

قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ - وَمَا
وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ
لَفَاسِقِينَ)

(101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allah does seal up the hearts of the disbelievers.) (102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.) After narrating the stories of the people of Prophets Nuh, Hud, Salih, Lut and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allah's peace and blessings be on them all, Allah said;

(تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ)

(Those were the towns that We relate to you) O Muhammad,

(مِنْ أَنْبَاءِهَا)

(their story), and news,

(وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ)

(And there came indeed to them their Messengers with clear proofs,) and evidences of the truth of what they brought them. Allah said in other Ayah,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15 , and,

(ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ
وَحَصِيدٌ وَمَا ظَلَمْنَاهُمْ وَلَكِن ظَلَمُوا أَنْفُسَهُمْ)

(That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.) 11:100-101 Allah said

(فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ)

(but they were not such who would believe in what they had rejected before.) meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the Tafsir of Ibn `Atiyah. This explanation is sound, and is supported by Allah's statement,

(وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ نُقَلِّبُ
أَفْئِدَتَهُمْ وَأَبْصَرَ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ)

(And what will make you perceive that if it came, they will not believe And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.) 6:109-110 This is why Allah said here,

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ وَمَا وَجَدْنَا
لَأَكْثَرِهِمْ)

(Thus Allah does seal up the hearts of the disbelievers. And most of them We found not...)
meaning, We did not find most of the previous nations,

(مَنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ)

(true to their covenant, but most of them We found to indeed be rebellious.) This Ayah means, We found most of them to be rebellious, deviating away from obedience and compliance. The covenant mentioned here is the Fitrah that Allah instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allah, having no proof or plea, nor support from rationality or by divine law. Surely, the pure Fitrah defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the Hadith,

«يَقُولُ اللهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ
عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ»

(Allah said, "I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them.") It is recorded in the Two Sahihs,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.)

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ
وَمَلَائِيهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ)

(103. Then after them We sent Musa with Our signs to Fir`awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers)

Story of Prophet Musa, upon him be Peace, and Fir`awn

Allah said,

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ)

(Then after them We sent), after the Messengers whom We mentioned, such as Nuh, Hud, Salih Lut and Shu`ayb (may Allah's peace and blessings be on them and the rest of Allah's Prophets), We sent,

(مُوسَىٰ بِآيَاتِنَا)

(Musa with Our signs) proofs and clear evidences, to Fir`awn, who was ruler of Egypt during the time of Musa,

(وَمَلَائِيهِ)

(and his chiefs) the people of Fir`awn,

(فَظَلَمُوا بِهَا)

(but they wrongfully rejected them), they denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allah said about them in another Ayah,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ)

(And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.) 27:14 The Ayah says, `those who hindered from the path of Allah and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Musa and his people were watching.' Public drowning added disgrace to the punishment that Fir`awn and his people suffered, while adding comfort to the hearts of Allah's party, Musa and those people who believed in him.

(وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ - حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا
الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي
إِسْرَائِيلَ - قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن
كُنْتَ مِنَ الصَّادِقِينَ)

(104. And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists.")

(105. "Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.") (106. Fir`awn said: "If you have come with a sign, show it forth, if you are one of those

who tell the truth.") Allah mentions a debate that took place between Musa and Fir`awn, and Musa's refuting Fir`awn with the unequivocal proof and clear miracles, in the presence of Fir`awn and his people, the Copts of Egypt. Allah said,

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ)

(And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists".) meaning Musa said, `the one Who sent me is the Creator, Lord and King of all things,'

(حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ)

("Proper it is for me that I say nothing concerning Allah but the truth. ") `It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ)

("Indeed I have come unto you from your Lord with a clear proof.") `I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you,'

(فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ)

("So let the Children of Israel depart along with me.") means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isra'il, who is Ya`qub son of Ishaq son of Ibrahim, the Khalil (intimate friend) of Allah.

(قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ
الصَّادِقِينَ)

(Fir`awn said: "If you have come with a sign, show it forth, if you are one of those who tell the truth.") Fir`awn said, `I will not believe in what you have said nor entertain your request'. Therefore, he said, `if you have proof, then produce it for us to see, so that we know if your claim is true.'

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ - وَنَزَعَ يَدَهُ
فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ)

(107. Then Musa threw his staff and behold! it was a Thu`ban serpent, manifest!) (108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(ثُعْبَانٌ مُّبِينٌ)

(a Thu`ban serpent, manifest), refers to "The male snake." As-Suddi and Ad-Dahhak said similarly. A report from Ibn `Abbas said,

(فَأَلْقَى عَصَاهُ)

"(Then (Musa) threw his staff), and it turned into a huge snake that opened its mouth and rushed towards Fir`awn. When Fir`awn saw the snake rushing towards him, he jumped from his throne and cried to Musa for help, so that Musa would remove the snake from his way. Musa did that." As-Suddi commented,

(فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ)

(and behold! It was a Thu`ban serpent, manifest!) "This Thu`ban refers to male snakes. The snake opened its mouth and headed towards Fir`awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir`awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, `O Musa! Take it away and I will believe in you and release the Children of Israel to you.' So Musa, peace be on him, took it, and it became a staff again. "

(وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ)

(And he drew out his hand, and behold! it was white (with radiance) for the beholders.) Musa took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allah said in another Ayah,

(وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ
سُوءٍ)

(And put your hand into your bosom, it will come forth white without hurt.) 27:12 Ibn `Abbas said, "without hurt", means, `not because of leprosy'. Musa inserted his hand again in his sleeve and it returned back to its normal color." Mujahid and several others said similarly.

(قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ
- يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ)

(109. The chiefs of the people of Fir`awn said: "This is indeed a well-versed sorcerer.") (110. "He wants to get you out of your land, so what do you advise")

Fir`awn's People say that Musa is a Magician!

The chiefs and noblemen of the people of Fir`awn agreed with Fir`awn's statement about Musa. After Fir`awn felt safe and returned to his throne, he said to the chiefs of his people,

(إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ)

(This is indeed a well-versed sorcerer) and they agreed. They held counsel to decide what they should do about Musa. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Musa as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allah said,

(وَأَنزَلْنَا فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ)

(And We let Fir`awn and Haman and their hosts receive from them that which they feared.) 28:6 After they conferred about Musa, they agreed on a plot, as Allah said about them,

(قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ
- يَاأَيُّوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ)

(111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect") (112. "That they bring to you all well-versed sorcerers.") Ibn `Abbas commented,

(أَرْجِهْ)

("Put him off"), means, "delay him (for a time)."

(وَأَرْسِلْ فِي الْمَدَائِنِ)

("and send to the cities"), areas and provinces of your kingdom -- O Fir`awn,

(حَشْرِينَ)

("to collect") to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Musa brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought all the magicians in order to defeat the miracles that he showed them. Allah said about Fir`awn,

(فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا
لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى)

(قَالَ مَوْعِدِكُمْ يَوْمُ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ
ضَحَى - فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى)

(Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." Musa said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." So Fir`awn withdrew, devised his plot and then came back.) 20:58-60 . Allah said,

(وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ
كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ)

(113. And so the sorcerers came to Fir`awn. They said: "Indeed there will be a (good) reward for us if we are the victors.") (114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me).")

The Magicians convene and change Their Ropes into Snakes before Musa

Allah describes the conversation that took place between Fir`awn and the magicians he collected to defeat Musa, peace be upon him. Fir`awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir`awn's promises,

(قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ
الْمُلْقِينَ - قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ
النَّاسِ وَاسْتَرَفَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ)

(115. They said: "O Musa! Either you throw (first), or shall we have the (first) throw") (116. He Musa said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great trick.) The magicians challenged Musa, when they said,

(إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ)

(Either you throw (first), or shall we have the (first) throw) before you. In another Ayah, they said,

(وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَىٰ)

(Or we be the first to throw) 20:65 . Musa said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allah knows best - the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allah said,

(فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَفَبُوهُمْ)

(So when they threw, they bewitched the eyes of the people, and struck terror into them,) meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allah said,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى - قُلْنَا لَا تَخَفُ
إِنَّكَ أَنْتَ الْأَعْلَى - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا
صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّحَرُ
حَيْثُ أَتَى)

(So Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain") 20:67-69 . Ibn `Abbas commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic."

(وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ
تَلْقَفُ مَا يَأْفِكُونَ - فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا
يَعْمَلُونَ - فَعُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ -
وَأَلْقَى السَّحَرَةُ سَجْدِينَ - قَالُوا ءَامَنَّا بِرَبِّ
الْعَالَمِينَ - رَبِّ مُوسَى وَهَارُونَ)

(117. And We revealed to Musa (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.) (118. Thus truth was confirmed, and all that they did was made of no effect.) (119. So they were defeated there and returned disgraced.) (120. And the sorcerers fell down prostrate.) (121. They said: "We believe in the Lord of all that exists.) (122. "The Lord of Musa and Harun.")

Musa defeats the Magicians, Who believe in Him

Allah states that at that tremendous moment, in which Allah differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Musa, peace be upon him, ordering him to throw the stick that he held in his right hand,

(فَإِذَا هِيَ تَلْقَفُ)

(It swallowed straight away) and devoured,

(مَا يَأْفِكُونَ)

(all the falsehood which they showed.) the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn `Abbas said that Musa's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

(قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ - رَبِّ مُوسَى
وَهَارُونَ)

("We believe in the Lord of all that exists. The Lord of Musa and Harun). Muhammad bin Ishaq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Musa then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, `We believe in the Lord of all that exists, the Lord of Musa and Harun. Had Musa been a magician, he would not have prevailed over us. " Al-Qasim bin Abi Bazzah commented, "Allah revealed to Musa to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants."

(قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذِنَ لَكُمْ إِنَّ هَذَا
لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا
فَسَوْفَ تَعْلَمُونَ - لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ
خِلَافٍ ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ - قَالُوا إِنَّا إِلَى رَبِّنَا
مُنْقَلِبُونَ - وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا
لَمَّا جَاءَنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّفْنَا
مُسْلِمِينَ)

(123. Fir`awn said: "You have believed in him Musa before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to

know.") (124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.") (125. They said: "Verily, we are returning to our Lord.") (126. "And you take vengeance on us only because we believed in the Ayat of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.")

Fir`awn threatens the Magicians after They believed in Musa and Their Response to Him

Allah mentions the threats that the Fir`awn - may Allah curse him - made to the magicians after they believed Musa, peace be upon him, and the deceit and cunning that Fir`awn showed the people. Fir`awn said,

إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا

(Surely, this is a plot which you have plotted in the city to drive out its people,) meaning Fir`awn proclaimed, `Musa's defeating you today was because you plotted with him and agreed to that.' Fir`awn also said,

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

(He (Musa) is your chief who has taught you magic.) 20:71 However, Fir`awn and all those who had any sense of reason knew for sure that what Fir`awn said was utterly false. As soon as Musa came from Madyan, he called Fir`awn to Allah and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir`awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir`awn and his people chose from them, summoned them, and Fir`awn promised them great rewards. These magicians were very eager to prevail over Musa in front of Fir`awn, so that they might become closer to him. Musa neither knew any of them nor saw or met them before. Fir`awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allah described them,

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ

(Thus he Fir`awn fooled his people, and they obeyed him.) 43:54 Certainly, a people who believed Fir`awn in his statement,

أَنَا رَبُّكُمْ الْأَعْلَى

("I am your lord, most high.") 79:24 , are among the most ignorant and misguided creatures of Allah. In his Tafsir, As-Suddi reported that Ibn Mas`ud, Ibn `Abbas, and several other Companions, commented,

(إِنَّ هَذَا لَمَكْرٌ مَّكْرُومُهُ فِي الْمَدِينَةِ)

("Surely, this is a plot which you have plotted in the city...") "Musa met the leader of the magicians and said to him, `If I defeat you, will you believe in me and bear witness that what I brought is the truth' The magician said, `Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allah! If you defeat me, I will believe in you and testify to your truth.' Fir`awn was watching them, and this is why he said what he said." His statement,

(لِنُخْرِجُوا مِنْهَا أَهْلَهَا)

("to drive out its people"), means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

(فَسَوْفَ تَعْلَمُونَ)

("but you shall come to know"), what I will do to you. He then explained his threat,

(لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ)

("Surely, I will cut off your hands and your feet from opposite sides.") by cutting the right hand and the left leg or the opposite,

(ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ)

("then I will crucify you all.") just as he said in another Ayah,

(فِي جُدُوعِ النَّخْلِ)

("Fi the trunks of date palms") 20:71 , Fi in this Ayah means "on". Ibn `Abbas said that Fir`awn was the first to crucify and cut off hands and legs on opposite sides. The magicians said,

(إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ)

("Verily, we are returning to our Lord.") They said, `We are now sure that we will go back to Allah. Certainly, Allah's punishment is more severe than your punishment and His torment for

what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allah's torment.' They continued,

(رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا)

("Our Lord! pour out on us patience"), with your religion and being firm in it,

(وَتَوَقَّنَا مُسْلِمِينَ)

("and cause us to die as Muslims."), as followers of Your Prophet Musa, peace be upon him. They also said to Fir`awn,

(قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ
وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي
هَذِهِ الْحَيَاةَ الدُّنْيَا - إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا
خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ
وَأَبْقَى - إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا
يَمُوتُ فِيهَا وَلَا يَحْيَى - وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ
الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى)

("So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better to reward and more lasting in punishment . Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allah) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).) 20:72-75 . The magicians started the day as sorcerers and ended as honorable martyrs! Ibn ` Abbas, ` Ubayd bin ` Umayr, Qatadah and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs."

(وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُ وَعَالِهَتِكَ قَالَ سَنُقْتَلُ

أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ -
قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ)

(قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا
قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ)

(127. The chiefs of Fir`awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them.") (128. Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.") (129. They said: "We suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act")

Fir`awn vows to kill the Children of Israel, Who complain to Musa; Allah promises Them Victory

Allah mentions the conspiracy of Fir`awn and his people, their ill intentions and their hatred for Musa and his people.

(وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ)

(The chiefs of Fir`awn's people said), to Fir`awn,

(أَتَذَرُ مُوسَى وَقَوْمَهُ)

("Will you leave Musa and his people"), will you let them be free,

(لِيُفْسِدُوا فِي الْأَرْضِ)

("to spread mischief in the land"), spreading unrest among your subjects and calling them to worship their Lord instead of you Amazingly, these people were worried that Musa and his people would cause mischief! Rather, Fir`awn and his people are the mischief-makers, but they did not realize it. They said,

(وَيَذَرُكَ وَءَالِهَتَكَ)

("and to abandon you and your gods") `Your gods', according to Ibn `Abbas, as As-Suddi narrated from him, "Were cows. Whenever they saw a beautiful cow, Fir`awn would command them to worship it. This is why As-Samiri, made the statue of a calf that seemed to moo for the Children of Israel." Fir`awn accepted his people's recommendation, saying,

(سَنُقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ)

("We will kill their sons, and let their women live") thus reiterating his previous order concerning the Children of Israel. He had tormented them killing every newly born male before Musa was born, so that Musa would not live. However, the opposite of what Fir`awn sought and intended occurred. The same end struck Fir`awn that he intended to subjugate and humiliate the Children of Israel with. Allah gave victory to the Children of Israel, humiliated and disgraced Fir`awn, and caused him to drown along with his soldiers. When Fir`awn insisted on his evil plot against the Children of Israel,

(قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا)

(Musa said to his people: "Seek help in Allah and be patient") and promised them that the good end will be theirs and that they will prevail, saying,

(إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

(قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا)

("Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons." They said: "We suffered troubles before you came to us, and since you have come to us.") The Children of Israel replied to Musa, `they (Fir`awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Musa! Musa replied, reminding them of their present situation and how it will change in the future,

(عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ)

("It may be that your Lord will destroy your enemy. ..") encouraging them to appreciate Allah when the afflictions are removed and replaced by a bounty.

(وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ
التَّمْرَاتِ لَعَلَّهُمْ يَتَذَكَّرُونَ - فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ
قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى
وَمَنْ مَعَهُ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(130. And indeed We punished the people of Fir`awn with years of drought and lack of fruits (crops), that they might remember (take heed).) (131. But whenever good came to them, they said: "This is for us." And if evil afflicted them, they considered it an omen about Musa and those with him. Be informed! Verily, their omens are with Allah but most of them know not.)

Fir`awn and His People suffer Years of Drought

Allah said,

(وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ)

(And indeed We punished the people of Fir`awn) We tested and tried them,

(بِالسِّنِينَ)

(with years of drought) of famine due to little produce,

(وَنَقْصِ مِنَ التَّمْرَاتِ)

(and lack of fruits), which is less severe, according to Mujahid. Abu Ishaq narrated that Raja' bin Haywah said, "The date tree used to produce only one date!"

(لَعَلَّهُمْ يَذَّكَّرُونَ فَإِذَا جَاءَهُمُ الْحَسَنَةُ)

(That they might remember (take heed). But whenever good came to them) such as a fertile season and provisions,

(قَالُوا لَنَا هَذِهِ)

(they said, "This is for us."), because we deserve it,

(وَإِنْ تُصِبْهُمْ سَيِّئَةٌ)

(and if evil afflicted them) drought and famine,

(يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ)

(they considered it an omen Musa and those with him.) saying that this hardship is because of them and what they have done.

(أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah) `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah) "Allah says that their afflictions are with and from Him,

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not.)"

(وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ - فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ

وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ
مَّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ -
وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُنزِلَ عَلَيْنَا مَاءً
لِّنُؤْمِنَ لَكَ وَلِنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ - فَلَمَّا
كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ
يَنْكُتُونَ)

(132. They said to Musa : "Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.") (133. So We sent on them: the Tuwfan, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.) (134. And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.") (135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!)

Allah punishes the People of Fir`awn because of Their Rebellion

Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir`awn, prompting them to proclaim,

(مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ)

("Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.") They said, `whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.' Allah said,

(فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ)

(So We sent on them the Tufan) Ibn `Abbas commented; "It was a heavy rain that ruined the produce and fruits." He is also reported to have said that Tuwfan refers to mass death. Mujahid said it is water that carries the plague every where. As for the locust, it is the well-known

insect, which is permissible to eat. It is recorded in the Two Sahihs, that Abu Ya'fur said that he asked `Abdullah bin Abi Awfa about locust. He said, "We participated in seven battles with the Messenger of Allah, and we used to eat locusts." Ash-Shafi'i, Ahmad bin Hanbal and Ibn Majah recorded from `Abdur-Rahman bin Zayd bin Aslam that his father narrated from Ibn `Umar that the Prophet said,

«أُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ: الْحُوتُ وَالْجَرَادُ
وَالْكَبِدُ وَالطَّحَالُ»

(We were allowed two dead animals and two kinds of blood: fish and locust, and kidney and spleen.) Ibn Abi Najih narrated from Mujahid about Allah's statement,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ﴾

(So We sent on them: the flood, the locusts ...) "Eating the nails on their doors and leaving the wood." As for the Qummal, Ibn `Abbas said that it is the grain bug, or, according to another view; small locusts that do not have wings. Similar was reported from Mujahid, `Ikrimah and Qatadah. Al-Hasan and Sa'id bin Jubayr said that `Qummal' are small black insects. Abu Ja'far bin Jarir recorded that Sa'id bin Jubayr said, "When Musa came to Fir'awn, he demanded, 'Release the Children of Israel to me.' But, Fir'awn did not comply; and Allah sent the Tuwfan, and that is a rain which continued until they feared that it was a form of torment. They said to Musa, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him. In that year, Allah allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allah sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Musa! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Musa invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allah sent the Qummal, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Musa! Ask your Lord to remove the Qummal (weevil) from us and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, and Allah removed the Qummal from them. However, they did not send the Children of Israel with him. Once, when he was with Fir'awn, Musa heard the sound of a frog and said to Fir'awn, 'What will you and your people suffer from this (the frogs)' Fir'awn said, 'What can frogs do' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Musa, 'Invoke your Lord to remove these frogs from us, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, but they did not believe.

Allah then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir'awn, saying, 'We are afflicted with blood and do not have anything to drink.' He said, 'Musa has bewitched you.' They said, 'How could he do that when whenever we look

for water in our containers we found that it has turned into blood' They came to Musa and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn ` Abbas, As-Suddi, Qatadah and several others among the Salaf. Muhammad bin Ishaq bin Yasar said, "The enemy of Allah, Fir`awn, went back defeated and humiliated, after the sorcerers believed (in Musa). He insisted on remaining in disbelief and persisted in wickedness. Allah sent down the signs to him, and he (and his people) were first inflicted by famine. Allah then sent the flood, the locusts, the Qummal, the frogs then blood, as consecutive signs. When Allah sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

(قَالُوا يَمُوسَى اذْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُنزِلَ عَلَيْنَا مَاءً طَهُورًا لَقَدْ جَاءَنَا فَجَاءَنَا بِسُحُورٍ وَمَا نَحْنُ بِمُؤْمِنِينَ
كَشَفْتَعْنَا الرَّجْزَ لِنُؤْمِنَنَّ لَكَ وَلَنْرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ)

(They said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.") Musa invoked his Lord and He removed the affliction from them, but they did not keep their promises. So Allah sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Musa before, and he called on his Lord and He removed the affliction. Still, they did not keep their promises, and Allah sent the Qummal. Musa, peace be upon him, was commanded to go to a mound and strike it with his staff. So Musa went to a huge mound, struck it with his staff and the Qummal fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Musa invoked his Lord and He removed the affliction. They did not keep their promise and Allah sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Musa supplicated to his Lord and Allah removed the affliction. They did not keep any of the promises they made, and Allah sent the blood, and the waters of the people of Fir`awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood."

(فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ - وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمغربها التي باركنا فيها وتمت كلمت ربك

الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا
مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا
يَعْرِشُونَ)

(136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless with them.) (137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir`awn and his people produced, and what they erected.)

The People of Fir`awn drown in the Sea; the Children of Israel inherit the Holy Land

Allah states that when the people of Fir`awn rebelled and transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Musa parted by Allah's power, and he and the Children of Israel passed through. In their pursuit, Fir`awn and his soldiers went in the sea chasing Musa and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Ayat of Allah and were heedless of them. Allah said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land. Al-Hasan Al-Basri and Qatadah commented that Allah's statement,

(مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا)

(...the eastern parts of the land and the western parts thereof which We have blessed.) refers to the Sham area (Greater Syria). Also, Mujahid and Ibn Jarir said that Allah's statement,

(وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ
بِمَا صَبَرُوا)

(And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.) is explained by Allah's other statement,

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ -

وَتُمْكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ
وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ)

(And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir`awn and Haman and their hosts receive from them that which they feared) 28:5-6 .
Further, Allah's statement,

(وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ)

(And We destroyed what Fir`awn and his people produced,) meaning, We destroyed what Fir`awn and his people produced, such as agriculture and buildings.

(وَمَا كَانُوا يَعْرِشُونَ)

(and what they erected.) Ibn `Abbas and Mujahid said that

(يَعْرِشُونَ)

(they erected) means, they built.

(وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ
يَعْبُدُونَ عَلَىٰ أَصْنَامٍ لَّهُمْ قَالُوا يَا مُوسَىٰ اجْعَلْ لَنَا
إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ)
(إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مِمَّا هُمْ فِيهِ وَبِطُلُوعِ مَا كَانُوا
يَعْمَلُونَ)

(138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people.") (139. Musa added: "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain.")

The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allah mentions the words that the ignorant ones among the Children of Israel uttered to Musa after they crossed the sea and witnessed Allah's Ayat and great power.

(فَأْتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ)

(And they came upon a people devoted to some of their idols (in worship).) Some scholars of Tafsir said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarir commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

(يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ)

("O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people.") Musa replied, you are ignorant of Allah's greatness and majesty and His purity from any partners or anything resembling Him.

(إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ)

("Verily, these people will be destroyed for that which they are engaged in) they will perish,

(وَبَطَلَ مَا كَانُوا يَعْمَلُونَ)

("and all that they are doing is in vain.") Commenting on this Ayah, Imam Abu Ja`far bin Jarir reported from Abu Waqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allah for (the battle of) Hunayn. Abu Waqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called `Dhat Al-Anwat'. So when we passed by a huge, green lote tree, we said, `O Messenger of Allah! Appoint for us a Dhat Al-Anwat as they have.' He said,

«قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى:

(by He in Whose Hand is my soul! You said just as what the people of Musa said to him:

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ
تَجْهَلُونَ

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِفَاعِلُونَ وَإِذَا كَانُوا
يَعْمَلُونَ -

(("Make for us a god as they have gods." He said: "Verily, you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain."))"

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى
الْعَالَمِينَ - وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ
عَظِيمٌ

(140. He said: "Shall I seek for you an ilah (a god) other than Allah, while He has given you superiority over the nations.") (141. And (remember) when We rescued you from Fir`awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.)

Reminding the Children of Israel of Allah's Blessings for Them

Musa reminded the Children of Israel of Allah's blessings, such as saving them from Fir`awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the Tafsir of Surat Al-Baqarah.

(وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَثَمْنَاَهَا بِعَشْرِ قَتْمٍ
مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ
هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ
الْمُفْسِدِينَ)

(142. And We appointed for Musa thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Musa said to his brother Harun: "Replace me among my people, act in the right way and follow not the way of the mischief-makers.")

Musa fasts and worships Allah for Forty Days

Allah reminds the Children of Israel of the guidance that He sent to them by speaking directly to Musa and revealing the Tawrah to him. In it, was their law and the details of their legislation. Allah stated here that He appointed thirty nights for Musa. The scholars of Tafsir said that Musa fasted this period, and when they ended, Musa cleaned his teeth with a twig. Allah commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Musa was about to return to Mount Tur, as Allah said,

(يَبْنَى إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ
وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ)

(O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount) 20:80 . Musa left his brother Harun with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Harun was an honorable and noble Prophet who had grace and exalted standard with Allah, may Allah's peace and blessings be upon him and the rest of the Prophets.

(وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ
أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ أَنْظُرْ إِلَى
الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرَاكَ فَلَمَّا تَجَلَّى

رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا
أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)

(143. And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.")

Musa asks to see Allah

Allah said that when Musa came for His appointment and spoke to Him directly, he asked to see Him,

(رَبِّ أَرِنِي أَنْظِرْ إِلَيْكَ قَالَ لَنْ نَرَايَ)

("O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me," `You cannot' (Lan) by no means indicates that seeing Allah will never occur, as (the misguided sect of) Al-Mu` tazilah claimed. The Hadiths of Mutawatir grade narrated from the Messenger of Allah, affirm that the believers will see Allah in the Hereafter. We will mention these Hadiths under the explanation of Allah's statement,

(وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَى رَبِّهَا نَاظِرَةٌ)

(Some faces that Day shall be radiant. Looking at their Lord.) 75:22-23 In earlier Scriptures, it was reported that Allah said to Musa, "O Musa! No living soul sees Me, but will perish, and no solid but will be demolished." Allah said here,

(فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى
صَعِقًا)

(So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious.) In his Musnad Imam Ahmad recorded from Anas bin Malik that the Prophet said about Allah's saying;

(فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ)

(And when his Lord appeared to the mountain,)

«هكذا»

(Like this) then he held out the tip of his little finger. At-Tirmidhi recorded this in the chapter of Tafsir for this Ayah, then he said; "This Hadith is Hasan Sahih Gharib." This was also recorded by Al-Hakim in his Mustadrak through the route of Hamad bin Salamah, and he said; "This Hadith is Sahih according to the criteria of Muslim and they did not record it." And As-Suddi reported that `Ikrimah reported from Ibn `Abbas about Allah's saying,

(قَلَمًا تَجَلَّى رَبُّهُ لِلْجَبَلِ)

(And when his Lord appeared to the mountain,) Only the extent of the little finger appeared from Him,

(جَعَلَهُ دَكًّا)

(He made it collapse) as dust;

(وَوَخَّرَ مُوسَىٰ صَعِقًا)

(And Musa fell down unconscious) fainting from it. Ibn Jarir recorded these because of the relation to the word Al-Ghashi.

(قَلَمًا أَفَاقَ)

(Then when he (Musa) recovered his senses) after he lost consciousness,

(قَالَ سُبْحَانَكَ)

(he said: "Glory be to You,") thus, praising, glorifying and honoring Allah since no living soul could see Him in this life and remain alive. Musa' statement,

(تُبْتُ إِلَيْكَ)

("I turn to You in repentance") means, according to Mujahid, that from asking you to look at you,

(وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)

("and I am the first of the believers."), among the Children of Israel, according to Ibn `Abbas, Mujahid, and Ibn Jarir preferred this view. Or, according to another narration from Ibn `Abbas, the meaning of,

﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

("and I am the first of the believers."), is that `none shall see You (in this life).' Allah said,

﴿وَخَرَّ مُوسَى صَعِقًا﴾

(And Musa fell down unconscious.) Abu Sa`id Al-Khudri and Abu Hurayrah narrated a Hadith from the Prophet that is suitable to mention here. As for the Hadith from Abu Sa`id, Al-Bukhari recorded in his Sahih that he said: A Jew came to the Prophet after his face was smacked, and said, "O Muhammad! One of your companions from Al-Ansar smacked me on the face." The Prophet said,

﴿ادْعُوهُ﴾

(Summon him) and he was summoned. The Prophet asked him,

﴿لِمَ لَطَمْتَ وَجْهَهُ؟﴾

(Why did you smack his face) He said, "O Allah's Messenger! I passed by that Jew and heard him swearing, `No, by He Who has chosen Musa over mankind!' I said, `Over Muhammad too', and I became angry and struck his face." The Prophet said,

﴿لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ
يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا
أَنَا بِمُوسَى أَخِذْ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا
أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِي بِصَعْقَةِ الطُّورِ﴾

(Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Musa is holding onto a pillar of the Throne (`Arsh of Allah). I will not know if he woke up before me or he received his due (because of his) unconsciousness on (Mount) At-Tur.) Al-Bukhari recorded this Hadith in many locations of his Sahih, as did Muslim and Abu Dawud. As for the Hadith from

Abu Hurayrah, Imam Ahmad and the Two Shaykhs (Al-Bukhari and Muslim) collected his narration.

(قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ
بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ
الشَّاكِرِينَ - وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ
قَوْمَكَ يَاخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ)

(144. (Allah) said: "O Musa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." (145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.)

