾

﴿مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدُهُ مَا يَعْبُطُ﴾ وَكَذَلِكَ أَرْسَلْنَا رُسُلَنَا بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ﴾

﴿15. Whoever thinks that Allāh will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!﴾

﴿16. Thus have We sent it down as clear Āyāt, and surely, Allāh guides whom He wills.﴾

Allāh will definitely help His Messenger ﷺ

Ibn 'Abbās said, "Whoever thinks that Allāh will not help Muḥammad ﷺ in this world and the Hereafter, let him stretch out a rope

﴿إِلَى السَّمَاءِ﴾

﴿to the ceiling﴾ to the ceiling in his house,

﴿ثُمَّ لِيَقْتُلْ﴾

﴿and let him strangle himself.﴾ let him hang himself with it.”^[1] This was also the view of Mujāhid, ‘Ikrimah, ‘Aṭā’, Abu Al-Jawzā’, Qatādah and others.^[2] The meaning is: whoever thinks that Allāh will not support Muḥammad ﷺ and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allāh will most certainly help and support him. Allāh says:

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَنَوْمِ يَوْمِ الْأَشْهُدِ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾ [40:51].

Allāh says here:

﴿فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدُهُ مَا يَغِيظُ﴾

﴿Then let him see whether his plan will remove that whereat he rages!﴾

As-Suddi said, “Meaning, in the case of Muḥammad ﷺ”^[3] ‘Aṭā’ Al-Khurāsāni said, “Let him see whether that will cure the rage he feels in his heart.”

﴿وَكَذَلِكَ أَرْسَلْنَاهُ﴾

﴿Thus have We sent it down﴾ the Qur’ān.

﴿مَا آتَيْنَا بِكَ﴾

﴿as clear Āyāt,﴾ clear in its wording and its meaning, evidence from Allāh to mankind.

﴿وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يُرِيدُ﴾

﴿and surely, Allāh guides whom He wills.﴾

He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

[1] Aṭ-Ṭabari 18:581.

[2] Aṭ-Ṭabari 18:580-583.

[3] Ar-Rāzi 13:15.

﴿لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23].

Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.﴿

Allāh will judge between the Sects on the Day of Resurrection

Allāh tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Sūrat Al-Baqarah^[1] and have noted how people differ over who they are. There are also the Christians, Majūs and others who worship others alongside Allāh. Allāh will

﴿يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ﴾

﴿judge between them on the Day of Resurrection﴾

with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

[1] Sūrat Al-Baqarah 2:62.

﴿18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawābb, and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.﴾

Everything prostrates to Allāh

Allāh tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allāh says:

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن نَّفْسِهِ يَنْفَعِيوْا ظِلَالَهُ عَنِ الْأَيْمَنِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَرُكْعًا ۚ﴾
 دَحْرُونَ ﴿١٦﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly?﴾ [16:48].

And Allāh says here:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ﴾

﴿See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him﴾

means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

﴿وَلَا يَسْبُحُ إِلَّا بِحَمْدِهِ﴾

﴿and there is not a thing but glorifies His praise﴾ [17:44].

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ﴾

﴿and the sun, and the moon, and the stars,﴾

These are mentioned by name, because they are worshipped instead of Allāh, so Allāh explains that they too prostrate to their Creator and that they are subjected to Him.

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ﴾

﴿Prostrate yourselves not to the sun nor to the moon, but

prostrate yourselves to Allāh Who created them ﴿41:37﴾.

In the Two Ṣaḥīḥs it was recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said to me,

«أَتَذَرِي أَيْنَ تَذْمَبُ هَذِهِ الشَّمْسُ؟»

«Do you know where this sun goes?»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّهَا تَذْمَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَنْتَابِرُ قَبَوِيكَ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

«It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came."»^[1]

Ibn 'Abbās said, "A man came and said, 'O Messenger of Allāh, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allāh, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dāwud.'" Ibn 'Abbās said, "The Messenger of Allāh ﷺ recited an Āyah mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Mājah, and Ibn Hibbān in his Ṣaḥīḥ.^[2]

﴿وَالْدَّوَابَّ﴾

﴿Ad-Dawābb﴾ means all the animals. It was reported in a Ḥadīth recorded by Imām Aḥmad that the Messenger of Allāh ﷺ forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allāh more than the one who was riding.^[3]

﴿وَكَثِيرٌ مِّنَ الْنَّاسِ﴾

﴿and many of mankind﴾ means, they prostrate willingly,

[1] Fath Al-Bāri 6:342, Muslim 1:138.

[2] Tuhfat Al-Aḥwadhi 3:181, Ibn Mājah 1:334, Ibn Hibbān 4:191.

[3] Aḥmad 3:441.

submitting themselves to Allāh of their own free will.

﴿وَكَبِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ﴾

﴿But there are many (men) on whom the punishment is justified.﴾

means, those who refuse prostration, are stubborn and arrogant.

﴿وَمَنْ يُنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

﴿And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.﴾

It was recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ اغْتَرَزَ الشَّيْطَانُ بَيْنِي، يَقُولُ: يَا وَلَدَهُ أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأَمَرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلَيَّ النَّارُ»

«When the son of Ādam recites the Āyāt containing the prostration, the Shayṭān withdraws weeping and says, "Ah! Woe (to me)! the son of Ādam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell."» This was recorded by Muslim.^[1]

In his book *Al-Marāsīl*, Abu Dāwud recorded that Khālid bin Ma'dān, may Allāh have mercy upon him, reported that Allāh's Messenger ﷺ said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

«Sūrat Al-Ḥajj has been favored over the rest of the Qur'ān with two prostrations.»^[2]

Al-Ḥāfiẓ Abu Bakr Al-Ismā'īli recorded from Abu Al-Jahm that 'Umar did the two prostrations of [Sūrat] Al-Ḥajj when he was in Al-Jābiyah, and he said, "This Sūrah has been favored with two prostrations."^[3]

[1] Muslim 1:87.

[2] *Al-Marāsīl*, 78. Aḥmad 17413. There are a number of narrations similar to this, the wording here represents the most authentic of them.

[3] Al-Bayhaqi 2:317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٤

الْحَجَّاجَاتُ

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يَشَاءُ
 ﴿١٩﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقِينَ وَالنَّصَارَى
 وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ
 يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ اللَّهَ
 يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
 وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
 وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ اللَّهُ فَمَالَهُ مِنْ مُكْرِمٍ
 إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿٢١﴾ هَذَانِ خَصْمَانِ اخْتَصَمُوا
 فِي رَبِّهِمَا فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ
 مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢٢﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
 وَالْجُلُودُ ﴿٢٣﴾ وَلَهُمْ مَقْتَعٌ مِنْ حَدِيدٍ ﴿٢٤﴾ كُلَّمَا أَرَادُوا
 أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ
 ﴿٢٥﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
 مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٦﴾

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمَا
 فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ
 مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ
 الْحَمِيمُ﴾ ﴿٢١﴾ يُصْهَرُ بِهِ مَا فِي
 بُطُونِهِمْ وَالْجُلُودُ ﴿٢٢﴾ وَلَهُمْ
 مَقْتَعٌ مِنْ حَدِيدٍ ﴿٢٣﴾ كُلَّمَا
 أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
 أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾ ﴿٢٤﴾

﴿19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.﴾

﴿20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.﴾

﴿21. And for them are hooked rods of iron.﴾

﴿22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"﴾

The Reason for Revelation

It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr swore that this Āyah -

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمَا﴾

﴿These two opponents dispute with each other about their Lord;﴾

was revealed concerning Ḥamzah and his two companions, and 'Utbah and his two companions, on the day of Badr when

they came forward to engage in single combat. This is the wording of Al-Bukhārī in his *Tafsīr* of this *Āyah*.^[1] Then Al-Bukhārī recorded that 'Ali bin Abi Ṭālib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the *Āyah* was revealed:

﴿هَٰذَانِ خَصِمَانِ اِتَّخَصُمَا فِي رِيبٍ﴾

﴿These two opponents dispute with each other about their Lord;﴾

He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: 'Ali, Hamzah and 'Ubaydah vs., Shaybah bin Rabī'ah, 'Utbah bin Rabī'ah and Al-Walīd bin 'Utbah." This was reported only by Al-Bukhārī.^[2]

Ibn Abi Najīḥ reported that Mujāhid commented on this *Āyah*, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujāhid and 'Aṭā' commented on this *Āyah*, "This refers to the believers and the disbelievers."

The view of Mujāhid and 'Aṭā' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allāh, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarīr, and it is good.

The Punishment of the Disbelievers

﴿فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ نِيَابٌ مِنْ نَارٍ﴾

﴿then as for those who disbelieved, garments of fire will be cut out for them,﴾

meaning, pieces of fire will be prepared for them. Sa'īd bin Jubayr said: "Of copper, for it is the hottest of things when it is heated."^[3]

[1] *Faṭḥ Al-Bārī* 8:297, Muslim 4:2323.

[2] *Faṭḥ Al-Bārī* 8:297.

[3] Aṭ-Ṭabari, 18:590.

﴿يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾﴾

«boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.»

meaning, when the boiling water –which is water that has been heated to the ultimate degree- is poured down over their heads.

Ibn Jarīr recorded from Abu Hurayrah that the Prophet ﷺ said:

«إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُءُوسِهِمْ فَيَنْفُذُ الْجُمُوعَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتُ مَا فِي جَوْفِهِ حَتَّى يَتَلَعَّ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ كَمَا كَانَ»

«The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.»^[1]

It was also recorded by At-Tirmidhi, who said it is *Ḥasan Ṣaḥīḥ*.^[2] This was also recorded by Ibn Abi Ḥātim, who then recorded that ‘Abdullāh bin As-Sariy said, “The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allāh says in the *Āyah*:

﴿يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾﴾

«With it will melt what is within their bellies, as well as (their) skins.»^[3]

﴿وَلَهُمْ مَقْعَعِمْ مِنْ حَدِيدٍ ﴿٢١﴾﴾

«And for them are hooked rods of iron.»

[1] At-Ṭabari 18:591.

[2] *Tuḥfat Al-Aḥwadhī* 7:301.

[3] *Ad-Durr Al-Manthūr* 6:21.

Ibn 'Abbās said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."^[1]

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

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

Al-A'mash reported from Abu Zibiyān that Salmān said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

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

﴿وَذُوقُوا عَذَابَ الْخَرِيقِ﴾

﴿"Taste the torment of burning!"﴾ This is like the Āyah:

﴿وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تَكَذِّبُونَ﴾

﴿and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾ [32:20].

The meaning is that they will be humiliated by words and actions.

﴿إِنَّكَ اللَّهُ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ حَتَّىٰ يُخْرِجُوا مِنْ تَحْتِهَا أَنْهَارٌ يُجْرُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۖ وَهَدُوا إِلَىٰ الْغَايِبِ مِنَ الْقَوْلِ وَهَدُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿23. Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴾

﴿24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.﴾

^[1] At-Ṭabari 18:593.

The Reward of the Believers

When Allāh tells us about the state of the people of Hell – we seek refuge with Allāh from that state of punishment, vengeance, burning and chains – and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise – we ask Allāh by His grace and kindness to admit us therein. He tells us:

﴿إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,»

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

﴿يُحْكَمُونَ فِيهَا﴾

«wherein they will be adorned» – with jewelry –

﴿مِنْ أَكْوَافٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا﴾

«with bracelets of gold and pearls» means, on their arms, as the Prophet ﷺ said in the agreed-upon *Hadīth*:

«تَبْلُغُ الْجَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ»

«The jewelry of the believer [in Paradise] will reach as far as his Wudū' reached.»^[1]

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

«and their garments therein will be of silk.»

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, *Sundus* and *Istabraq*^[2] fine green silk and gold embroidery, as Allāh says:

﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رُبُّهُمْ سُرًّاكَ طَهْرًا ۚ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا﴾

«Their garments will be of green Sundus, and Istabraq. They

[1] *Fath Al-Bāri* 10:398, *Muslim* 1:219.

[2] See the *Tafsīr* of *Sūrat Al-Kahf* 19:31, and *Sūrat Al-Insān* 76:21-22.

will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted." ﴿76:21-22﴾.

In the *Ṣaḥīḥ*, it says:

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيَنَاجَ فِي الدُّنْيَا، فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

«Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.»^[1]

‘Abdullāh bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allāh says:

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk﴾^[2]

﴿وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ﴾

﴿And they are guided unto goodly speech.﴾

This is like the *Āyāt*:

﴿وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحَيَّتُهُمْ فِيهَا سَلَامٌ ۖ﴾

﴿And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow – to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salām (peace!)" ﴿14:23﴾

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۖ﴾

﴿And angels shall enter unto them from every gate (saying): "Salāmun ‘Alaykum (peace be upon you!)", for you persevered in patience! Excellent indeed is the final home!" ﴿13:23-24﴾,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْيِيمًا ۚ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

﴿No evil vain talk will they hear therein, nor any sinful speech.

[1] Muslim 3:1642 and 1638.

[2] An-Nasā’ī in *Al-Kubrā* 5:465.

But only the saying of, "Peace! Peace! (Salāman! Salāman!)." ﴿
[56:25-26]

They will be guided to a place in which they will hear good speech.

﴿وَلَقَدْ يَكُونُ فِيهَا نَجْمَةٌ وَسَلَامٌ﴾

﴿Therein they shall be met with greetings and the word of peace and respect.﴾ [25:75],

unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

﴿ذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿'Taste the torment of burning!'﴾

﴿وَمُهْدًى إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿and they are guided to the path of Him Who is Worthy of all praises.﴾

to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the *Ṣaḥīḥ Ḥadīth*:

﴿إِنَّهُمْ يُلْهَمُونَ النِّبَاحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفْسَ﴾

«They will be inspired with words of glorification and praise, just as they are inspired with breath.»^[1]

Some scholars of *Tafsīr* said that the *Āyah*,

﴿وَمُهْدًى إِلَىٰ الصِّرَاطِ الْمُسْتَقِيمِ﴾

﴿And they are guided unto goodly speech﴾

refers to the Qur'ān; and it was said that it means *Lā ilāhā illallāh* or words of remembrance prescribed in Islām. And the *Āyah*:

﴿وَمُهْدًى إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿and they are guided to the path of Him Who is Worthy of all praises.﴾

means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allāh knows best.

^[1] Muslim 4 :2180, 2181.

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْمَكِيفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَكَمِ يُظْلَمِ نُذُوقُهُ مِنْ عَذَابِ الْبَهِيمِ﴾

﴿25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Ḥarām which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

A Warning to Those Who hinder Others from the Path of Allāh and from Al-Masjid Al-Ḥarām and Who seek to do Evil Actions therein

Allāh rebukes the disbelievers for preventing the believers from coming to Al-Masjid Al-Ḥarām and performing their rites and rituals there, claiming that they were its guardians,

﴿وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أُولِيَائِهِمْ إِلَّا الضَّالُّونَ﴾

﴿and they are not its guardians. None can be its guardians except those who have Taqwā﴾ [8:34].