Allah chooses Musa and gives Him the Tablets

Allah states that He spoke to Musa directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him. Here we should mention that there is no doubt that Muhammad is the chief of all the Children of Adam, the earlier and later ones among them. This is why Allah has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muhammad's followers are more numerous than the followers of all Prophets and Messengers. After Muhammad, the next in rank of honor and virtue is Ibrahim upon him be peace,, then Musa, son of `Imran, who spoke to the Most Beneficent directly. Allah commanded Musa, saying,

(فَخُذْ مَا آتَيْتُكَ)

(So hold to that which I have given you), of My Speech and conversation with you,

(وَكَنْ مِنَ الشَّاكِرِينَ)

(and be of the grateful) , for it and do not ask for what is beyond your capacity to bear. Allah stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allah wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrah, that Allah described;

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا
الْقُرُونَ الْأُولَى بِصَايِرَ لِلنَّاسِ

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind) 28: 43 . It was also said that Allah gave Musa the Tablets before the Tawrah, and Allah knows best. Allah said next,

(فَحُذُّهَا بِقُوَّةٍ)

(Hold unto these with firmness), be firm on the obedience,

(وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا)

(and enjoin your people to take the better therein.) Sufyan bin `Uyaynah said, "Abu Sa`d narrated to us from `Ikrimah from Ibn `Abbas that "Musa, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people." Allah's statement,

(سَأُورِيكُمْ دَارَ الْفَاسِقِينَ)

(I shall show you the home of the rebellious), means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

(سَأَصْرَفُ عَنْ ءَايَتِي الَّذِينَ يَتَكَبَّرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلَّ ءَايَةٍ لَّا
يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَّا يَتَّخِذُوهُ
سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ - وَالَّذِينَ
كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْأُخْرَةِ حَبِطَتْ أَعْمَلُهُمْ هَلْ
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(146. I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless of them.) (147. Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do)

Arrogant People will be deprived of Allah's Ayat

Allah said,

(سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ)

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right). Allah says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allah has disgraced them with ignorance. Allah said in another Ayah,

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time) 6:110 , and,

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away (from the path of Allah), Allah turned their hearts away (from the right path).) 61:5 Sufyan bin `Uyaynah commented on this Ayah,

(سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ)

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right), "(Allah says) I shall snatch away comprehension of the Qur'an from them and turn them away from My Ayat. " Ibn Jarir commented on Sufyan's statement that, "This indicates that this part of the Ayah is addressed to this Ummah." This is not necessarily true, for Ibn `Uyaynah actually

meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allah knows best. Allah said next,

(وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا)

(and (even) if they see all the Ayat, they will not believe in them). Allah said in a similar Ayah,

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

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

(وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا)

(And if they see the way of righteousness, they will not adopt it as the way,) means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allah explains why they do this,

(ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا)

(that is because they have rejected Our Ayat), in their hearts,

(وَكَانُوا عَنْهَا غَافِلِينَ)

(and were heedless of them.), gaining no lessons from the Ayat. Allah's statement,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الأُخْرَةِ حَبِطَتْ
أَعْمَالُهُمْ)

(Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds.) indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allah said next,

(هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(Are they requited with anything except what they used to do) meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

(وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا
جَسَدًا لَهُ خُورٌ أَلْمَ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا
يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ - وَلَمَّا
سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ
يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ)

(148. And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way They took it (for worship) and they were wrongdoers.) (149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers")

Story of worshipping the Calf

Allah describes the misguidance of those who worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur. Allah said about His Honorable Self,

(قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ)

((Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray") 20:85 . The scholars of Tafsir have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allah knows best. It was reported that when the statue moored, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Musa, but Musa forgot it! Allah answered them,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ
ضَرًّا وَلَا نَفْعًا)

(Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good) 20:89 . Allah said here,

(أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا)

(Did they not see that it could neither speak to them nor guide them to the way) Allah condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance. Allah's statement,

(وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ)

(And when they regretted), and felt sorrow for their action,

(وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ)

(and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers.") or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allah the Most Mighty and Majestic.

(وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبًا أُسِفًا قَالَ
بِسْمَا خَلَقْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ
وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ
ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونَنِي
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ

الظَّالِمِينَ - قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا
فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ)

(150. And when Musa returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.") (151. He (Musa) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy.") Allah states that when Musa returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Darda' said that Asif, or regret, is the severest type of anger.

(قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي)

(He (Musa) said: "What an evil thing is that which you have done during my absence.") evil it is that which you committed after I departed and left you, by worshiping the calf,

(أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ)

(Did you hasten in the matter of your Lord) Musa said, `You wanted me to rush back to you, even though being there this was Allah's decision' Allah said next,

(وَأَلْقَى الْأَلْوَا حَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(And he threw down the Tablets and seized his brother by his head and dragged him towards him.) This Ayah demonstrates the meaning of the Hadith,

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ»

(Information is not the same as observation.) It indicates that Musa threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allah said,

(وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(and seized his brother by (the hair of) his head and dragged him towards him.) for Musa feared that Harun might have not tried hard enough to forbid them from their evil action. In another Ayah, Allah said,

(قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا - أَلَا تَتَّبِعُنَّ أَفْعَصَيْتَ أَمْرِي - قَالَ يَبْنَومَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي)

.(He Musa said: "O Harun ! What prevented you when you saw them going astray. That you followed me not (according to my advice to you) Have you then disobeyed my order" He Harun said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: `You have caused a division among the Children of Israel, and you have not respected (waited or observed) my word!'" 20:92-94 . Here, Allah said that Harun said,

(ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ)

("O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.") Harun said, `Do not place me on the same level as they are, as if I was one of them.' Further, Harun said, `O son of my mother', so that Musa would feel more mercy and leniency towards him, even though Harun was also the son of Musa's father. When Musa was satisfied that his brother was innocent,

(وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي)

(And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.") 20:90 , this is when,

(قَالَ)

(he said) Musa,

رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ
وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

("O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.") Ibn Abi Hatim recorded that Ibn `Abbas said that the Messenger of Allah said,

«يَرْحَمُ اللَّهُ مُوسَىٰ لَيْسَ الْمُعَايِنُ كَالْمُخْبِرِ أَخْبَرَهُ
رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ قُتِلُوا بَعْدَهُ فَلَمْ يَلْقَ
الْأَلْوَاحَ فَلَمَّا رَأَاهُمْ وَعَايَنَهُمْ أَلْقَى الْأَلْوَاحَ»

(May Allah grant His mercy to Musa! Surely, he who observes something is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.)

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ
رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي
الْمُفْتَرِينَ - وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن
بَعْدِهَا وَعَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ)

(152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.)
(153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) The `wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allah did not accept their repentance until some of them who did not worship the calf killed others who worshipped the calf . We mentioned this story in Surat Al-Baqarah,

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ
عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

(So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.) 2:54 As for the humiliation mentioned in the Ayah, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allah's statement,

(وَكَذَلِكَ نَجْزِي الْمُقْتِرِينَ)

(Thus do We recompense those who invent lies) is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allah's Message, will be placed in the heart and from there on to the shoulders. Al-Hasan Al-Basri said; "The disgrace of innovation will weigh on their shoulders even if they were to gallop on their mules or trot on their work horses." Ayyub As-Sakhtiyani narrated from Abu Qilabah Al-Jarmi that he commented on this Ayah,

(وَكَذَلِكَ نَجْزِي الْمُقْتِرِينَ)

(Thus do We recompense those who invent lies.) "By Allah! This Ayah is for all those who invent a lie, until the Day of Resurrection." Also, Sufyan bin `Uyaynah said, "Every person who invents a Bid`ah (innovation in the religion) will taste disgrace." Allah tells His servants that He accepts repentance from His servants for any sin, even Shirk, Kufr, hypocrisy and disobedience. Allah said:

(وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا
وَأٰمَنُوا إِنَّ رَبَّكَ)

(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord) O Muhammad, Messenger of Repentance and Prophet of Mercy,

(مِنْ بَعْدِهَا)

(after that) after committing that evil action,

(لَغَفُورٌ رَّحِيمٌ)

(is indeed Oft-Forgiving, Most Merciful.) Ibn Abi Hatim reported that `Abdullah bin Mas`ud was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas`ud recited this Ayah,

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا
وَعَامَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ)

(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) `Abdullah recited this Ayah ten times, neither allowing nor disallowing it.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأُتُوحَ
وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ
يَرْهَبُونَ)

(154. And when the anger of Musa calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.)

Musa picked up the Tablets when His Anger subsided

Allah said next,

(وَلَمَّا سَكَتَ)

(And when calmed) and subsided,

(عَنْ مُوسَى الْغَضَبُ)

(the anger of Musa) with his people,

(أَخَذَ الْأُتُوحَ)

(he took up the Tablets), which he had thrown out of jealousy for Allah and anger for His sake, because of his people worshipping the calf,

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ
يَرْهَبُونَ)

(and in their inscription was guidance and mercy for those who fear their Lord.) Several scholars of Tafsir said that when Musa threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Musa found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islamic State came into existence. Only Allah knows if these statements are true.

(وَإِخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا أَلَمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّيَ أَنُهَلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ - وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ)

(155. And Musa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.) (156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hudna unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.)

Seventy Men from the Children of Israel go for the appointed Meeting Place that Allah designated, Allah later on destroys Them

Ali bin Abi Talhah reported that Ibn `Abbas commented; "Allah commanded Musa to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allah, `O Allah! Give us what you have never given

anyone before us and will never give anyone after us!' Allah disliked this supplication and they were seized with a violent earthquake, Musa said:

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before.")" As-Suddi said, "Allah commanded Musa to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

(وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا)

(And Musa chose out of his people seventy (of the best) men.) He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

(لَن نُؤْمِنَ لَكَ)

(We shall never believe in you), 2:55 `O Musa,

(حَتَّى نَرَى اللَّهَ جَهْرَةً)

(until we see Allah plainly,) for you spoke to Him,' they said, `therefore, show Him to us,'

(فَأَخَذْتَهُمُ الصَّعِقَةَ)

(but they were struck with a bolt of lightning) 4:153 and they died. Musa stood up crying, invoking Allah, `O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men'

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before")." Muhammad bin Ishaq said, "Musa chose seventy of the best men from the Children of Israel. He said to them, `Go to the meeting with Allah and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Tur in Snai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allah. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Musa with his Lord, they said, `Request that we may also hear the words of our Lord.' So he replied, `I shall.' When Musa approached the mountain it became completely covered with columns of clouds, Musa approached it and entered in them. He said

to the people, 'Approach.' But when Allah spoke to Musa, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Musa, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Musa, he faced the people and they said, 'O Musa! We will not believe in you unless we see Allah directly.' So the thunder shook them, their souls were captured and they all died. Musa stood up invoking, begging and supplicating to his Lord,

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before.") meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel' Ibn `Abbas, Qatadah, Mujahid and Ibn Jarir At-Tabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf." This is supported by Musa's statement,

(أَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا)

("would You destroy us for the deeds of the fools among us") He said next,

(إِنَّ هِيَ إِلَّا فِتْنَتُكَ)

("It is only Your Fitnah") affliction, test and trial, according to Ibn `Abbas, Sa`id bin Jubayr, Abu Al-`Aliyah, Ar-Rabi` bin Anas and several among the Salaf and latter scholars. This is the only plausible meaning, in which Musa says, "The decision is Yours (O Allah), and the judgment, and whatever You will occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The Ayah,

(أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ
الْغَافِرِينَ)

("You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."), pertains to (Allah's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness such as in Musa's supplication to Allah , it includes the hope that Allah does not permit one to fall into that act again.

(وَأَنْتَ خَيْرُ الْغَافِرِينَ)

("for You are the best of those who forgive,") for none except You can forgive the sin.

(وَاعْتَبِرْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ)

("And ordain for us good in this world, and in the Hereafter.") The first part of Musa's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

(وَاعْتَبِرْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ)

("And ordain for us good in this world, and in the Hereafter. ") is, `ordain for us and grant us all that is good in both lives. We mentioned the meaning of `good' before in Surat Al-Baqarah.

(إِنَّا هُذْنَا إِلَيْكَ)

("We have Hudna unto You") `we repent, go back and return unto You,' according to the meaning of, `Hudna', given by Ibn `Abbas, Sa`id bin Jubayr, Mujahid, Abu Al-`Aliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah and several others.

(. ف ق ك ل م ن ه و ي يَبِيْبِيَّ -)

(He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.) 7:156 j

Allah's Mercy is for Those Who have Taqwa and believe in Allah's Ayat and His Messenger

Allah answers the statement,

(إِنَّ هِيَ إِلَّا فِتْنَتُكَ)

("It is only Your trial...") 7:155 , by saying,

(عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

((As to) My punishment I afflict therewith whom I will and My mercy embraces all things.) Allah says here, 'I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allah. Allah's statement,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

(and My mercy embraces all things) testifies to His encompassing mercy. Allah said that the angels who carry His Throne and those around the Throne supplicate,

(رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

("Our Lord! You comprehend all things in mercy and knowledge.") 40:7 Imam Ahmad recorded that Jundub bin `Abdullah Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allah . When the Messenger of Allah finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allah! Grant Your mercy to me and to Muhammad, and do not give a share in it to anyone else.' The Messenger of Allah commented (to his Companions),

«أَتَقُولُونَ هَذَا أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا مَا
قَالَ؟»

(Do you think that this man is more misguided or his camel Did you not hear what this man has said) They said, 'Yes.' He said,

«لَقَدْ حَظَرْتُ رَحْمَةً وَاسِعَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ
خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً يَتَعَاطَفُ بِهَا
الْخَلْقُ جُنُّهَا وَإِنْسُهَا وَبَهَائِمُهَا وَأَخَّرَ عِنْدَهُ تِسْعًا
وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ؟»

(You (the bedouin man) have restricted a vast mercy! Allah, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel) Ahmad and Abu Dawud collected this Hadith. Imam Ahmad recorded that Salman narrated that the Prophet said,

«إِنَّ لِلَّهِ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ
يَتَرَاحَمُ بِهَا الْخَلْقُ وَبِهَا تَعْطِفُ الْوُحُوشُ عَلَى
أَوْلَادِهَا وَأُخْرَ تِسْعَةٌ وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ»

(Allah, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.) Muslim recorded it. Allah said next,

(فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ)

(That (mercy) I shall ordain for those who have Taqwa,) meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allah said in a similar Ayah,

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(He has prescribed mercy for Himself) 6:12 Allah's statement,

(لِلَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), means, 'I will ordain My mercy for those who possess these qualities, and they are the Ummah of Muhammad,'

(لِلَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), who avoid Shirk and major sins,

(وَيُؤْتُونَ الزَّكَاةَ)

(and give the Zakah), purify themselves, according to one opinion. It was also said that, 'the Zakah', here pertains to wealth. It is possible that both meanings are included here, for this Ayah was revealed in Makkah before Zakah in fixed shares was ordained ,

(وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ)

(and those who believe in Our Ayat.), those who have faith in them.

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ
لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ
عَنَّهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ
ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ
الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ)

(157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil, -- he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.)