In this Āyah there is proof that it was revealed in Al-Madīnah, as Allāh says in Sūrat Al-Baqarah:

﴿يَسْتَأْذِنُكَ عَنِ الْقَحْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفَرٌ بِهِ.
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

﴿They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām, and to drive out its inhabitants﴾ [2:217]

And Allāh says here:

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ﴾

﴿Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Ḥarām﴾

meaning, not only are they disbelievers, but they also hinder people from the path of Allāh and from Al-Masjid Al-Ḥarām. They prevent the believers who want to go there from reaching

it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the *Āyah*:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

﴿Those who believed, and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest.﴾ [13:28]

Not only are they believers, but their hearts also find rest in the remembrance of Allāh.

The Issue of renting Houses in Makkah

﴿الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

﴿which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there﴾

meaning that they prevent people from reaching Al-Masjid Al-Ḥarām, which Allāh has made equally accessible to all in *Sharī'ah*, with no differentiation between those who live there and those who live far away from it.

﴿سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

Part of this equality is that everyone has equal access to all parts of the city and can live there, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the *Āyah*:

﴿سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

He [Ibn 'Abbās] said: "Both the people of Makkah and others can stay in Al-Masjid Al-Ḥarām."^[1]

﴿سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

[1] Aṭ-Ṭabari 18:596.

Mujāhid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Ṣāliḥ, 'Abdur-Raḥmān bin Sābiṭ and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Abdur-Razzāq narrated from Ma'mar, from Qatādah who said: "Its own people and others are equal therein."

This is the issue about which Ash-Shāfi'ī and Ishāq bin Rāhwayh differed in the *Masjid* of Al-Khayf, when Aḥmad bin Hanbal was also present. Ash-Shāfi'ī was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the *Ḥadīth* of Usāmah bin Zayd who said, "I said, O Messenger of Allāh, will you go and stay tomorrow in your house in Makkah?" He said,

«وَهَلْ تَرَكَ لَنَا غَيْبِلٌ مِنْ رِبَاعٍ؟»

«Has 'Aqīl left us any property?»

Then he said,

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

«A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.»

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.^[1] He also used as evidence the report that 'Umar bin Al-Khaṭṭāb bought a house in Makkah from Safwān bin Umayyah for four thousand *Dīnārs*, and made it into a prison. This was also the view of Tāwūs and 'Amr bin Dīnār. Ishāq bin Rāhwayh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujāhid and 'Aṭā' said likewise. Ishāq bin Rāhwayh used as evidence the report recorded by Ibn Mājah from 'Alqamah bin Naḍlah who said, "The Messenger of Allāh ﷺ, Abu Bakr and 'Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there."^[2]

'Abdur-Razzāq recorded that 'Abdullāh bin 'Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: "Aṭā' would not allow people to

[1] Al-Bukhārī no. 6764, Muslim 1614.

[2] Ibn Mājah 3107.

charge rent in the *Haram*, and he told me that 'Umar bin Al-Khaṭṭāb did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin 'Amr. 'Umar bin Al-Khaṭṭāb sent for him about that and he said, 'Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.' He said, 'Then you may do that.'” ‘Abdur-Razzāq recorded from Mujāhid that ‘Umar bin Al-Khaṭṭāb said, “O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want.”^[1] He said: Ma‘mar told us, narrating from someone who heard ‘Aṭā’ say about the *Āyah*,

﴿سَوَاءٌ أَلَمَّكَفُ فِيهِ وَالْبَادُ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

“They may stay wherever they want.” Ad-Dāraqutni recorded a saying reported from ‘Abdullāh bin ‘Amr: “Whoever charges rent for the houses of Makkah, consumes fire.”^[2]

Imām Aḥmad took a middle path, according to what his son Ṣāliḥ narrated from him, and he said, “They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs.” And Allāh knows best.

A Warning to Those Who want to commit Evil Actions in the *Haram*

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَايِ يُظْلَمَ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ﴾

﴿and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

﴿يُظْلَمُ﴾

﴿or to do wrong,﴾ means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn ‘Abbās, “This means someone whose actions are intentional.”^[3]

[1] Ad-Durr Al-Manthūr 4 :633.

[2] Ad-Dāraqutni 2 :300.

[3] Aṭ-Ṭabari 18 :601.

'Ali bin Abi Talhah reported that Ibn 'Abbās said, "The evil action of *Shirk*."^[1] Al-'Awfi reported that Ibn 'Abbās said: "The evil action is allowing in the *Haram* what Allāh has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."^[2]

﴿وَمَنْ يُظْلَمِ﴾

﴿or to do wrong,﴾ Mujāhid said, "To do some bad action therein. This is one of the unique features of *Al-Haram*, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Hātim recorded in his *Tafsir* that 'Abdullāh (i.e., Ibn Mas'ūd) commented about the *Āyah*,

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمِ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

"If a man intends to do some evil action therein, Allāh will make him taste a painful torment."^[3] This was also recorded by Aḥmad.^[4] I say, [its] chain is *Ṣaḥīḥ* according to the conditions of Al-Bukhārī, and it is more likely *Mawqūf* than *Marfū'*. And Allāh knows best. Sa'īd bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing."

Ḥabīb bin Abi Thābit said:

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمِ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

"Hoarding (goods) in Makkah." This was also the view of others.

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمِ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

[1] Aṭ-Ṭabari 18:600.

[2] Aṭ-Ṭabari 18:600.

[3] Aṭ-Ṭabari 18:601.

[4] Aḥmad 1:428.

Ibn 'Abbās said, "This was revealed about 'Abdullāh bin Unays. The Messenger of Allāh ﷺ sent him with two men, one of whom was a Muhājir and the other from among the Anṣār. They began to boast about their lineages and 'Abdullāh bin Unays got angry and killed the Anṣārī. Then he reverted from Islām (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

﴿وَمَنْ يُدْرِ فِيهِ بِالْكَافِ يُظْلَمِ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islām." These reports indicate some meanings of the phrase "evil actions", but the meaning is more general than that and includes things which are more serious.^[1] Hence when the owners of the Elephant planned to destroy the House (the Ka'bah), Allāh sent against them birds in flocks,

﴿تَرِيهِمْ بِحَمَارٍ مِنْ سِجِّيلٍ ۖ فَجَلَّاهُمْ كَعَصْفٍ نَاقِلٍ ۖ﴾

﴿Striking them with stones of Sijjil.^[2] And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).﴾ [105:4-5].

means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a Ḥadīth that the Messenger of Allāh ﷺ said:

«يَغْزُو هَذَا الْبَيْتَ جَيْشٌ حَتَّى إِذَا كَانُوا بَيْنَاءَ مِنَ الْأَرْضِ خِيفَ بِأَوَّلِهِمْ وَأَخِيرِهِمْ»

«This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.»^[3]

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ فِي شَيْءٍ وَطَهِّرَ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۖ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۖ﴾

[1] The report is recorded by Ibn Abi Ḥātim. Its chain has some deficiency in it.

[2] See volume five, the explanation of Sūrah Hūd (11:82).

[3] Fath Al-Bārī 4:397.

﴿26. And (remember) when We showed Ibrāhīm the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);"﴾

﴿27. And proclaim to mankind the Ḥajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj 'Amīq.﴾

Building of the Ka'bah and the Proclamation of the Ḥajj

This is a rebuke to those among Quraysh who worshipped others than Allāh and joined partners with Him in the place which from the outset had been established on the basis of *Tawhīd* and the worship of Allāh Alone, with no partner or associate. Allāh tells us that He showed Ibrāhīm the site of the 'Atīq House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrāhīm was the first one to build the House and that it was not built before his time. It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr said, "I said, 'O Messenger of Allāh, which *Masjid* was the first to be built?' He said,

«الْمَسْجِدُ الْحَرَامُ»

«Al-Masjid Al-Ḥarām.» I said, 'Then which?' He said,

«بَيْتُ الْمَقْدِسِ»

«Bayt Al-Maqdis.» I said, 'How long between them?' He said,

«أَرْبَعُونَ سَنَةً»

«Forty years.»^[1] And Allāh says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا﴾

﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing﴾ [3:96] until the end of following two *Āyāt*.

Allāh says:

^[1] *Fath Al-Bāri* 6:469, *Muslim* 1:370.

﴿وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

﴿and We commanded Ibrāhīm and Ismā'il that they should purify My House for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves.﴾ [2:125]

And Allāh says here:

﴿أَن لَّا تَشْرِكُنِي فِي شَيْءٍ﴾

﴿Associate not anything with Me,﴾ meaning, 'Build it in My Name Alone.'

﴿وَطَهِّرْ بَيْتِيَ﴾

﴿and sanctify My House﴾ Qatādah and Mujāhid said, "And purify it from *Shirk*."^[1]

﴿لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

﴿for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)﴾

means, 'and make it purely for those who worship Allāh Alone, with no partner or associate.' What is meant by "those who circumambulate it" is obvious, since this is an act of worship that is done only at the Ka'bah and not at any other spot on earth.

﴿وَالْقَائِمِينَ﴾

﴿and those who stand up﴾ means, in prayer. Allāh says:

﴿وَالرُّكَّعِ السُّجُودِ﴾

﴿and those who bow, and make prostration.﴾

Tawāf and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. *Tawāf* is done around the Ka'bah and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the *Qiblah*, during battle and when praying optional prayers while traveling. And Allāh knows best.

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾

[1] Aṭ-Ṭabari 18:604.

﴿And proclaim to mankind the Hajj﴾ meaning, 'announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.' It was said that Ibrāhīm said: "O Lord, how can I convey this to people when my voice will not reach them?" It was said: "Call them and We will convey it." So Ibrāhīm stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it." It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allāh has decreed will make the pilgrimage, until the Day of Resurrection: "At Your service, O Allāh, at Your service." This is a summary of the narrations from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr^[1] and others among the Salaf. And Allāh knows best. This was recorded by Ibn Jarir and by Ibn Abi Ḥātim at length.

﴿يَأْتُونَكَ بِكُلِّ زِينَةٍ﴾

﴿They will come to you on foot and on every lean camel,﴾

This *Āyah* was used as evidence by those scholars whose view is that *Hajj* performed on foot by those who are able, is better than *Hajj* performed riding, because the phrase "on foot" is mentioned first, and because it is an indication of their keenness and resolve. Waki' narrated from Abu Al-'Umayyās from Abu Ḥalḥalah from Muḥammad bin Ka'b that Ibn 'Abbās said, "I do not regret anything except for the fact that I wish I had performed *Hajj* on foot, because Allāh says,

﴿يَأْتُونَكَ بِكُلِّ زِينَةٍ﴾

﴿They will come to you on foot﴾.^[2]

But the majority are of the view that performing *Hajj* while riding is better, following the example of the Messenger of Allāh ﷺ, because he performed *Hajj* riding, although his physical ability was sound.

[1] Aṭ-Ṭabari 18:605, 606, 607.

[2] *Ad-Durr Al-Manthūr* 6:35.

بِسْمِ اللَّهِ

٣٣٥

الْحَجَّاتُ

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْكَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يَظْلَمِ نَفْسَهُ مِنْ عَذَابِ إِلِيمٍ ﴿٣٢﴾ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٣٣﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٣٤﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَلَکُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَاسِ الْفَقِيرِ ﴿٣٥﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَبْطُقُوا بِأَبْنَيْ الْعَمِيقِ ﴿٣٦﴾ ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَجَلَتْ لَكُمْ الْأَنْقَمُ إِلَّا مَا يُشَلِّىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٧﴾

﴿يَأْتِينَ مِنْ كُلِّ فَجٍّ﴾

﴿they will come from every Fajj﴾ means every route, as Allāh says:

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا﴾

﴿and We placed therein Fijāj for them to pass﴾ [21:31].

﴿عَمِيقٍ﴾

﴿'Amīq﴾ means distant. This was the view of Mujāhid, 'Aṭā', As-Suddi, Qatādah, Muqātil bin Ḥayān, Ath-Thawri and others.^[1] This Āyah is like the Āyah in which Allāh tells us how Ibrāhīm prayed for his family,

﴿فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي

إِلَيْهِمْ﴾

﴿So fill some hearts among men with love towards them﴾ [14:37].

There is no one among the Muslims who does not long to see the Ka'bah and perform Ṭawāf, people come to this spot from every corner of the world.

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَلَکُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَاسِ الْفَقِيرِ ﴿٣٥﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَبْطُقُوا بِأَبْنَيْ الْعَمِيقِ ﴿٣٦﴾﴾

﴿28. That they may witness things that are of benefit to them,

[1] Aṭ-Ṭabari 18:608.

and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.﴾

﴿29. Then let them complete their prescribed duties and perform their vows, and circumambulate the 'Atīq House.﴾

Hajj Brings benefits in this World and in the Hereafter

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

﴿That they may witness things that are of benefit to them,﴾

Ibn 'Abbās said, "Benefits in this world and in the Hereafter." Benefits of the Hereafter includes Allāh's pleasure. Material benefits in this world include sacrificial animals and trade."^[1] This was also the view of Mujāhid and others, that the benefits come in this world and in the Hereafter.^[2] This is like the Āyah:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

﴿There is no sin on you if you seek the bounty of your Lord﴾
[2:198].

﴿وَذِكْرُوا أَسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ﴾

﴿and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them (for sacrifice).﴾

Shu'bah and Hushaym narrated from Abu Bishr from Sa'īd from Ibn 'Abbās, "The appointed days are the ten days (of Dhul-Hijjah).^[3] Al-Bukhārī narrated this with a disconnected chain in a manner denoting his approval of it.^[4]

Something similar was narrated from Abu Mūsā Al-Ash'ari, Mujāhid, Qatādah, 'Aṭā', Sa'īd bin Jubayr, Al-Ḥasan, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and Ibrāhīm An-Nakha'ī.^[5]

Al-Bukhārī recorded from Ibn 'Abbās that the Prophet ﷺ said:

[1] Aṭ-Ṭabari 18:609.

[2] Aṭ-Ṭabari 18:609.

[3] Faḥ Al-Bārī 2:531, Aṭ-Ṭabari 4:208.

[4] Faḥ Al-Bārī 2:531.

[5] Aṭ-Ṭabari 18:610, Ar-Rāzi, 23:26.

«مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ»

«No deeds are more virtuous than deeds done on these days.»

They said, “Not even *Jihād* for the sake of Allāh?” He said,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ يُخْرُجُ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ»

«Not even *Jihād* for the sake of Allāh, unless a man goes out risking himself and his wealth for the sake of Allāh, and does not come back with anything.»^[1]

Imām Aḥmad recorded that Ibn ‘Umar said, “The Messenger of Allāh ﷺ said:

«مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثِرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ»

«There are no days that are greater before Allāh or in which deeds are more beloved to Him than these ten days, so increase your *Tahlīl*, *Takbīr*, and *Tahmīd* during these days.»^[3]

Al-Bukhārī said, “Ibn ‘Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say *Takbīr*, and the people would say *Takbīr* when they said *Takbīr*.”^[4]

These ten days include the day of ‘*Arafah*. It was recorded in *Ṣaḥīḥ Muslim* that Abu Qatādah said, “The Messenger of Allāh ﷺ was asked about fasting on the day of ‘*Arafah*, and he said,

«أَخْتِيبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ وَالْآتِيَةَ»

«I hope by Allāh that it will be an expiation for the previous year and the coming year.»^[5]

These ten days include the day of *An-Naḥr* (Sacrifice), which is the greatest day of *Ḥajj*, and it was recorded in a *Ḥadīth* that it is the most virtuous day to Allāh.^[6]

[1] *Fath Al-Bārī* 2:530.

[2] They are, respectively: saying *Lā ilāha illallāh*; saying: *Allāhu Akbar*; and saying *Al-Ḥamdu Lillāh* or their like.

[3] Aḥmad 2:75.

[4] Al-Bukhārī the Book of *Al-‘Idayn* the chapter of the Virtue of (good) Deeds during the Days of *Tashrīq*.

[5] Muslim 2:819.

[6] Aḥmad 4:350.

﴿عَلَىٰ مَا رَزَقْنَاهُمْ مِن بَهِيمَةِ الْأَنْعَامِ﴾

﴿over the beast of cattle that He has provided for them.﴾

means, camels, cattle and sheep, as Allāh explained in Sūrat Al-An'ām:

﴿ثَمِينَةَ آدَجٍ﴾

﴿eight pairs﴾ [6:143]

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾

﴿Then eat thereof and feed therewith the poor having a hard time.﴾

It was recorded that when the Messenger of Allāh ﷺ offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.^[1]

﴿فَكُلُوا مِنْهَا﴾

﴿Then eat thereof﴾ Hushaym narrated from Husayn, from Mujāhid, "This is like the Āyāt:

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

﴿But when you finish the Ihṛām, you may hunt﴾ [5:2]

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ﴾

﴿Then when the (Jumu'ah) Ṣalāh (prayer) is ended, you may disperse through the land﴾ [62:10].^[2]

This was the view favored by Ibn Jarīr in his Tafsīr.

﴿الْبَائِسَ الْفَقِيرَ﴾

﴿the poor having a hard time.﴾ 'Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help."^[3]

Mujāhid said, "The one who does not stretch forth his hand

[1] Aḥmad 1:314.

[2] Aṭ-Ṭabari 18:611.

[3] Aṭ-Ṭabari 18:612.

(to ask for help).”^[1]

﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ﴾

﴿Then let them complete their prescribed duties﴾

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “This means ending *Iḥrām* by shaving one’s head, putting on one’s ordinary clothes, trimming one’s nails and so on.”^[2] This was also reported from him by ‘Aṭā’ and Mujāhid.^[3] This was also the view of ‘Ikrimah and Muḥammad bin Ka’b Al-Quraṣī.^[4]

﴿وَلْيُوفُوا نُذُورَهُمْ﴾

﴿and perform their vows,﴾ ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, this means any vows made about sacrificing a camel.^[5]

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the ‘Atīq House.﴾ Mujāhid said, “This means the *Ṭawāf* which is obligatory on the day of Sacrifice.”^[6] Ibn Abi Ḥātim recorded that Abu Ḥamzah said, “Ibn ‘Abbās said to me: ‘Have you read in *Sūrat Al-Hajj* where Allāh says:

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the ‘Atīq House.﴾ The end of rituals is the *Ṭawāf* around the ‘Atīq House.”^[7] I say, this is what the Messenger of Allāh ﷺ did. When he came back from Minā on the day of Sacrifice, he began with stoning the *Jamrah*, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House.” In the Two *Ṣaḥīḥs* it was recorded that Ibn ‘Abbās said, “The people were commanded to end their visit to the *Ka’bah* by circumambulating the House, but menstruating

[1] Aṭ-Ṭabari 18:612.

[2] Aṭ-Ṭabari 18:613.

[3] Aṭ-Ṭabari 18:610.

[4] Aṭ-Ṭabari 18:610.

[5] Aṭ-Ṭabari 18:614.

[6] *Ad-Durr Al-Manthūr* 4:643.

[7] Ibn Abi Ḥātim 8:2490.

women are exempt from this.^[1]

﴿يَا بَنِي الْعَرَبِ﴾

﴿the 'Atīq House﴾ the area from behind Al-Ḥijr, ^[2] because this was originally part of the Ka'bah built by Ibrāhīm, but the Quraysh exculded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allāh ﷺ included it in his Ṭawāf and said that it is part of the House. He did not acknowledge the two Shāmi corners, because they were not built precisely upon the original foundations of Ibrāhīm. Qatādah narrated that Al-Ḥasan Al-Baṣri commented on the Āyah,

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the 'Atīq House.﴾ "Because it is the first House established for mankind."^[3] This was also the view of 'Abdur-Raḥmān bin Zayd bin Aslam.^[4] It was recorded that Ṭkrimah said, "It was called Al-Bayt Al-'Atīq because it survived (U'tīqa) from the flood at the time of Nūḥ." Khuṣayf said, "It was called Al-Bayt Al-'Atīq because it was never conquered by any tyrant."^[5]

﴿ذَٰلِكَ وَمَنْ يُعِظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ. وَأَجَلْتُ لَكُمْ الْأَقْسَمَ إِلَّا مَا يُشَلُّ عَلَيْكُمْ فَاجْتَبُوا الرَّجْمَ مِنَ الْأَوَّلِينَ وَاجْتَبُوا قَوْلَ الرَّبِّ ﴿ۙ﴾ حَقًّا لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَوِيٍّ﴾

﴿30. That and whoever honors the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the

[1] *Faṭḥ Al-Bārī* 3:684 Muslim 2:963.

[2] The area near the Ka'bah that is enclosed by a low semi-circular wall.

[3] *Al-Qurṭubī* 12:52.

[4] *Aṭ-Ṭabari* 18:615.

[5] There are a few narrations reported from the Salaf saying that the meaning of 'Atīq is "Ancient", and it is commonly translated that way. However, Ibn Kathīr's view is the common and most popularly reported view.

Rijs of the idols, and shun false speech.﴾

﴿31. *Ḥunafā' Lillāh, not associating partners unto Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds caught him in midair, or the wind had thrown him to a far off place.﴾*

The Reward for avoiding Sin

Allāh says: This is what We have commanded you to do in the rituals (of *Hajj*), and this is the great reward that the person who does that will gain.'

﴿وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ﴾

﴿*whoever honors the sacred things of Allāh,﴾*

means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

﴿فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ﴾

﴿*then that is better for him with his Lord.﴾*

means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

Cattle are Lawful

﴿وَأُحِلَّتْ لَكُمْ الْآثِمَةُ إِلَّا مَا يَتَلَّ عَلَيْكُمْ﴾

﴿*The cattle are lawful to you, except those (that will be) mentioned to you.﴾*

means, 'We have made permissible for you all the *An'ām* (cattle etc.),' and Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām*.^[1]

﴿إِلَّا مَا يَتَلَّ عَلَيْكُمْ﴾

﴿*except those mentioned to you.﴾* the prohibition of *Al-Maytah*,^[2] blood, the flesh of swine, and that on which Allāh's Name has

[1] See the *Tafsīr* of Sūrat *Al-Mā'idah* [5:3].

[2] See the *Tafsīr* of Sūrat *Al-Mā'idah* [5:3].

not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) 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*.^[1] This was the view of Ibn Jarīr, who recorded it from Qatādah.^[2]

The Command to shun *Shirk* and Lying

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

﴿So shun the Rijis of the idols, and shun false speech.﴾

From this it is clear what *Ar-Rijs* means, i.e., avoid the abomination, which means idols. *Shirk* is mentioned in conjunction with false speech, as in the *Āyah*:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

﴿Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge".﴾
[7:33]

This includes bearing false witness. In the Two *Ṣaḥīḥs* it was reported from Abu Bakrah that the Messenger of Allāh ﷺ said:

«أَلَا أُتَبِّئُكُمْ بِأَخْبَرِ الْكِبَارِ؟»

«Shall I not tell you about the worst of major sins?»

We said, "Yes, O Messenger of Allāh." He said:

«الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»

«Associating others with Allāh, disobeying one's parents.»

[1] See the *Tafsīr* of *Sūrat Al-Mā'idah* [5:3].

[2] *Aṭ-Ṭabari* 18:618.

He was reclining, then he sat up and said:

أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ

«and indeed giving false statements, and indeed bearing false witness...»

and he kept on repeating it until we wished that he would stop.^[1]

Imām Aḥmad recorded that Khuraym bin Fātik Al-Asadi said, "The Messenger of Allāh ﷺ prayed Aṣ-Ṣubḥ (Al-Fajr), and when he had finished, he stood up and said:

«عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاقَ بِاللَّهِ عَزَّ وَجَلَّ»

«Bearing false witness is on a par with the association of others with Allāh.»

Then he recited this Āyah:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۚ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ﴾

«So shun the Rijs of the idols, and shun lying speech. Ḥunafā' Lillāh, not associating partners unto Him;»^[2]

﴿حُنَفَاءَ لِلَّهِ﴾

«Ḥunafā' Lillāh» means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allāh says:

﴿غَيْرَ مُشْرِكِينَ بِهِ﴾

«not associating partners unto Him;» Then Allāh gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ﴾

«and whoever assigns partners to Allāh, it is as if he had fallen from the sky,»

meaning,

﴿فَتَخَطَّفَهُ الطَّيْرُ﴾

[1] Faṭḥ Al-Bārī 10:419, Muslim 1:91.

[2] Aḥmad 4:321.

﴿the birds caught him in midair,﴾

﴿أَوْ نَهَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيحٍ﴾

﴿or the wind had thrown him to a far off place.﴾

means, remote and desolate, dangerous for anyone who lands there. Hence it says in the *Hadith* of Al-Barā':

«إِنَّ الْكَافِرَ إِذَا تَوَفَّتْهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ بَلْ تُطْرَحُ رُوحُهُ طَرَحًا مِنْ هُنَاكَ»

«When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.»^[1]

Then he recited this *Āyah*. The *Hadith* has already been quoted in our explanation of *Sūrah Ibrāhīm*.^[2] Allāh gives another parable of the idolators in *Sūrat Al-An'ām*, where He says:

﴿قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَنْ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى أُوْثِنَا قُلْ لَيْسَ هَدَى اللَّهِ هُوَ الْهُدَى﴾

﴿Say: "Shall we invoke others besides Allāh, that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us? - like one whom the Shayāṭīn have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allāh's guidance is the only guidance."﴾ [6:71]

﴿ذَلِكَ وَمَنْ يُعِظْكُمْ شَيْئًا فَالْتَمِذْ بِهِ إِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ يَحْمِلُهَا إِلَى الْبَيْتِ الْحَرَامِ ﴿٣٣﴾﴾

﴿32. Thus it is, and whosoever honors the Sha'a'ir of Allāh, then it is truly from the Taqwā of the hearts.﴾

﴿33. In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the 'Atīq House.﴾

[1] Aḥmad 4:287.

[2] See volume five, the *Tafsir* of *Sūrah Ibrāhīm* 14:27.

Explanation of the *Uḍḥiyyah* and the *Sha'ā'ir* of Allāh

﴿وَمَنْ يُعْظِمِ شَعْرَهُ أَلَّا يَمَسَّهُنَّ لُبَّاتٌ ذُرِّيَّتًا حَرَامًا﴾

﴿and whosoever honors the *Sha'ā'ir* of Allāh,﴾ means, His commands.

﴿فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

﴿then it is truly from the *Taqwā* of the hearts.﴾

This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Ḥakam said narrating from Miqsam, from Ibn 'Abbās: "Honoring them means choosing fat, healthy animals (for sacrifice)."^[1] Abu Umāmah bin Sahl said: "We used to fatten the *Uḍḥiyyah* in Al-Madīnah, and the Muslims used to fatten them." This was recorded by Al-Bukhārī.^[2] In *Sunan Ibn Mājah*, it was recorded from Abu Rāfi' that the Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams.^[3] Abu Dāwud and Ibn Mājah recorded from Jābir: "The Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams."^[4] It was ﷺ said, "The Messenger of Allāh ﷺ commanded us to examine their eyes and ears, and not to sacrifice the *Muqābilah*, the *Mudābirah*, the *Sharqā*, nor the *Kharqā*." This was recorded by Aḥmad and the *Sunan* compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[5] As for the *Muqābilah*, it is the one whose ear is cut at the front, *Mudābirah* is the one whose ear is cut at the back, the *Shurqā* is the one whose ear is split, as Ash-Shāfi'i said. The *Kharqā* is the one whose ear is pierced with a hole. And Allāh knows best. It was recorded that Al-Barā' said, "The Messenger of Allāh ﷺ said:

[1] Aṭ-Ṭabari 18:621.

[2] *Fath Al-Bāri* 10:11.

[3] Aḥmad 6:8 - he is the only one who reported this version as was stated by the author in *Jāmi' Al-Masānid was-Sunan* 14:21.

[4] Abu Dāwud 3:231, Ibn Mājah 2:1043.

[5] Aḥmad 1:108, Abu Dāwud 3:237, *Tuḥfat Al-Aḥwadhi* 5:82, An-Nasā'i 7:217, Ibn Mājah 2:1050.

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَصَاغِي: الْعَوْرَاءُ الْبَيِّنُ عَوْرَتَهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَا تُنْفِي»

«Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.»

This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[1]

The Benefits of the Sacrificial Camels

«لَكُمْ فِيهَا مَنَافِعُ»

«In them are benefits for you» meaning, in the *Budn* (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

«لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى»

«In them are benefits for you for an appointed term,»

Miqsam reported that Ibn 'Abbās said: "Until you decide to offer them as a sacrifice."^[2] It was recorded in the Two *Ṣaḥīḥs* from Anas that the Messenger of Allāh ﷺ saw a man driving his sacrificial camel and said,

«ارْكَبْهَا»

«Ride it.» The man said, "It is a sacrificial camel." He said,

«ارْكَبْهَا وَيْحَكَ»

«Ride it, woe to you!» the second or third time.^[3]

According to a report recorded by Muslim from Jābir, the Messenger of Allāh ﷺ said:

[1] Ahmad 4:284, Abu Dāwud 2802, At-Tirmidhi 1497, An-Nasā'i 7:215, Ibn Mājah 3144.

[2] At-Ṭabari 18:623.

[3] *Faḥ al-Bārī* 5:450, Muslim 2:960.

سُورَةُ الْحَجِّ

٣٣٦

الْحَجَّ الْمَشْرُقِ

حُفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ
السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣٤﴾
ذَلِكَ وَمَنْ يُعْظِمِ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقَوَّى الْقُلُوبِ
لِكُفْرِهَا مِنْفَعٌ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحْلَاهَا إِلَى الْبَيْتِ
الْمَقْبُورِ ﴿٣٥﴾ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ
اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَيْمَتِهِ الْأَتَقِ فَإِنَّهُمْ إِلَهُ وَاحِدٌ
فَلَهُ اسْلِمُوا وَبَشِّرِ الْمُخْسِتِينَ ﴿٣٦﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَالصَّادِقِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٧﴾ وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ
اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ
جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرِ كَذَلِكَ سَخَّرْنَاهَا
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٨﴾ لَنْ يَبَالِ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا
وَلَنْ يَكُنْ يَبَالُهُ النُّفُوسُ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِشُكْرِكُمْ
وَاللَّهُ عَلَى مَا هَدَيْتُمْكُمْ وَبَشِّرِ الْمُخْسِتِينَ ﴿٣٩﴾ إِنَّ اللَّهَ
يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٤٠﴾

«ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أَلْجَيْتَ
إِلَيْهَا»

«Ride it gently according to your needs.»^[1]

﴿ثُمَّ مَحْلَاهَا إِلَى الْبَيْتِ الْمَقْبُورِ﴾

«and afterwards they are brought for sacrifice to the 'Atiq House.»

meaning, they are eventually brought to the 'Atiq House - which is the Ka'bah - as Allāh says:

﴿مَدْيًا بَلِغَ الْكَعْبَةِ﴾

«an offering, brought to the Ka'bah» [5:95]

﴿وَالَّذِي مَعَكُمْ أَن يَبْلُغَ مَحَلَّهُ﴾

«and detained the Hady, from reaching their place of sacrifice» [48:25]

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَيْمَتِهِ الْأَتَقِ فَإِنَّهُمْ
إِلَهُ وَاحِدٌ فَلَهُ اسْلِمُوا وَبَشِّرِ الْمُخْسِتِينَ﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّادِقِينَ عَلَى
مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

«34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhbitin.»

«35. Whose hearts are filled with fear when Allāh is mentioned, and the patient who bear whatever may befall them, and who

[1] Muslim 2:961.

perform the Ṣalāh, and who spend out of what We have provided for them.﴾

Rites of Sacrifice have been prescribed for every Nation in the World

Allāh tells us that sacrifice and shedding blood in the Name of Allāh has been prescribed for all nations. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said,

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا﴾

﴿And for every nation We have appointed religious ceremonies,﴾ “Festivals.” ‘Ikrimah said, “Sacrifices.”

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا﴾

﴿And for every nation We have appointed religious ceremonies,﴾

Zayd bin Aslam said, “This means Makkah; Allāh did not appoint religious ceremonies anywhere else for any nation.”^[1]

﴿يَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ﴾

﴿that they may mention the Name of Allāh over the beast of cattle that He has given them for food.﴾

It was recorded in the Two Ṣaḥīḥs that Anas said, “The Messenger of Allāh ﷺ brought two fat, horned rams; he said *Bismillāh* and *Allāhu Akbar*, then he put his foot on their necks.”^[2]

﴿قَالَهُمْ كُفُّوا إِلَهُ وَجِدَ اللَّهُ أَنَسُومًا﴾

﴿And your God is One God, so you must submit to Him Alone.﴾

Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allāh Alone with no partner or associate.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We

^[1] *Ad-Durr Al-Manthūr* 6:48.

^[2] *Faṭḥ Al-Bārī* 10:25, Muslim 3:1556.

revealed to him (saying): None has the right to be worshipped but I, so worship Me.﴾ [21:25]. Allāh says:

﴿قُلْ، أَتَسْمُرُونَ﴾

﴿so you must submit to Him Alone.﴾ meaning, submit to His commands and obey Him in all sincerity.

﴿وَبَشِّرِ الْمُخْبِتِينَ﴾

﴿And give glad tidings to the Mukhbitīn.﴾ Mujāhid said about Mukhbitīn, "Those who find contentment in their faith." [1] Ath-Thawri said, "Those who find contentment in their faith and who accept the decree of Allāh and submit to Him." [2] It is better to interpret it by what comes next, which is:

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿Whose hearts are filled with fear when Allāh is mentioned,﴾ meaning, their hearts fear Him.

﴿وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ﴾

﴿and the patient who bear whatever may befall them﴾ meaning, of afflictions.

﴿وَالْمُتَّقِينَ الصَّلَاةَ﴾

﴿and who perform the Ṣalāh,﴾ they fulfill the duties which Allāh has enjoined upon them, the duty of performing the obligatory prayers.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿and who spend out of what We have provided for them.﴾

the good provision which Allāh has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allāh. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the *Tafsīr* of Sūrah Barā'ah, [3] to Allāh be praise and blessings.

[1] Aṭ-Ṭabari 18:628.

[2] *Tafsīr* Ath-Thawri 213.

[3] See volume four, in the *Tafsīr* of Sūrat At-Tawbah 9:67.

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعِيرِ اللَّهِ لَكُم فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا رَجَعْتَ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَانِجِ وَالْمُعَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿36. And the Budn, We have made them for you as among the symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qāni' and the Mu'tarr. Thus have We made them subject to you that you may be grateful.﴾

The Command to slaughter the Budn (Sacrificial Camel)

Here Allāh reminds His servants of the blessing which He has bestowed on His servants, by creating the Budn^[1] for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allāh, as He says:

﴿لَا تَجْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدَى وَلَا الْقَتْلَ وَلَا بَيْنَ أَيْتِ الْحَرَامِ﴾

﴿Violate not the sanctity of the Sha'ā'ir of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House﴾[5:2]

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعِيرِ اللَّهِ﴾

﴿And the Budn, We have made them for you as among the symbols of Allāh,﴾

Ibn Jurayj said: "Aṭā' commented on this Āyah, 'Cattle and camels.'"^[2] A similar view was also reported from Ibn 'Umar, Sa'īd bin Al-Musayyib and Al-Ḥasan Al-Baṣrī.^[3] Mujāhid said: "Al-Budn means camels."^[4] According to Muslim, Jābir bin 'Abdullāh and others said, "The Messenger of Allāh ﷺ commanded us to share in offering the sacrifice, a Budn (camel) for seven people, and one cow for seven people."^[5]

[1] Its explanation follows.

[2] Aṭ-Ṭabari 18:630.

[3] Muslim 2:882.

[4] Ibn Abi Shaybah the unpublished section 367.

[5] Muslim 2:882.

﴿لَكَ فِيهَا خَيْرٌ﴾

﴿wherein you have much good.﴾ means, reward in the Hereafter.

﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ صَوَاتٌ﴾

﴿So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).﴾

It was reported from Al-Muṭṭalib bin ‘Abdullāh bin Ḥanṭab that Jābir bin ‘Abdullāh said, “I prayed with the Messenger of Allāh ﷺ on ‘Īd Al-Adḥā. When he finished, he brought a ram and slaughtered it, saying,

«بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي»

«Bismillāh, and Allāhu Akbar. O Allāh, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.»

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.^[1] Muḥammad bin Ishāq recorded from Yazīd bin Abi Ḥabīb from Ibn ‘Abbās that Jābir said, “The Messenger of Allāh ﷺ sacrificed two rams on the day of ‘Īd, and when he lay them down to sacrifice them, he said:

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَائِفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِي»

«I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allāh, from You and to You, on behalf of Muḥammad and his Ummah.»

Then he said, ‘Bismillāh’ and ‘Allāhu Akbar’ and slaughtered them.”^[2]

It was reported from ‘Ali bin Al-Huṣayn from Abu Rāfi‘ that

[1] Aḥmad 3:356, Abu Dāwud 3:230, Tuḥfat Al-Aḥwadhī 5:113.

[2] Abu Dāwud 3:230, 231. There are a number of narrations for this text which strengthen its authenticity.

when the Messenger of Allāh ﷺ wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ هَذَا عَنْ أُمَّتِي جَمِيعَهَا: مَنْ شَهِدَ لَكَ بِالْتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغِ»

«O Allāh, this is on behalf of all of my Ummah, whoever bears witness of Tawhīd of You and bears witness that I have conveyed.»

Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

«This is on behalf of Muḥammad and the family of Muḥammad.»

He would give them to the poor and he and his family would eat from it as well. This was recorded by Aḥmad and Ibn Mājah.^[1]

Al-A'mash narrated from Abu Zabiyan from Ibn 'Abbās,

﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ﴾

«So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).»

“When they are standing on three legs, with the left foreleg tied up. He says *Bismillāh* and *Allāhu Akbar*, *Lā ilāha illallāh*, *Allāhumma Minka wa Laka* (In the Name of Allāh and Allāh is Most Great; there is no God but Allāh. O Allāh, from You and to You).”

In the Two *Ṣaḥīḥs* it was recorded that Ibn 'Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, “Make it stand up fettered, (this is) the *Sunnah* of Abu Al-Qāsim (i.e. the Prophet Muḥammad ﷺ).”^[2]

﴿فَإِذَا وَجَبَتْ جُنُوبُهَا﴾

«Then, when they are down on their sides,»

[1] Aḥmad 6:8 Ibn Mājah 2:1043, 1044.

[2] Al-Bukhārī no. 1713.

Ibn Abi Najih reported that Mujāhid said, "This means, when it has fallen to the ground."^[1] This was narrated from Ibn 'Abbās, and a similar view was narrated from Muqātil bin Hayyān. 'Abdur-Rahmān bin Zayd bin Aslam said,

﴿فَإِذَا وَجَبَتْ جُنُوبُهَا﴾

﴿Then, when they are down on their sides,﴾

"Meaning, when they have died."^[2] This is what was meant by the comment of Ibn 'Abbās and Mujāhid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a *Marfū' Hadīth*:

«لَا تُعْجَلُوا التَّقْوَسَ أَنْ تَزْمَقَ»

«Do not rush until you are sure that the animal is dead.»^[3]

Ath-Thawri narrated in his *Jāmi'* that 'Umar bin Al-Khaṭṭāb said that, and he supported it with the *Hadīth* of Shaddād bin 'Aws in *Ṣaḥīḥ Muslim*:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَخْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَخْسِنُوا الذَّبْحَةَ، وَلْيَجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيَبْرِخْ ذَبِيحَتَهُ»

«Allāh has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.»^[4]

It was recorded that Abu Wāqid Al-Laythi said, "The Messenger of Allāh ﷺ said:

«مَا قُطِعَ مِنَ الْبَيْمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ»

«Whatever is cut from an animal while it is still alive is Maytah (dead flesh).»

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi, who graded it *Ṣaḥīḥ*.^[5]

[1] At-Ṭabari 18:635.

[2] At-Ṭabari 18:635.

[3] Al-Bayhaqi 9:278.

[4] Muslim 3:1548.

[5] Aḥmad 5:518, Abu Dāwud 3:277, *Tuḥfat Al-Aḥwadhī* 5:55.

﴿فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ وَالْمُعْتَرِّ﴾

﴿eat thereof, and feed Qāni' and the Mu'tarr...﴾

This is a command which implies that this is permissible. Al-'Awfi reported that Ibn 'Abbās said, "Qāni' is the one who is content with what he is given and he stays in his house, and the Mu'tarr is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it."^[1] This was also the view of Mujāhid and Muḥammad bin Ka'b Al-Qurazī.^[2] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Qāni' is the one who is too proud to ask, and Mu'tarr is the one who does ask."^[3] This was also the view of Qatādah, Ibrāhīm An-Nakha'ī and Mujāhid, according to one report narrated from him.^[4] And the opposite was also suggested. This Āyah has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allāh says:

﴿فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ وَالْمُعْتَرِّ﴾

﴿eat thereof, and feed the poor who does not ask, and the beggar who asks.﴾

But there is no evidence in this Āyah for this view. According to a Ṣaḥīḥ Ḥadīth, the Messenger of Allāh ﷺ said to the people:

«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنِ ادِّخَارِ لُحُومِ الْأَضَاجِي فَوْقَ ثَلَاثٍ، فَكُلُوا وَادَّخِرُوا مَا بَدَأَ لَكُمْ»

«I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.»^[5]

According to another report:

[1] Aṭ-Ṭabari 18:636.

[2] Aṭ-Ṭabari 18:636.

[3] Aṭ-Ṭabari 18:363, 367.

[4] Aṭ-Ṭabari 18:363, 367.

[5] An-Nasā'ī 7:234.

«فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا»

«Eat some, keep some and give some in charity.»^[1]

According to another report:

«فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا»

«Eat some, feed others, and give some in charity.»^[2]

As for the animal skins, it was recorded in *Musnad Ahmad* from Qatādah bin An-Nu'mān in the *Ḥadīth* about the sacrifice:

«فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا»

«Eat and give in charity, and make use of the skins, but do not sell them.»^[3]

(Note)

It was recorded that Al-Barā' bin 'Azib said, "The Messenger of Allāh ﷺ said:

«إِنَّ أَوَّلَ مَا تَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ تُصَلِّيَ، ثُمَّ تَرْجِعَ فَتَتَحَرَّى، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ التَّسْلِكِ فِي شَيْءٍ»

«The first thing that we should do on this day of ours ('Īd) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.» This was recorded by (Al-Bukhāri and Muslim).^[4]

And in *Ṣaḥīḥ Muslim*, it is mentioned that one is not to offer the sacrifice until the Imām (leader) has offered his.^[5]

It is prescribed to offer the sacrifice on the day of *Nahr* and

[1] An-Nasā'ī 7:170.

[2] *Faṭḥ Al-Bārī* 11:29.

[3] *Aḥmad* 4:15.

[4] *Faṭḥ Al-Bārī* 2:526, *Muslim* 3:1553.

[5] Similar is mentioned in no. 5083 of *Muslim*.

the following three days of *Tashriq*,^[1] because of the *Hadith* of Jubayr bin Mu'tim who said that the Messenger of Allāh ﷺ said:

«أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبِخْ»

«The days of Tashriq are all (for) sacrifice.» This was recorded by Ahmad and Ibn Hibbān.^[2]

﴿كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَمْكُوكُمْ تَشْكُرُونَ﴾

«Thus have We made them subject to you that you may be grateful.» means, for this reason.

﴿سَخَّرَهَا لَكُمْ﴾

«Thus have We made them subject to you»

means, 'We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allāh says:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عِمَلْتَ آدِيمًا أَنْعَمَّا لَهُمْ لَهَا مَلِكُونَ﴾

«Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.» [36:71] until He said:

﴿أَفَلَا يَشْكُرُونَ﴾

«Will they not then be grateful?» [36:73]

And Allāh says in this *Āyah*:

﴿كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَمْكُوكُمْ تَشْكُرُونَ﴾

«Thus have We made them subject to you that you may be grateful.»

﴿لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ بِأَلْفِ النَّفْسِ يَنْكُمُ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَشْكُرُوا
اللَّهُ عَلَى مَا هَدَاكُمْ وَيَذَرِ الْمُنْعِينَ﴾

«37. It is neither their meat nor their blood that reaches Allāh,

[1] Referring to the process of hanging the meat to dry in the sun. For more details, see volume one, the *Tafsir* of *Sūrat Al-Baqarah* 2:203.

[2] Ahmad 4:82.

but it is *Taqwā* from you that reaches Him. Thus have We made them subject to you that you may proclaim Allāh's greatness for His guidance to you. And give glad tidings to the doers of good: ﴿

The Goal of the *Uḍḥiyyah* (Sacrifice) according to Allāh is the Sincerity and *Taqwā* of His Servant

Allāh says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself.

During the time of *Jāhiliyyah*, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allāh says:

﴿لَنْ يَنَالَ اللَّهُ لُحْمَهَا وَلَا دِمَافُهَا﴾

﴿It is neither their meat nor their blood that reaches Allāh,﴾

Ibn Abi Ḥātim recorded that Ibn Jurayj said, "The people of the *Jāhiliyyah* used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allāh ﷺ said, "We have more right to do that." Then Allāh revealed the words:

﴿لَنْ يَنَالَ اللَّهُ لُحْمُهَا وَلَا دِمَافُهَا وَلَكِنْ بِنَافِ النَّفَقِ سِكْمِ﴾

﴿It is neither their meat nor their blood that reaches Allāh, but it is *Taqwā* from you that reaches Him.﴾

That is what He will accept and reward for, as mentioned in the *Ṣaḥīḥ*,

﴿إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ﴾

«Allāh does not look to your appearance or your colors, but He looks to your hearts and deeds.»^[1]

And in the *Ḥadīth*;

«Indeed charity falls in the Hand of Ar-Raḥman before it falls

^[1] Muslim 4:1987.

in the hand of the one asking.^[1]

﴿كَذَلِكَ سَخَّرَهَا لَكُمْ﴾

﴿Thus have We made them subject to you﴾ meaning, 'for this purpose We have subjugated the *Budn* for you,'

﴿لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ﴾

﴿that you may proclaim Allāh's greatness for His guidance to you.﴾

means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

﴿وَبَشِّرِ الْمُحْسِنِينَ﴾

﴿And give glad tidings to the doers of good.﴾

means, 'give good news, O Muḥammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allāh, who follow that which has been prescribed for them, who believe in the Messenger ﷺ and follow that which he has conveyed from his Lord.

(Note) The *Uḍḥiyyah* is *Sunnah Mustahabbah*^[2]

One animal is sufficient on behalf of all the members of one household. Ibn 'Umar said, "The Messenger of Allāh ﷺ continued to offer sacrifice for ten years." This was recorded by At-Tirmidhi.^[3] Abu Ayyūb said: "At the time of the Messenger of Allāh ﷺ, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started

^[1] Meaning a recommended practice. It must be noted here that these two *Āyāt* and most of the commentary related to them, is about the *Hady* or sacrificial animal for *Hajj*. Much of the commentary generally applies to the sacrifice of *Uḍḥiyyah* for the non-pilgrim as well. But the ruling of *Mustahab*, and the sacrifice after the prayer are among the statements that are not related to the *Hady*. For more details on the *Hady* see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:196).

^[2] *Al-Hiliyah* 4:81. Similar was recorded by Al-Bukhārī no. 1410.

^[3] *Tuḥfat Al-Aḥwadhī* 5:96.

boasting [by sacrificing more than one] and things reached the stage that you see now." This was recorded by At-Tirmidhi, who graded it *Ṣaḥīḥ*, and by Ibn Mājah.^[1] 'Abdullāh bin Hishām used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhārī.^[2]

Concerning how old the sacrificial animal should be, Muslim recorded from Jābir that the Messenger of Allāh ﷺ said:

«لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ تَغْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ»

«Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.»^[3]

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

﴿38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate.﴾

Good News of Allāh's Defence for the Believers

Here Allāh tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾

﴿Is not Allāh sufficient for His servant?﴾ [39:36]

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things﴾ [65:3].

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

﴿Verily, Allāh likes not any treacherous ingrate﴾

means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises

[1] Abu Dāwud 5:90, Ibn Mājah 2:1051.

[2] *Fath Al-Bāri* 13:213.

[3] Muslim 3:1555.

whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

﴿أُوْدِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمُوعُ وَبِيعَ وَصَلَاتٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٣٩﴾

﴿39. Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is able to give them victory.﴾

﴿40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, Ṣawāmi', Biya', Ṣalawāt, and Masjids, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (cause). Truly, Allāh is All-Strong, All-Mighty.﴾

Permission to fight; this is the first Āyah of Jihād

Al-'Awfi reported that Ibn 'Abbās said, "This was revealed about Muḥammad ﷺ and his Companions, when they were expelled from Makkah."^[1] Mujāhid, Aḍ-Ḍaḥḥāk and others among the Salaf, such as Ibn 'Abbās, 'Urwah bin Az-Zubayr, Zayd bin Aslam, Muqātil bin Ḥayān, Qatādah and others said, "This is the first Āyah which was revealed about Jihād."^[2] Ibn Jarīr recorded that Ibn 'Abbās said, "When the Prophet ﷺ was driven out of Makkah, Abu Bakr said, 'They have their Prophet. Truly, to Allāh we belong and truly, to Him we shall return; surely they are doomed.' " Ibn 'Abbās said, "Then Allāh revealed the words:

﴿أُوْدِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

﴿Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allāh is

[1] Aṭ-Ṭabari 18:643.

[2] Aṭ-Ṭabari 18:643, 644, Ad-Durr Al-Manthūr 6:87.

able to give them victory.﴾”

Abu Bakr, may Allāh be pleased with him, said, “Then I knew that there would be fighting.” Imām Aḥmad added: “Ibn ‘Abbās said, ‘This was the first Āyah to be revealed concerning fighting.’”^[1] This was also recorded by At-Tirmidhi and An-Nasā’ī in the Book of *Tafsir* of their *Sunans*.^[2] At-Tirmidhi said: “It is a *Ḥasan Ḥadīth*.”

﴿وَلَا إِلَهَ إِلَّا اللَّهُ عَلَىٰ نَجْمِهِ لَقْدِيرٌ﴾

﴿and surely, Allāh is able to give them victory.﴾

means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْمُمُوا فَاصْدُوا الْقَوَافِ فَإِنَّمَا مِنَّا بِئِدْ وَإِنَّمَا فِدَاةٌ حَتَّىٰ تَضَعَ لِكُلِّ هُمْ كِفْلًا مِّنْهُم وَلَوْ أَنَّهُ لَآتَىٰ اللَّهُ لَافْتَاةً مِنْهُمْ وَلَكِنْ لَّيْلُوا بِبَعْضِكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُعْطِيَ أَمْوَالَهُمْ ۚ سَيُجْزَىٰ سَيِّئِهِمْ وَيُصْلَحُ بَالَهُمْ ۚ وَيُجْلَىٰ لَعْنَةُ عَرَفَةَ ۚ﴾

﴿So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.﴾ [47:4-6]

﴿فَقَاتِلْهُمْ يَتْلُوهُمْ يُخْرِبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِبُهُمْ بِضَرْبِكُمْ عَلَيْهِمْ رِيشٌ شَدِيدٌ قَوْرٌ مُّؤْمِنَةٌ ۚ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَتُؤْتِ اللَّهُ عَلٰنَ مِّنْ بَيْنِهِمْ حِكْمًا ۚ﴾

﴿Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.﴾ [9:14-15]

[1] Aḥmad 1:216.

[2] *Tuḥfat Al-Aḥwadhī* 9:15, An-Nasā’ī in *Al-Kubrā* 6:411.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَعْيَارَكُمْ﴾

﴿And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.﴾ [47:31].

And there are many similar *Āyāt*.

Ibn 'Abbās commented on the *Āyah*,

﴿وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

﴿and surely, Allāh is able to give them (believers) victory.﴾

"And this is what He did."^[1] Allāh prescribed *Jihād* at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous.

When the idolators went to extremes to persecute Muslims, to expel the Prophet ﷺ and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madīnah; when they settled in Al-Madīnah and the Messenger of Allāh ﷺ joined them there, and they gathered around him and lent him their support, and they had a place where Islām prevailed, and a stronghold to which they could retreat; then Allāh prescribed *Jihād* against the enemy, and this was the first *Āyah* to be revealed for it. Allāh said:

﴿أُو۟لَٰئِكَ لَئِيۦنَ يُفْتَلَتُو۟ا يُفْتَلَتُو۟ا بِأَنَّهُمْ ظَلَمُو۟ا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ ﴿٣١﴾ اَلَّذِيۦنَ اُخْرِجُو۟ا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

﴿Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly﴾

Al-'Awfī reported that Ibn 'Abbās said; "They were driven out of Makkah to Al-Madīnah unjustly, i.e., Muḥammad ﷺ and his Companions."^[2]

[1] Aṭ-Ṭabari 18:643.

[2] Aṭ-Ṭabari 18:643.

﴿إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ﴾

﴿only because they said: "Our Lord is Allāh."﴾ means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allāh and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allāh says:

﴿يُخْرِجُونَ الرُّسُولَ وَإِنَّا لَهُم بِآلِهِمْ رَبِّكُمْ﴾

﴿and have driven out the Messenger and yourselves because you believe in Allāh, your Lord!﴾ [60:1].

Then Allāh says:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ﴾

﴿For had it not been that Allāh checks one set of people by means of another,﴾

meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

﴿هَلْذَٰلِكَ صَوِّعٌ﴾

﴿Ṣawāmi' surely have been pulled down﴾ means the small temples used by monks. This was the view of Ibn 'Abbās, Mujāhid, Abu Al-Āliyah, Ikrimah, Aḍ-Ḍaḥḥāk and others.^[1] Qatādah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The Ṣawāmi' of the Zoroastrians." Muqātil bin Ḥayyān said, "These are houses along the roads."

﴿وَبِيعٌ﴾

﴿Biya'﴾. These are larger than the Ṣawāmi' and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-Āliyah, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Sakhr,

[1] Aṭ-Ṭabari 18:647, Ad-Durr Al-Manthūr 6:59, 60, Ar-Rāzi 3:36.

Muqātil bin Ḥayyān, Khuṣayf and others.^[1] Ibn Jubayr reported from Mujāhid and others that this referred to the synagogues of the Jews which are known to them as *Ṣalūt*. And Allāh knows best.

﴿وَصَلَوَاتٌ﴾

﴿*Ṣalawāt*﴾ Al-ʿAwfi reported that Ibn ʿAbbās said, “*Ṣalawāt* means churches.”^[2] ʿIkrimah, Aḍ-Ḍaḥḥāk and Qatādah said that it referred to the synagogues of the Jews. Abu Al-ʿĀliyah and others said, “*Ṣalawāt* refers to the places of worship of the Sabians.” Ibn Abi Najīḥ reported that Mujāhid said, “*Ṣalawāt* refers to places of worship of the People of the Book and of the people of Islām along the roads.”^[3] *Masjids* belong to the Muslims.

﴿يُذَكَّرُ فِيهَا اِسْمُ اللّٰهِ كَثِيْرًا﴾

﴿wherein the Name of Allāh is mentioned much﴾

It was said that the pronoun refers to *Masjids*, because this is the closest of the words mentioned. Aḍ-Ḍaḥḥāk said, “In all of them the Name of Allāh is often mentioned.” Ibn Jarīr said, “The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the *Masjids* of the Muslims, in which the Name of Allāh is mentioned much, would have been destroyed – because this is the usual usage in Arabic.”^[4] Some of the scholars said, “This is a sequence listing the smallest to the greatest, because the *Masjids* are more frequented by more worshippers who have the correct intention and way.”

﴿وَلَيَنْصُرَنَّ اللّٰهُ مَن يَنْصُرُهُ﴾

﴿Verily, Allāh will help those who help His (cause).﴾

This is like the *Āyah*:

[1] Aṭ-Ṭabari 18:648.

[2] Aṭ-Ṭabari 18:649.

[3] Aṭ-Ṭabari 18:650.

[4] Aṭ-Ṭabari 18:650.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصُرُوا اللَّهَ يَصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ وَالَّذِينَ كَفَرُوا فَتَنَّا لَهُمْ وَاضَلَّ أَعْيُنُهُمْ﴾

﴿O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allāh) will make their deeds vain.﴾ [47:7-8]

﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

﴿Truly, Allāh is All-Strong, All-Mighty.﴾

Allāh describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered. Allāh says:

﴿وَلَقَدْ سَبَقَتْ كَيْفَتُنَا لِيَمَانِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَمَمَ الْمَصْرُورُونَ ﴿١٧٢﴾ وَلَئِنْ جُنَدُنَا لَمَمَ الْغَالِبُونَ ﴿١٧٣﴾﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors.﴾ [37:171-173]

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾ [58:21]

﴿الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عِقَابُ الْأُمُورِ ﴿٤١﴾﴾

﴿41. Those who, if We give them power in the land, establish the Ṣalāh, enforce the Zakāh, and they enjoin the good and forbid the evil. And with Allāh rests the end of (all) matters.﴾

The Duties of the Muslims when They attain Power

Ibn Abi Ḥātim recorded that 'Uthmān bin 'Affān said, "The *Āyah*:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾

«Those who, if We give them power in the land, (they) establish the *Ṣalāh*, enforce the *Zakāh*, and they enjoin the good and forbid the evil.»

was revealed concerning us, for we had been expelled from our homes unjustly only because we said: 'Our Lord is Allāh.' Then we were given power in the land, so we established regular prayer, paid the *Zakāh*, enjoined what is good and forbade what is evil, and with Allāh rests the end of (all) matters. This is about my companions and I.^[1] Abu Al-ʿĀliyah said, "They were the Companions of Muḥammad ﷺ." Aṣ-Ṣabāh bin Suwādah Al-Kindi said, "I heard 'Umar bin 'Abdul-ʿAzīz give a speech and say:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ﴾

«Those who, if We give them power in the land....»

Then he said, "This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him? Your rights over your governor are that he should check on you with regard to your duties towards Allāh and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly." Aṭīyah Al-ʿAwfi said, "This *Āyah* is like the *Āyah*:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا يَتَّقُوا الْمَظْلُومِينَ لِيُخْلِفَهُمْ فِي الْأَرْضِ﴾

[1] Ibn Abi Ḥātim 8:2496, 2497.

بِسْمِ اللَّهِ

٢٢٧

الْحَاقَّةُ

أَذِنَ لِلَّذِينَ يُقَتِّلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٢﴾ الَّذِينَ أُخْرِجُوا مِنْ دِينِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفُتَّتْ صُلُوعُ وَيَبِيعُ وُصُولَاتُ وَمَسْجِدُ يُذَكِّرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٣﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤٤﴾ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٥﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٦﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٧﴾ فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ مَغَطَّلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٨﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٩﴾

﴿Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land﴾ [24:55].

﴿وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

﴿And with Allāh rests the end of (all) matters.﴾ This is like the Āyah:

﴿وَالْعَاقِبَةُ لِلشَّيْءِ﴾

﴿And the good end is for those who have Taqwā﴾ [28:83].

Zayd bin Aslam said:

﴿وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

﴿And with Allāh rests the end of (all) matters.﴾
"And with Allāh will be the reward for what they did."^[1]

﴿وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٥﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٦﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٧﴾ فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ مَغَطَّلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٨﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٩﴾﴾

﴿42. And if they deny you, so did deny before them the people of Nūh, 'Ād and Thamūd.﴾

﴿43. And the people of Ibrāhīm and the people of Lūṭ,﴾

[1] Ibn Abi Ḥātim 8:2498.

﴿44. And the dwellers of Madyan; and denied was Mūsā. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!﴾

﴿45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashīd!﴾

﴿46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

The Consequences for the Disbelievers

Here Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of those among his people who opposed him.

﴿وَأَن يَكْذِبُواْ فَقَدْ كَذَّبَ قَبْلَهُمْ قَوْمُ نُوحٍ﴾

﴿And if they deny you, so did deny before them the people of Nūḥ﴾ until His saying,

﴿وَكَذَّبَ مُوسَى﴾

﴿and denied was Mūsā.﴾ means, despite all the clear signs and evidence that they brought.

﴿فَأَمَلَيْتُ لِّلْكَافِرِينَ﴾

﴿But I granted respite to the disbelievers for a while,﴾ means, 'I delayed and postponed.'

﴿ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ﴾

﴿then I seized them, and how (terrible) was My punishment!﴾ means, 'how great was My vengeance against them and My punishment of them!' In the Two Ṣaḥīḥs it is reported from Abu Mūsā that the Prophet ﷺ said:

﴿إِنَّ اللَّهَ يُبْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ﴾

«Allāh lets the wrongdoer carry on until, when He seizes him, He will never let him go.» Then he recited:

﴿وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾

﴿Such is the punishment of your Lord when He seizes the

towns while they are doing wrong. Verily, His punishment is painful (and) severe. ﴿[11:102]﴾^[1]

Then Allāh says:

﴿فَكَانَ مِنْ قَرْيَةٍ أَفْلَكْنَهَا﴾

﴿And many a township did We destroy﴾

﴿وَهُنَّ ظَالِمَةٌ﴾

﴿while they were given wrongdoing,﴾

meaning, they were rejecting their Messengers.

﴿فَبَقِيَ حَاوِيَةٌ عَلَى عُرُوشِهَا﴾

﴿so that it lie in ruins,﴾ Aḍ-Ḍaḥḥāk said, "[Leveled to] their roofs,"^[2] i.e., their houses and cities were destroyed.

﴿وَبِئْرٍ مُعَطَّلَةٍ﴾

﴿and (many) a deserted well﴾ means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

﴿وَقَصْرِ مَشِيدٍ﴾

﴿and a castle Mashīd!﴾ 'Ikrimah said, "This means whitened with plaster."^[3] Something similar was narrated from 'Alī bin Abī Ṭālib, Mujāhid, 'Aṭā', Sa'īd bin Jubayr, Abu Al-Mulayḥ and Aḍ-Ḍaḥḥāk.^[4] Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allāh came upon them, as He says:

﴿أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ﴾

﴿"Wheresoever you may be, death will overtake you even if you are in Burūj Mushayyadah!"﴾ [4:78]

[1] *Faḥ Al-Bāri* 8:205, *Muslim* 4:1997.

[2] *Aṭ-Ṭabari* 18:653.

[3] *Aṭ-Ṭabari* 18:654, 655.

[4] *Aṭ-Ṭabari* 18:655, *Al-Baghawi* 3:291.

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿Have they not traveled through the land,﴾

means, have they not traveled in the physical sense and also used their minds to ponder? That is sufficient, as Ibn Abi Ad-Dunyā said in his book *At-Tafakkur wal-I'tibār*, "Some of the wise people said, 'Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before.'" Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

﴿فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا﴾

﴿and have they hearts wherewith to understand and ears wherewith to hear?﴾

meaning, let them learn a lesson from that.

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

﴿Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

﴿وَسَتَسْأَلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ۝٤٧ وَكَأَنَّمِنْ قَرْيَةٍ أَتَيْنَاَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْنَا إِلَيْهَا لَمْعًا ۝٤٨﴾

﴿47. And they ask you to hasten on the torment! And Allāh fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.﴾

﴿48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

The Disbelievers Demand for the Punishment

Allāh tells His Prophet ﷺ:

﴿رَسَّعِلُوكَ بِالْعَذَابِ﴾

﴿And they ask you to hasten on the torment!﴾

meaning, these disbelievers who disbelieve in Allāh and His Book and His Messenger ﷺ and the Last Day. This is like the Āyāt:

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا حَقًّا مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارًا مِنْ السَّمَاءِ أَوْ أَفْتِنَا بِعَذَابٍ أَلِيمٍ ۝٣٢﴾

﴿And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾ [8:32]

﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانًا قَبْلَ يَوْمِ الْحِسَابِ ۝٣٨﴾

﴿They say: "Our Lord! Hasten to us Qittānā (our punishment) before the Day of Reckoning!"﴾ [38:16].

﴿وَلَنْ يَخْلِفَ اللَّهُ وَعْدَهُ﴾

﴿And Allāh fails not His promise.﴾ means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

﴿وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ﴾

﴿And verily a day with your Lord is as a thousand years of what you reckon.﴾

means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones. Hence He then says:

﴿وَكَايْنٍ مِنْ قَرْيَةٍ أَتَيْتُهَا وَهُوَ ظَالِمٌ لَهَا وَرَأَيْتُهَا مُنْقَضَةٌ وَالْأَصْفَادُ نَجْدٌ ۝٤٠﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

Ibn Abi Hātim recorded from Abu Hurayrah that the

Messenger of Allāh ﷺ said:

«يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِمِائَةَ عَامٍ»

«The poor among the Muslims will enter Paradise half a day before the rich – five hundred years.»

This was recorded by At-Tirmidhi and An-Nasa'i from the Ḥadīth of Ath-Thawri from Muḥammad bin 'Amr. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[1]

Abu Dāwud recorded at the end of Book of *Al-Malāḥim* in his *Sunan* from Sa'd bin Abi Waqqāṣ that the Prophet ﷺ said:

«إِنِّي لَأَرْجُو أَنْ لَا تَعْجَزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ»

«I hope that it will not be too much for my Ummah if Allāh delays them for half a day.»

It was said to Sa'd, "What does half a day mean?" He said, "Five hundred years."^[2]

﴿قُلْ يَتَايَبُا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَالَّذِينَ سَعَوْا فِي مَكِينِنَا مُتَجِدِّينَ أُولَئِكَ أَصْحَابُ الْجَعِيمِ ﴿٥١﴾﴾

449. Say: "O mankind! I am (sent) to you only as a plain warner."[﴾]

450. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karīm.[﴾]

451. But those who strive against Our Āyāt to frustrate them, they will be dwellers of the Hellfire.[﴾]

The Recompense of the Righteous and the Unrighteous

Allāh said to His Prophet ﷺ, when the disbelievers asked him to hasten on the punishment for them:

﴿قُلْ يَتَايَبُا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾﴾

﴿Say: "O mankind! I am (sent) to you only as a plain warner."[﴾]

[1] *Tuhfat Al-Aḥwadhī* 7:21, An-Nasa'i in *Al-Kubrā* 6:412.

[2] Abu Dāwud 4:517.

meaning, 'Allāh has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allāh: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

﴿لَا مُمْقَبَ لِحُكْمِهِ. وَهُوَ سَرِيعُ الْحِسَابِ ۝﴾

﴿There is none to put back His judgement and He is swift at reckoning.﴾ [13:41]

﴿إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ۝ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿I am (sent) to you only as a plain warner. So those who believe and do righteous good deeds,﴾

means, whose hearts believe and whose actions confirm their faith.

﴿لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

﴿for them is forgiveness and Rizq Karīm.﴾

means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muḥammad bin Ka'b Al-Quraẓi said, "When you hear Allāh's saying:

﴿وَرِزْقٌ كَرِيمٌ﴾

﴿Rizq Karīm﴾ this means Paradise."^[1]

﴿وَالَّذِينَ سَعَوْا فِي مَائِنَتِنَا مُعْجِزِينَ﴾

﴿But those who strive against Our Āyāt to frustrate them,﴾

Mujāhid said, "To discourage people from following the Prophet ﷺ."^[2] This was also the view of 'Abdullāh bin Az-Zubayr, "to discourage."^[3] Ibn 'Abbās said, "To frustrate them means to

[1] Ad-Durr Al-Manthūr 6:63.

[2] Aṭ-Ṭabari 18:662.

[3] Ad-Durr Al-Manthūr 6:64.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا
عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿١٧﴾ وَكَأَن يَنْ
قَرِيَةً أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ
﴿١٨﴾ قُلْ يَأْتِيهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿١٩﴾ قَالَتِ
يَا أَسْرَافُوعُ عَلِمُوا الصَّالِحِينَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٠﴾
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ
﴿٢١﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى
أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٢﴾ لِيَجْعَلَ
مَا يُلْقِي الشَّيْطَانُ فَتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ
قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٢٣﴾ وَلِيَعْلَمَ
الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتُخْفِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٢٥﴾

resist the believers stubbornly.”^[1]

﴿أُولَئِكَ أَصْحَابُ الْجَحِيمِ﴾

﴿they will be dwellers of the Hellfire.﴾

This refers to the agonizingly hot Fire with its severe punishment, may Allāh save us from it. Allāh says:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

﴿Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption﴾ [16:88]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ ﴿٢٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فَتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ﴾ ﴿٢٣﴾ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْفِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ ﴿٢٤﴾

452. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shayṭān threw (some falsehood) in his recitation (of the revelation). But Yansakh Allāh that which Shayṭān throws in.

[1] Ad-Durr Al-Manthūr 6:64.

Then Allāh establishes His revelations. And Allāh is All-Knower, All-Wise :﴿

﴿53. That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).﴾

﴿54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to the straight path.﴾

How the Shayṭān threw some Falsehood into the Words of the Messengers, and how Allāh abolished that

At this point many of the scholars of *Tafsir* mentioned the story of the *Gharānīq* and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through *Mursal*^[1] chains of narration and I do not think that any of them may be regarded as *Ṣaḥīḥ*. And Allāh knows best.

Al-Bukhārī said, "Ibn 'Abbās said,

﴿وَقَدْ أُتِينِيهِ﴾

﴿in his recitation (of the revelation).﴾

"When he spoke, the Shayṭān threw (some falsehood) into his speech, but Allāh abolished that which the Shayṭān threw in."^[2]

﴿ثُمَّ يَحْكُمُ اللَّهُ مَا بَيْنَهُ﴾

﴿Then Allāh establishes His revelations.﴾ 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿إِنَّا نَمَقَّى أَلْفَى الشَّيْطَانُ فِي أُتِينِيهِ﴾

﴿when he did recite (the revelation), Shayṭān threw (some falsehood) in it﴾

[1] *Mursal*: A chain of narration that stops before the Companion.

[2] *Fath Al-Bārī* 8:292.

“When he spoke, the *Shayṭān* threw (some falsehood) into his speech.”^[1] Mujāhid said:

﴿إِنَّا نَسُفُّ﴾

﴿when he did recite﴾ “When he spoke.”^[2] It was said that it refers to his recitation, whereas,

﴿إِلَّا أَمَانٌ﴾

﴿but they trust upon Amāni﴾

means they speak but they do not write.^[3] Al-Baghawi and the majority of the scholars of *Tafsīr* said:

﴿نَسَفُ﴾

﴿he did recite﴾ “Reciting the Book of Allāh.”

﴿أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾

﴿*Shayṭān* threw (some falsehood) in it﴾ “In his recitation.”^[4] Ad-Ḍaḥḥāk said:

﴿إِنَّا نَسُفُّ﴾

﴿when he did recite﴾ “When he recited.”^[5] Ibn Jarīr said, “This comment is more akin to interpretation.”^[6]

﴿فَنَسَخَ اللَّهُ مَا يُلْقِي الشَّيْطَانُ﴾

﴿But Yansakh Allāh that which *Shayṭān* throws in.﴾

The meaning of the word *Naskh* in Arabic is to remove or lift away. ‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “This means, Allāh cancels out that which the *Shayṭān* throws in.”^[7]

﴿وَاللَّهُ عَلِيمٌ﴾

[1] Aṭ-Ṭabari 18:667.

[2] Aṭ-Ṭabari 18:667.

[3] See volume one, the *Tafsīr* of Sūrat Al-Baqarah (2:78).

[4] Al-Baghawi 3:293.

[5] Aṭ-Ṭabari 18:668.

[6] Aṭ-Ṭabari 18:668.

[7] Aṭ-Ṭabari 18:668.

﴿And Allāh is All-Knower,﴾ means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

﴿حَكِيمٌ﴾

﴿All-Wise.﴾ means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

﴿لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

﴿That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease﴾

meaning, doubt, Shirk, disbelief and hypocrisy. Ibn Jurayj said:

﴿الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

﴿those in whose hearts is a disease﴾ "The hypocrites, and

﴿وَالْقَائِيَةِ قُلُوبُهُمْ﴾

﴿and whose hearts are hardened.﴾ means the idolators."^[1]

﴿وَالَّذِينَ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ﴾

﴿And certainly, the wrongdoers are in an opposition far-off.﴾

means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

﴿وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ.﴾

﴿And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,﴾

means, 'so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allāh and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,

[1] Aṭ-Ṭabari 18:669.

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرْجُلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

﴿Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).﴾
[41:42]

﴿فَيُؤْمِنُوا بِهِ﴾

﴿so that they may believe therein,﴾ means, that they may believe that it is true and act upon it.

﴿فَتَخِثَ لَهُمْ قُلُوبُهُمْ﴾

﴿and their hearts may submit to it with humility.﴾

means, that their hearts may humble themselves and accept it.

﴿وَإِنَّ اللَّهَ لَهُدًى لَهَاوَالِدِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And verily, Allāh is the Guide of those who believe, to the straight path.﴾

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

﴿وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي رَيْبٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ﴾
﴿الْمَلِكُ يَوْمَئِذٍ يَكْفُلُكُمْ بَيْنَهُمْ فَأُولَئِكَ مَآسُوا وَعَمِلُوا السُّلَحَاتِ فِي جَنَّاتِ النَّعِيمِ﴾
﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ﴾

﴿55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm 'Aqīm.﴾

﴿56. The sovereignty on that Day will be that of Allāh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.﴾

﴿57. And those who disbelieved and denied Our Āyāt, for them will be a humiliating torment (in Hell).﴾

The Disbelievers will remain in Doubt and Confusion

Allāh tells us that the disbelievers will remain in doubt concerning this Qur'ān. This was the view of Ibn Jurayj and was the view favored by Ibn Jarīr.^[1]

﴿حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً﴾

﴿until the Hour comes suddenly upon them﴾, Mujāhid said: "By surprise."^[2] Qatādah said:

﴿بَغْتَةً﴾

﴿suddenly﴾ means, the command of Allāh will catch the people unaware. Allāh never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allāh does not punish anyone except the evildoers.

﴿أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ﴾

﴿or there comes to them the torment of Yawm 'Aqīm.﴾

Mujāhid said, "Ubay bin Ka'b said: 'Yawm 'Aqīm means the day of Badr.'" Tkrimah and Mujāhid said: "Yawm 'Aqīm means the Day of Resurrection, following which there will be no night."^[3] This was also the view of Ad-Ḍaḥḥāk and Al-Ḥasan Al-Baṣri.^[4] Allāh says:

﴿الْمَلِكُ يَوْمَئِذٍ يَكُونُ لِلَّهِ بِحُكْمٍ بَيْنَهُمْ﴾

﴿The sovereignty on that Day will be that of Allāh. He will judge between them.﴾ This is like the Āyāt:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

﴿The Only Owner of the Day of Recompense﴾ [1:4]

﴿الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

[1] Aṭ-Ṭabari 18:670.

[2] Aṭ-Ṭabari 11:360.

[3] Al-Baghawi 3:295.

[4] Al-Baghawi 3:295.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿So those who believed and did righteous good deeds﴾

means, their hearts believed in Allāh and His Messenger ﷺ, and they acted in accordance with what they knew; their words and deeds were in harmony.

﴿فِي جَنَّاتٍ النَّعِيمِ﴾

﴿in Gardens of Delight.﴾ means, they will enjoy eternal bliss which will never end or fade away.

﴿وَالَّذِينَ كَفَرُوا رَكَّابُوا بِمَا نَبَايُنَا﴾

﴿And those who disbelieved and denied Our Āyāt.﴾

means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

﴿فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿for them will be a humiliating torment.﴾

means, in recompense for arrogantly turning away from the truth.

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿Verily, those who scorn My worship they will surely enter Hell in humiliation!﴾ [40:60]

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ﴾ ٥٨ لَيَدْخُلَنَّهُمْ مَدْخَلًا رِضْوَنُهُ وَإِنَّ اللَّهَ لَعَلِيمٌ ٥٩ ذَلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَغَفُورٌ ٦٠

﴿58. Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.﴾

﴿59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing.﴾

﴿60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been

wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.﴾

The Great Reward for Those Who migrate in the Cause of Allāh

Allāh tells us that those who migrate for the sake of Allāh, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allāh and His Messenger to support His religion, then they are killed, i.e., in *Jihād*, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward. As Allāh says:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾

﴿And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh﴾ [4:100]

﴿يَسْرُرُنَّهُمْ اللَّهُ رِزْقًا حَسَنًا﴾

﴿surely, Allāh will provide a good provision for them.﴾

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

﴿وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ﴾ ﴿لِيَدْخُلْنَهُمْ ثَنَدًا يَرْضَوْنَهُ﴾

﴿And verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased.﴾

This means Paradise, as Allāh says elsewhere:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ﴾ ﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَيْمٍ﴾

﴿Then, if he be of those brought near (to Allāh), rest and provision, and a Garden of Delights.﴾ [56:88-89].

Allāh tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

﴿يَسْرُرُنَّهُمْ اللَّهُ رِزْقًا حَسَنًا﴾

﴿surely, Allāh will provide a good provision for them.﴾ Then He says:

﴿يَدْخُلْنَهُمْ ثَمَنًا مِّنْ دُونِهِمْ وَلَئِنَّ اللَّهَ لَمَكِيلٌ﴾

«Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing,» meaning, He is All-Knowing about those who migrate and strive in *Jihād* for His sake and who deserve that (reward).

﴿حَلِيمٌ﴾

«Most Forbearing,» means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (*Hijrah*) and their putting their trust in Him.

Concerning those who are killed for the sake of Allāh, whether they are Muhājirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allāh says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاةٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

«Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision» [3:169].

There are many *Hādīths* on this topic, as stated previously. With regard to those who die for the sake of Allāh, whether they are emigrants or not. This *Āyah* and the *Ṣaḥīḥ Hādīths* guarantee that they will be well provided for and that Allāh will show them kindness. Ibn Abi Ḥātim recorded that Shuraḥbīl bin As-Simt said: "We spent a long time besieging a stronghold in the land of the Romans. Salmān Al-Fārisi, may Allāh be pleased with him, passed by me and said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ مَاتَ مُرَابِعًا أَجَرَى اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ، وَأَجَرَى عَلَيْهِ الرُّزْقَ، وَأَمِنَ مِنَ الْفِتَنِ، وَافْرَوْا إِنْ شِئْتُمْ: «وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَبَسَ رُفَّتَهُمْ اللَّهُ رِزْقًا حَسَنًا وَلَهُمْ أَجْرٌ خَيْرُ الرِّزْقِ» ﴿٨٩﴾ يَدْخُلْنَهُمْ ثَمَنًا مِّنْ دُونِهِمْ وَلَئِنَّ اللَّهَ لَمَكِيلٌ حَلِيمٌ﴾»

«Whoever dies guarding the borders of Islām, Allāh will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: «Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And

verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing»^[1]

He also recorded that ‘Abdur-Raḥmān bin Jaḥdam Al-Khawlāni was with Faḍālah bin ‘Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Faḍālah bin ‘Ubayd sat by the grave of the man who had passed away and someone said to him, “Are you neglecting the martyr and not sitting by his grave?” He said, “I would not mind which of these two graves Allāh would resurrect me from, for Allāh says:

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

«Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them.»

And he recited these two Āyāt, then said,

“What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions? By Allāh, I would not mind which of these two graves Allāh would resurrect me from.”^[2]

﴿ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ﴾

«That is so. And whoever has retaliated with the like of that which he was made to suffer....»

Muqātil bin Ḥayān and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allāh granted them victory.

﴿إِنَّ اللَّهَ لَمَفُورٌ غَفُورٌ﴾

«Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.»

[1] Ibn Abi Ḥātim 8:2503.

[2] Aṭ-Ṭabari 9:182.

بِسْمِ اللَّهِ

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الْمَلَأَ اللَّهُ

الْمَلَأَ يَوْمَئِذٍ اللَّهُ بِمَحْكُمٍ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٦١﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٦٢﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَسِّرُ اللَّهُ لَهُمْ رِزْقًا حَسَنًا وَلَٰئِكَ اللَّهُ لَهُمْ خَيْرُ الرِّزْقِ ﴿٦٣﴾ لِيَدْخُلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٦٤﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ، ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٥﴾ ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦٦﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ، هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٧﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٨﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ اللَّهَ لَهُوَ الْغَفِيُّ الْكَامِنُ ﴿٦٩﴾

﴿ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ ﴿٦٦﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ، هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٧﴾

¶61. That is because Allāh merges the night into the day, and He merges the day into the night. And verily, Allāh is All-Hearer, All-Seer. ﴿

¶62. That is because Allāh - He is the Truth, and what they invoke besides Him, it is false. And verily, Allāh - He is the Most High, the Most Great. ﴿

The Creator and Controller of this World is Allāh

Allāh tells us that He is the Creator Who directs the affairs of His creation as He wills. He tells us:

﴿قُلِ اللَّهُمَّ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَمَنْ تَشَاءُ وَمَنْ تَشَاءُ وَمَنْ تَشَاءُ وَتُزِيلُ مَنْ تَشَاءُ يَبْخُوكَ الْعَجْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ ﴿٦٩﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ مِنَ الْعَمَى تَبَيَّنَ مِنَ الْعَمَى وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٧٠﴾

¶Say: "O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into the day,

and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit. ﴿3:26-27﴾

The meaning of "merging" the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

﴿وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿And verily, Allāh is All-Hearer, All-Seer.﴾

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allāh tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

﴿That is because Allāh – He is the Truth,﴾

meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

﴿وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ﴾

﴿and what they invoke besides Him, it is false.﴾

meaning, the idols and false gods. Everything that is worshipped instead of Him – may He be exalted – is false, because it can neither bring benefit nor cause harm.

﴿وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿And verily, Allāh – He is the Most High, the Most Great.﴾
This is like the Āyāt:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

﴿and He is the Most High, the Most Great﴾ [42:4]

﴿الْكَبِيرُ الْمُتَعَالِ﴾

﴿the Most Great, the Most High﴾ [13:9].

Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَخَسَّدُ الْأَرْضُ خُضْرًا إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَيْكَ اللَّهُ لَهْوُ الْعَرْشِ الْحَكِيمِ ﴿٦٤﴾ تَرَى أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفَلَاقَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيَبْسُكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَخْبَأَكُمْ ثُمَّ يُنَبِّئُكُمْ ثُمَّ يُخَيِّبُكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾﴾

﴿63. See you not that Allāh sends down water from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.﴾

﴿64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh – He is Rich, Worthy of all praise.﴾

﴿65. See you not that Allāh has subjected to you all that is on the earth, and the ships that sail through the sea by His command? He withholds the heaven from falling on the earth except by His leave. Verily, Allāh is for mankind, full of kindness, Most Merciful.﴾

﴿66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafirun.﴾

Signs of the Power of Allāh

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

﴿فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ﴾

﴿but when We send down water on it, it is stirred (to life), and it swells﴾ [22:5].

﴿فَتَصْبِحُ الْأَرْضُ مُخْضَرَةً﴾

﴿and then the earth becomes green?﴾ This indicates the sequence of events and how everything follows on according to its nature. This is like the Āyah:

﴿وَجَعَلْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً﴾

﴿Then We made the Nutfah^[1] into a clot , then We made the clot into a little lump of flesh﴾ [23:14].

It was recorded in the Two Ṣaḥīḥs that between each stage there are forty days.^[2]

Allāh's saying,

﴿فَتَصْبِحُ الْأَرْضُ مُخْضَرَةً﴾

﴿and then the earth becomes green﴾ means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Hijāz that the land turns green after rainfall. And Allāh knows best.

﴿إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.﴾

He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqmān said:

﴿يَبْنِيْ اِنَّهَا اِنْ تَكُ مِنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِيْ السَّمَوَاتِ اَوْ فِي الْاَرْضِ

يَاْتِ بِهَا اِنَّ اللَّهَ لَطِيفٌ خَبِيْرٌ ﴿٣١﴾﴾

﴿"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware.﴾ [31:16]

And Allāh says:

﴿اَلَا يَسْجُدُوْا لِلّٰهِ الَّذِىْ يُخْرِجُ الْغَبَّهَ فِي السَّمَوَاتِ وَالْاَرْضِ﴾

^[1] See the explanation of Sūrat Al-Hajj (22 :4).

^[2] Faṭḥ Al-Bāri 6 :350, Muslim 4 :2036.

﴿...so they do not worship Allāh, Who brings to light what is hidden in the heavens and the earth.﴾ [27:25]

﴿وَمَا تَقْطُطُ مِنْ رَوْحٍ إِلَّا بِمَلَكُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَمَا يَمْزِجُ مِنْ ذَرَكٍ مِنْ نِقَالٍ ذَرَّةً فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record.﴾ [10:61]

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Him belongs all that is in the heavens and all that is on the earth.﴾

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ﴾

﴿See you not that Allāh has subjected to you all that is on the earth,﴾

animals, inanimate things, crops and fruits. This is like the Āyah:

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جِئِمًا وَتَوًّا﴾

﴿And has subjected to you all that is in the heavens and all that is in the earth﴾ [45:13],

meaning that all of this is a blessing and out of His kindness.

﴿وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ﴾

﴿and the ships that sail through the sea by His command﴾

That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the

ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

﴿وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withholds the heaven from falling on the earth except by His leave.﴾

If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

﴿إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ﴾

﴿Verily, Allāh is for mankind, full of kindness, Most Merciful.﴾

meaning, even though they do wrong. As Allāh says elsewhere:

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرٍ لِّلنَّاسِ عَلَى ظُلُمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment﴾ [13:6].

﴿وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ﴾

﴿It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafirun.﴾ This is like the Āyāt:

﴿كَيْفَ نَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.﴾ [2:28],

﴿قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمُ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

﴿Say: "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt."﴾ [45:26],

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٤٠

الْأَنْعَامِ

الْقُرْآنَ اللَّهُ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفَلَكَ يَجْعِلُ فِي الْبَحْرِ
بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ
اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾
لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ
فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَّ هُدًى مُسْتَقِيمٌ ﴿٦٧﴾
وَلِنْ جَدُلُوكَ فَقُلِ اللَّهُ أَغْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ
فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾ وَتَعْبُدُونَ مِنْ دُونِ
اللَّهِ مَا لَمْ يَرْزُقْكُمْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ
مِنْ نَصِيرٍ ﴿٧١﴾ وَإِذَا نُنَادِي عَلَيْهِمْ أَيْتَنَّا بِبَنَاتٍ نَعْرِفُ فِي
وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ كَمَا دُرِبَ يَسْطُونَ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلِ أَفَأَنْتُمْ بَشَرٌ مِنْ
ذَلِكَ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشَرٌ الْمَصِيرُ ﴿٧٢﴾

﴿قَالُوا رَبَّنَا أَنَّمَا أَتَيْنَا وَلَحِيتَ
أَنْتَيْنِ﴾

﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice!"﴾ [40:11]

So how can you set up rivals to Allāh and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence?

﴿وَهُوَ الَّذِي أَحْيَاكُمْ﴾

﴿It is He, Who gave you life,﴾ means, He gave you life after you were nothing, and brought you into existence.

﴿ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴿and then will cause you to die, and will again give you life.﴾ means, on the Day of Resurrection.

﴿إِنَّ الْإِنْسَانَ لَكَفُورٌ﴾

﴿Verily, man is indeed Kafirun.﴾ meaning, denying.

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَمَلَّ
هُدًى مُسْتَقِيمٌ﴾ ﴿٦٧﴾ وَلِنْ جَدُلُوكَ فَقُلِ اللَّهُ أَغْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾﴾

﴿67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but

invite them to your Lord. Verily, you indeed are on the straight guidance.﴾

﴿68. And if they argue with you, say: "Allāh knows best of what you do."﴾

﴿69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."﴾

Every Nation has its Religious Ceremonies

Allāh tells us that He has made *Mansak* for every nation. Ibn Jarīr said, "This means that there are *Mansak* for every Prophet's nation." He said, "The origin of the word *Mansik* in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the *Manāsik* (rites) of *Hajj* are so called because the people return to them and adhere to them."^[1] If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allāh, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of *Qadar* (divine decree), as in the *Āyah*,

﴿وَلِكُلِّ رِجَّةٍ مَّرْثَبًا﴾

﴿For each nation there is a direction to which they face﴾[2:148]
Allāh says here:

﴿هُمْ نَاسِكُونَ﴾

﴿which they *Nāsikūh*﴾ meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allāh, so do not let their dispute with you over that divert you from following the truth. Allāh says:

﴿وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَمِّنْ هُدًى مُّسْتَقِيمٍ﴾

﴿but invite them to your Lord. Verily, you indeed are on the straight guidance.﴾

[1] Aṭ-Ṭabari 18:678, 679.

i.e., a clear and straight path which will lead you to the desired end. This is like the *Āyah*:

﴿وَلَا يَصُدُّكَ عَنْ مِلَّةِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ﴾

﴿And let them not turn you away from the *Āyāt* of Allāh after they have been sent down to you: and invite to your Lord﴾ [28:87]

﴿وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿And if they argue with you, say: "Allāh knows best what you do."﴾

This is like the *Āyah*:

﴿وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ [10:41]

﴿اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿Allāh knows best of what you do.﴾

This is a stern warning and definite threat, as in the *Āyah*:

﴿هُوَ أَعْلَمُ بِمَا تُبَيِّسُونَ فِيهِ كُنْ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴾

﴿He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!﴾ [46:8].

Allāh says here:

﴿اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ تَخْتَلِفُونَ﴾

﴿Allāh will judge between you on the Day of Resurrection about that wherein you used to differ.﴾

This is like the *Āyah*:

﴿فَلْيَذَلِكْ فَأَدْعُ وَاسْتَقِمْ كَمَا أُمِرْتُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ مَآ مَنُتُ بِمَا أُنْزِلَ اللَّهُ مِن كِتَابِهِ﴾

﴿So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book."﴾ [42:15]

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾

Allāh tells us how perfect is His knowledge of His creation, and that He encompasses all that is in the heavens and on earth. Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, *Al-Lawḥ Al-Mahfūz*, as was reported in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr, who said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Allāh issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[1]

In the *Sunan*, it was reported from a group of the Companions that the Messenger of Allāh ﷺ said:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَ مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

«The first thing that Allāh created was the Pen. He said to it, "Write!" It said, "What should I write?" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.»^[2] Allāh says:

﴿إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾

[1] Muslim 4:2044.

[2] Abu Dāwud 5:76, *Tuḥfat Al-Aḥwadhī* 9:232.

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ
 ٧١ وَإِذَا نُنزلُ عَلَيْهِمْ آيَاتُنَا يَنْسَوْنَ تَعْرِيفَ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرُ بِكَادُورٍ
 يَسْطُورُ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْتُمْ بِشِرِّ مِن ذَلِكُمْ أَنْتَارُ وَعَدَهَا اللَّهُ
 الَّذِينَ كَفَرُوا وَيَسِّرُ الْمَصِيرُ ٧٢﴾

﴿71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.﴾

﴿72. And when Our clear Āyāt are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Āyāt to them. Say: "Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved, and worst indeed is that destination!"﴾

The Idolators' worship of others besides Allāh and Their vehement rejection of the Āyāt of Allāh

Allāh tells us that the idolators, in their ignorance and disbelief, worship besides Allāh others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the Āyah:

﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا مَّآخَرًا لَا بَرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
 الْكَافِرُونَ ٧٣﴾

﴿And whoever calls upon, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ [23:117]
 So Allāh says here:

﴿مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ﴾

﴿for which He has sent down no authority, and of which they have no knowledge;﴾

meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the *Shayṭān* beautified for them and made attractive to them. Allāh warned them:

﴿وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾

﴿and for the wrongdoers there is no helper.﴾

meaning, no one to help them against Allāh when He sends His punishment and torment upon them. Then Allāh says:

﴿وَإِذَا تُلَاقُوا عَلَيْهِمْ آيَاتُنَا بِسُورٍ﴾

﴿And when Our clear Āyāt are recited to them,﴾

means, when the Āyāt of the Qur'ān and clear evidence and proof for Tawhīd of Allāh are mentioned to them, and they are told that there is no god besides Allāh and that the Messengers spoke the truth,

﴿بِكَادُوتٍ يَسْطُرُونَ بِالَّذِينَ تَلَاوَتْ عَلَيْهِمْ آيَاتُنَا﴾

﴿They are nearly ready to attack with violence those who recite Our Āyāt to them.﴾

then they nearly attack and do harm to those who bring proof to them from the Qur'ān, and cause them harm using their tongues and hands.

﴿قُلْ﴾

﴿Say﴾ O Muḥammad to these people,

﴿أَفَأَتَيْتُكُمْ بِشَرٍّ مِنْ ذَلِكَ بِنَارٍ وَعَدَا اللَّهُ الَّذِينَ كَفَرُوا﴾

﴿Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved,﴾

The fire and wrath and torment of Allāh are far worse than that with which you are trying to scare the believing close friends of Allāh in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

﴿وَيْسَرُ الْمَعِيرِ﴾

﴿and worst indeed is that destination!﴾ how terrible is the Fire as a final destination and abode!

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝٦٦﴾

﴿Evil indeed it is as an abode and as a place to rest in.﴾

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَسْتَعْمُوا لَهُۥٓ اِنَّكَ الَّذِي تَدْعُوهُمْ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اَجْتَمَعُوْا لَهُۥٓ وَاِنْ يَنْتَهِمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِئُوْهُ مِنْهُ ضَعُفَ الطَّلَبُ وَالطَّلُوْبُ ۝٧٦ مَا فَكَّرُوْا اللّٰهَ حَقَّ فَكْرِهٖٓ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝٧٧﴾

﴿73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.﴾

﴿74. They have not regarded Allāh with His rightful esteem. Verily, Allāh is All-Strong, All-Mighty.﴾

The insignificance of the Idols and the foolishness of their Worshippers

Here Allāh points out the insignificance of the idols and the foolishness of those who worship them.

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ﴾

﴿O mankind! A parable has been made,﴾

meaning, a parable of that which is worshipped by those who are ignorant of Allāh and who join others as partners with Him.

﴿فَاَسْتَعْمُوا لَهُۥٓ﴾

﴿so listen to it﴾ pay attention and understand.

﴿اِنَّكَ الَّذِي تَدْعُوهُمْ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اَجْتَمَعُوْا لَهُۥٓ﴾

﴿Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose.﴾

Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imām Aḥmad recorded that Abu Hurayrah recorded the Marfū' report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ [خَلْقًا] كَخَلْقِي، فَلْيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّةً»

“Who does more wrong than one who tries to create something like My creation? Let them create an ant or a fly or a seed like

My creation!"^[1]

This was also recorded by the authors of the Two Ṣaḥīḥs via 'Umārah from Abu Zur'ah from Abu Hurayrah, who said that the Prophet ﷺ said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

«Allāh says: "Who does more wrong than one who tries to create (something) like My creation? Let them create an ant, let them create a grain of barley."»^[2]

Then Allāh says:

﴿وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ﴾

«And if the fly snatches away a thing from them, they will have no power to release it from the fly.»

They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allāh's creatures. Allāh says:

﴿ضَمِنَ الْطَّالِبُ وَالْمَطْلُوبُ﴾

«So weak are the seeker and the sought.»

Ibn 'Abbās said, "The seeker is the idol and the sought is the fly."^[3] This was the view favored by Ibn Jarīr, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol."^[4] Then Allāh says:

﴿مَا فَكَّرُوا اللَّهَ حَقَّ فَكْرِهِ﴾

«They have not regarded Allāh with His rightful esteem.»

meaning, they have not recognized the might and power of Allāh when they wor- ship alongside Him those who cannot

[1] Aḥmad 2:391.

[2] Faṭḥ Al-Bāri 13:537, Muslim 3:1671.

[3] Aṭ-Ṭabari 18:685.

[4] Al-Baghawi 3:298, from Aḍ-Ḍaḥḥāk.

يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَلَنْ يَسْلُطَهُمُ الذُّبَابُ شَيْئًا لَآيَسْتَفْقِدُوهُ مِنْهُ ضَعُفَ
الطَّلَابِ وَالْمَطْلُوبُ ﴿٧٦﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٧﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ
رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٨﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٩﴾
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَاعْبُدُوا
رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٠﴾
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ
عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قُلْ ءَايَةُكُمْ أَنْ تَرْحِمَهُمْ هُوَ سَمَّاكُمْ
الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا لِيَكُنَّ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٨١﴾

سُورَةُ الْمَوْجِدُونَ

even ward off a fly, because they are so weak and incapable.

﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

﴿Verily, Allāh is All-Strong, All-Mighty.﴾

means, He is the All-Strong Who, by His might and power, created all things.

﴿هُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him﴾ [30:27]

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾

﴿يُعَذِّبُ وَيُعِيدُ﴾

﴿Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.﴾ [85:12-13]

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

﴿Verily, Allāh is the Provider, Owner of power, the Most Strong.﴾ [51:58].

﴿عَزِيزٌ﴾

﴿All-Mighty﴾ means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.﴾

﴿76. He knows what is before them, and what is behind them. And to Allāh return all matters.﴾

Allāh chooses Messengers from the Angels and Messengers from Mankind

Allāh tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

﴿إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿Verily, Allāh is All-Hearer, All-Seer.﴾ means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ [6:124]

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿He knows what is before them, and what is behind them. And to Allāh return all matters.﴾

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

﴿عَلَيْهِمُ الْغَيْبُ فَلَا يَظْهَرُ عَلَى غَيْبِهِ أَحَدًا﴾

﴿"The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb."﴾ [72:26] until His saying;

﴿وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا﴾

﴿and He keeps count of all things.﴾ [72:28]

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

﴿يُنَادِيَا أَرْسُولَ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

﴿O Messenger! Proclaim which 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﴾ [5:67].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قُلْهٖ أَتَيْتُكُمْ بِزَيْهِدٍ هُوَ سَنَّكُمْ السُّبُلِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِكُنُ الْرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾

﴿77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.﴾

﴿78. And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. He has named you Muslims both before and in this (Qur'ān), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Ṣalāh, give the Zakāh and hold fast to Allāh. He is your Mawlā, what an Excellent Mawlā and what an Excellent Helper!﴾

The Command to worship Allāh and engage in Jihād

It was reported from 'Uqbah bin 'Āmir that the Prophet ﷺ said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأَهُمَا»

«Sūrat Al-Hajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.»^[1]

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾

﴿And strive hard in Allāh's cause as you ought to strive.﴾

means, with your wealth and your tongues and your bodies. This is like the Āyah:

^[1] Al-Hākim 1:221. The addition, "so whoever does not prostrate at them should not read them" is considered unauthentic. The source for the Ḥadīth was mentioned and noted earlier. See Āyah no. 18.

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

﴿Have Taqwā of Allāh as is His due.﴾ [3:102]

﴿هُوَ أَجْتَبَكُمْ﴾

﴿He has chosen you,﴾ means, 'O Ummah [of Islām], Allāh has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿and has not laid upon you in religion any hardship﴾

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the *Ṣalāh*, which is the most important pillar of Islām after the two testimonies of faith, is obligatory, four *Rak'ahs* when one is settled, which are shortened to two *Rak'ah* when one is traveling. According to some Imāms, only one *Rak'ahs* is obligatory at times of fear, as was recorded in the *Ḥadīth*.^[1] A person may pray while walking or riding, facing the *Qiblah* or otherwise. When praying optional prayers while traveling, one may face the *Qiblah* or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet ﷺ said:

﴿بُعِثْتُ بِالْخَيْفَةِ السَّهْوَةِ﴾

«I have been sent with the easy *Hanīfī*^[2] way.»^[3]

And he said to Mu'ādh and Abu Mūsā, when he sent them as governors to Yemen:

﴿بَشِّرَا وَلَا تُفْرَا وَلَا تُسْرَا وَلَا تُعْسَرَا﴾

[1] Abu Dāwūd 2:38.

[2] Meaning monotheist. See volume four, the *Tafsīr* of Sūrat Al-A'raf (7:30).

[3] Aḥmad 5:266.

«Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.»^[1]

And there are many similar Ḥādīths. Ibn ‘Abbās said concerning the Āyah,

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship», “This means difficulty.”^[2]

﴿فَلِلَّهِ أَكْبَرُ مِنْكُمْ إِبْرَاهِيمَ﴾

«It is the religion of your father Ibrāhīm.» Ibn Jarīr said, “This refers back to the Āyah,

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship»

meaning, any difficulty.” On the contrary, He has made it easy for you, like the religion of your father Ibrāhīm. He said, “It may be that it means: adhere to the religion of your father Ibrāhīm.”^[3] I say: This interpretation of the Āyah is like the Āyah:

﴿قُلْ إِنِّي هَدَيْتُ رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا فُلْهُهُ إِبْرَاهِيمَ حَنِيفًا﴾

«Say: “Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, a Ḥanīf^[4]» [6:161]

﴿هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا﴾

«He has named you Muslims both before and in this (Qur’ān),»

Imām ‘Abdullāh bin Al-Mubārak said, narrating from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās: concerning Allāh’s saying,

﴿هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ﴾

«He has named you Muslims before»

[1] *Fath Al-Bārī* 7:657.

[2] *Aṭ-Ṭabari* 18:689.

[3] *Aṭ-Ṭabari* 18:691.

[4] See earlier note.

"This refers to Allāh, may He be glorified."^[1] This was also the view of Mujāhid, 'Atā', Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Ḥayyān and Qatādah.^[2]

Mujāhid said, "Allāh named you Muslims before, in the previous Books and in *Adh-Dhikr*,^[3]

﴿وَقَدْ مَنَّآ﴾

﴿and in this﴾ means, the Qur'ān."^[4] This was also the view of others, because Allāh says:

﴿هُوَ أَحْتَبَّكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿He has chosen you, and has not laid upon you in religion any hardship﴾

Then He urged them to follow the Message which His Messenger ﷺ brought, by reminding them that this was the religion of their father Ibrāhīm. Then He mentioned His blessings to this *Ummah*, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allāh says:

﴿هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ﴾

﴿He has named you Muslims both before﴾ meaning, before the Qur'ān,

﴿وَقَدْ مَنَّآ﴾

﴿and in this.﴾ Under the explanation of this *Āyah*, An-Nasā'ī recorded from Al-Ḥārith Al-Ash'ari from the Messenger of Allāh ﷺ, who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنْحِي جَهَنَّمَ»

«Whoever adopts the call of *Jāhiliyyah*, will be one of those who will crawl on their knees in Hell.»

A man said, "O Messenger of Allāh, even if he fasts and performs *Ṣalāh*?" He said,

[1] Aṭ-Ṭabari 18:691.

[2] Aṭ-Ṭabari 18:691, 692.

[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* (21:105).

[4] Al-Qurṭubi 12:101.

«نَعَمْ وَإِنْ صَامَ وَصَلَّى، فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي سَمَّيْتُ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

‘Yes, even if he fasts and performs Ṣalāh. So adopt the call of Allāh whereby He called you Muslims and believers and servants of Allāh.’^[1]

﴿يَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

«that the Messenger may be a witness over you and you be witnesses over mankind!»

means, ‘thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

﴿شُهَدَاءَ عَلَى النَّاسِ﴾

«witnesses over mankind»,’ because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

﴿فَأَقِمْ وَاتَّقِ الصَّلَاةَ لِزَكَوَاتِكُمْ﴾

«So perform the Ṣalāh, give Zakāh» means, respond to this great blessing with gratitude by fulfilling your duties towards Allāh, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakāh. Zakāh is a form of beneficence towards Allāh’s creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the Ayāh of Zakāh in Sūrat At-Tawbah (9:5).

﴿وَأَعِصُوا بِاللَّهِ﴾

«and hold fast to Allāh.» means, seek the help and support of

[1] An-Nasā’ī in Al-Kubrā no. 1:8866.

Allāh and put your trust in Him, and get strength from Him.

﴿هُوَ مَوْلَاكُمْ﴾

﴿He is your Mawlā,﴾ meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

﴿فَتَنَمَّ الْمَوْلَىٰ وَفَعَلَ النَّصِيرُ﴾

﴿what an Excellent Mawlā and what an Excellent Helper!﴾

He is the best Mawlā and the best Helper against your enemies.

This is the end of the *Tafsīr* of Sūrat Al-Ḥajj. May Allāh bless our Prophet Muḥammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.