The Description of that Messenger

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil,) This is the description of the Prophet Muhammad in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imam Ahmad recorded that Abu Sakhr Al-`Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madinah during the life time of Allah's Messenger. After I sold it, I said to myself, 'I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and `Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allah asked him (the father),

«أَشْهَدُكَ بِالَّذِي أَنْزَلَ التَّوْرَةَ هَلْ تَجِدُ فِي كِتَابِكَ
هَذَا صِفَتِي وَمَخْرَجِي؟»

(I ask you by He Who has sent down the Tawrah, do you not find the description of me and my advent in your Book) He nodded his head in the negative. His son said, `Rather, yes, by He Who has sent down the Tawrah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allah and that you are the Messenger of Allah.' The Prophet said (to the Companions),

«أَقِيمُوا الْيَهُودِيَّ عَنْ أَخِيكُمْ»

(Stop the Jew (the father) from (taking care of) your brother (in Islam).) The Prophet then personally took care of the son's funeral and led the funeral prayer on him." This Hadith is sound and is supported by a similar Hadith in the Sahih narrated from Anas. Ibn Jarir recorded that Al-Muthanna said that `Ata' bin Yasar said, "I met `Abdullah bin `Amr and asked him, `Tell me about the description of Allah's Messenger in the Tawrah.' He said, `Yes, by Allah! He is described in the Tawrah, just as he is described in the Qur'an,

(يَأْيُهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا)

(O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.)
33:45 as a safe refuge for the unlettered ones. `You are My servant and Messenger. I have called you `Al-Mutawakkil' (who trusts in Allah), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allah will not end his life until He straightens through him the crooked religion, so that they might proclaim, `There is no deity worthy of worship except Allah.' He will open through him sealed hearts, deaf ears and blind eyes." `Ata' then said, "I also met Ka`b and asked him the same question, and his answer did not differ from `Abdullah's answer, even concerning one letter. " Al-Bukhari recorded it from `Abdullah bin `Amr. It was also recorded by Al-Bukhari up to the word forgoes. And he mentioned the narration of `Abdullah bin `Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrah, as some Hadiths concur. Allah knows best." Allah's statement,

(يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(He commands them to do good; and forbids them from evil;) This is the description of the Messenger of Allah in previous Books. These were the true qualities of our Messenger, as well, for he only ordained good and forbade evil. We should mention here that `Abdullah bin Mas'ud said, "When you hear Allah's statement,

(يَأْيُهَا الَّذِينَ ءَامَنُوا)

(O you who believe!), then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden." And the most important and greatest of these commands and prohibitions, is that Allah has sent the Messenger to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allah has sent all Messengers with before Muhammad , just as Allah said,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid the Taghut (false deities)") 16:36 . Allah's statement,

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

(He makes lawful for them the good things, and forbids them from the evil things,) meaning, he makes the Bahirah, Sa'ibah, Wasilah and Ham, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, Riba, and foods that were treated as lawful although Allah the Exalted had forbidden them. `Ali bin Abi Talhah reported this from Ibn `Abbas. Allah's statement,

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ

(He (Muhammad) releases them from their heavy burdens, and from the fetters that were upon them.) indicates that Muhammad came with leniency and an easy religion. As mentioned in the Hadith recorded from many routes that Allah's Messenger said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy way of Hanifiyyah monotheism) The Prophet said to the two Commanders he appointed, Mu`adh and Abu Musa Al-Ash`ari, when he sent them to Yemen,

«بَشِّرَا وَلَا تُنْقِرَا وَيَسِّرَا وَلَا تُعَسِّرَا وَتَطَاوَعَا وَلَا
تَخْتَلِفَا»

(Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves). Abu Barzah Al-Aslami, the

Prophet's Companion, said, "I accompanied the Messenger of Allah and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allah made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allah,

«إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ
تَقُلْ أَوْ تَعْمَلْ»

(Allah has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it.) The Prophet said,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنَّسِيَانُ وَمَا اسْتُكْرَهُوا
عَلَيْهِ»

(My Ummah was forgiven (by Allah) unintentional errors, forgetfulness and what they are forced to do.) This is why Allah has guided this Ummah to proclaim,

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ
قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ

("Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people.) 2:286 It is recorded in Sahih Muslim that the Prophet said that Allah the Exalted said after every one of these supplications, "I shall accept (your supplication)." Allah's statement,

(فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ)

(So those who believe in him, honor him, help him.) refers to respecting and honoring Muhammad ,

(وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ)

(and follow the light which has been sent down with him,) the Qur'an and the revelation Sunnah that the Prophet delivered to mankind,

(أُولَئِكَ هُمُ الْمُفْلِحُونَ)

(it is they who will be successful.) in this life and the Hereafter.

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ
يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ
(

(158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided.")

Muhammad's Message is Universal

Allah says to His Prophet and Messenger Muhammad ,

(قُلْ)

(Say), O Muhammad,

(يَا أَيُّهَا النَّاسُ)

(O mankind!), this is directed to mankind red and black, and the Arabs and non-Arabs alike,

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

(I am sent to you all as the Messenger of Allah,) This Ayah mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind and the Jinns . Allah said,

قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا
الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

(Say, "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.") 6:19 ,

وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

(but those of the sects that reject it, the Fire will be their promised meeting place) 11:17 ,
and,

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ

(And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.) 3:20 There are many other Ayat and more Hadiths than can be counted on this subject. It is also well-known in our religion that the Messenger of Allah was sent to all mankind and the Jinns . Al-Bukhari recorded that Abu Ad-Darda' said, "Abu Bakr and `Umar had an argument in which Abu Bakr made `Umar angry. So `Umar went away while angry and Abu Bakr followed him asking him to forgive him, but `Umar refused. `Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allah while we were with him. The Messenger of Allah said,

«أَمَّا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ»

(This fellow of yours (Abu Bakr) has made someone angry! `Umar became sorry for what he did, went to the Prophet and greeted him with the Salam and sat next to him, telling him what had happened. The Messenger of Allah became angry (at `Umar), and realizing that, Abu Bakr said, `O Allah's Messenger! It was me who was unjust.' The Messenger of Allah said,

«هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: يَا أَيُّهَا
النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا فَقُلْتُمْ: كَذَبْتَ
وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ»

(Will you leave my Companion (Abu Bakr) alone! I said, `O People! I am the Messenger of Allah to you all,' and you said, `You lie,' but Abu Bakr declared, `You said the truth.')" Al-Bukhari recorded it. Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي وَلَا أَقُولُهُ
فَخَرًّا بُعِثْتُ إِلَى النَّاسِ كَأَقَّةِ الْأَحْمَرِ وَالْأَسْوَدِ
وَنُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَأَحِلَّتْ لِي
الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ
مَسْجِدًا وَطَهُورًا وَأَعْطَيْتُ الشَّفَاعَةَ فَأَخَّرْتُهَا
لِأُمَّتِي يَوْمَ الْقِيَامَةِ فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا»

(I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allah made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafa'ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafa'ah will reach those who associate none with Allah in worship.) This Hadith's chain of narration is suitable, but the Two Sahihs did not record it. Allah's statement,

(الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ
يُحْيِي وَيُمِيتُ)

(to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death.) describes Allah by the words of the Messenger that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allah said

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ)

(So believe in Allah and His Messenger, the Prophet who can neither read nor write,) Allah proclaims here that Muhammad is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allah said,

(النَّبِيِّ الْأُمِّيِّ)

(The Prophet who can neither read nor write) who you were promised and given the good news of in previous revealed books. Certainly, Muhammad was amply described in the previous books, including his description as being the unlettered Prophet. Allah's statement,

(الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ)

(who believes in Allah and His Words), means, his actions conform with his words and he believes in what he was given from his Lord.

(وَاتَّبِعُوهُ)

(And follow him), embrace his path and guidance,

(لَعَلَّكُمْ تَهْتَدُونَ)

(so that you may be guided) to the Straight Path.

(وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)

(159. And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith.) Allah stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another Ayah,

(مَنْ أَهْلَ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ
ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ)

(A party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer) 3:113 ,

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ لَا يَشْتَرُونَ
بَيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is Swift in account.) 3:199

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -
وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ
مَرَّتَيْنِ بِمَا صَبَرُوا)

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.) 28:52-54 , and,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ
مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
- وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا)

(Verily, those who were given knowledge before it, when it (this Qur'an) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the

promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.) 17:107-109

(وَقَطَعْنَاهُمْ اِثْنَتَى عَشْرَةَ اَسْبَاطًا اُمَمًا وَاَوْحَيْنَا
اِلَى مُوسَى اِذِ اسْتَسْقَاهُ قَوْمُهُ اَنْ اَضْرِبْ بِعَصَاكَ
الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اِثْنَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
كُلُّ اُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الغَمَمَ وَاَنْزَلْنَا
عَلَيْهِمُ المَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا اَنْفُسَهُمْ
يَظْلِمُونَ - وَاِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَاَدْخُلُوا
البَابَ سُجَّدًا نَعْفِرْ لَكُمْ خَطِيئَتِكُمْ سَنَزِيدُ
المُحْسِنِينَ - فَبَدَّلَ الَّذِيْنَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ
بِمَا كَانُوا يَظْلِمُونَ)

(160. And We divided them into twelve tribes (as distinct) nations. We revealed to Musa when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.) (161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allah) forgive our sins; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.'" (162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.) We discussed these Ayat in Surat Al-Baqarah, which was revealed in Al-Madinah, while these Ayat were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allah and all the favors are from Him.

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ
إِذْ يَعُدُّونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حَيْثَانُهُمْ يَوْمَ
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ
نَبَّأُوهُمْ بِمَا كَانُوا يَفْسُقُونَ)

(163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allah's command.)

The Jews transgress the Sanctity of the Sabbath

This Ayah explains Allah's statement,

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ)

(And indeed you knew those among you who transgressed in the matter of the Sabbath..) 2:65 Allah says to His Prophet here,

وَسَأَلَهُمْ)

(And ask them) ask the Jews who are with you, about the story of their fellow Jews who defied Allah's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muhammad) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea. Muhammad bin Ishaq recorded from Dawud bin Al-Husayn from `Ikrimah that Ibn `Abbas commented on Allah's statement,

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ)

(And ask them about the town that was by the sea...) "A village called Aylah between Madyan and At-Tur (which is in Snai). `Ikrimah, Mujahid, Qatadah and As-Suddi said similarly. Allah's statement,

إِذْ يَعُدُّونَ فِي السَّبْتِ)

(when they transgressed in the matter of the Sabbath;) means, they transgressed in the Sabbath and defied Allah's command to them to keep it sanctified,

(إِذْ تَأْتِيهِمْ حِيَتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا)

(when their fish came to them openly on the Sabbath day,) visible on top of the water, according to Ad-Dahhak who reported it from Ibn ` Abbas. Ibn Jarir said, "Allah's statement,

(وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ)

(and did not come to them on the day they had no Sabbath. Thus We made a trial of them,) means, this is how We tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

(كَذَلِكَ نَبْلُوهُمْ)

(Thus We made a trial for them,) so that We test them,

(بِمَا كَانُوا يَفْسُقُونَ)

(for they used to rebel against Allah's command) by defying His obedience and rebelling against it." Therefore, these were a people who used a trick to violate Allah's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imam and scholar Abu ` Abdullah Ibn Battah reported that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ
اللَّهِ بِأَدْنَى الْحَيْلِ»

(Do not repeat what the Jews committed, and violate Allah's prohibitions using deceitful tricks.) This Hadith has a reasonable chain.

(وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ

وَلَعَلَّهُمْ يَتَّقُونَ - فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا
الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ - فَلَمَّا عَتَوْا عَنْ
مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ)

(164. And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment" (The preachers) said: "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.") (165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allah's command.) (166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised.")

Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allah said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the Tafsir of Surat Al-Baqarah. Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

(لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا
شَدِيدًا)

("Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment"). They said, `why do you forbid these people from evil, when you know that they are destroyed and have earned Allah's punishment' Therefore, they said, there is no benefit in forbidding them. The preachers replied,

(مَعذِرَةٌ إِلَىٰ رَبِّكُمْ)

("In order to be free from guilt before your Lord (Allah),") `for we were commanded to enjoin righteousness and forbid evil,' r

(وَلَعَلَّهُمْ يَتَّقُونَ)

("and perhaps they may fear Allah") for on account of our advice, they might stop this evil and repent to Allah. Certainly, if they repent to Allah, Allah will accept their repentance and grant them His mercy.' Allah said,

(فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ)

(So when they forgot the reminder that had been given to them,) when the evil doers refused the advice,

(أُنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا)

(We rescued those who forbade evil, but We seized who did wrong,) who committed the transgression,

(بِعَذَابٍ بَئِيسٍ)

(with a severe torment). Allah stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished. `Ikrimah said, "Ibn `Abbas said about the Ayah: `I do not know whether or not the people were saved who said;

(لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ)

("Why do you preach to a people whom Allah is about to destroy...") So I continued discussing it with him until I convinced him that they were. Then he gave me the gift of a garment." Allah said,

(وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ)

(and We seized those who did wrong with a Ba'is torment) indicating that those who remained were saved. As for `Ba'is', it means `severe', according to Mujahid, or `painful', according to Qatadah. These meanings are synonymous, and Allah knows best. Allah said next,

(خَسِيئِينَ)

(despised), humiliated, disgraced and rejected.

وَإِذْ تَأْتِيَنَّكَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ
يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

(167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.)

Eternal Humiliation placed on the Jews

(تَأْتِيَنَّكَ)

(Ta'dhdhana) means `declared', according to Mujahid, or `ordained', according to others. This part of the Ayah indicates a vow,

(لِيَبْعَثَنَّ عَلَيْهِمْ)

(that He will keep on sending against them) against the Jews,

(إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ)

(till the Day of Resurrection, those who would afflict them with a humiliating torment.) on account of their disobedience, defying Allah's orders and Law and using tricks to transgress the prohibitions. It was reported that Musa required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanin, Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the Jizyah (tribute tax). When Islam came and Muhammad was sent, they became under his power and had to pay the Jizyah, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the Jizyah, as Al-Awfi narrated from Ibn `Abbas. In the future, the Jews will support the Dajjal (False Messiah); and the Muslims, along with `Isa, son of Mary, will kill the Jews. This will occur just before the end of this world. Allah said next,

(إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ)

(Verily, your Lord is quick in retribution), with those who disobey Him and defy His Law,

(وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)

(and certainly He is Oft-Forgiving, Most Merciful.) for those who repent and go back to Him. This Ayah mentions both the mercy, as well as, the punishment, so that no despair is felt. Allah often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

(وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ الصَّالِحُونَ
وَمِنْهُمْ ذُنُوبٌ ذَلِكَ وَبَلَّوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ)

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرثُوا الْكِتَابَ يَأْخُذُونَ
عَرَضَ هَذَا الْأُذُنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ
يَأْتِيهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ
الْكِتَابِ أَنْ لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا
مَا فِيهِ وَالذَّارُ الْأُخْرَةَ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا
تَعْقِلُونَ - وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا
الصَّلَاةَ إِنَّا لَأُنْضِيعُ أَجْرَ الْمُصْلِحِينَ)

(168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah.) (169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah

anything but the truth And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwa. Do not you then understand) (170. And as to those who hold fast to the Book (act on its teachings) and perform the Salah, certainly We shall never waste the reward of those who do righteous deeds.)

The Children of Israel scatter throughout the Land

Allah states that He divided the Jews into various nations, sects and groups,

(وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا)

(And We said to the Children of Israel after him (after Musa died): "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations).") 17:104

(مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ)

(some of them are righteous and some are away from that), some of them are led aright and some are not righteous, just as the Jinns declared,

(وَأَنَا مِمَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ
قِدْدًا)

("There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).") 72:11 Allah said here,

(وَبَلَوْنَهُمْ)

(And We tried them), and tested them,

(بِالْحَسَنَاتِ وَالسَّيِّئَاتِ)

(with good and evil), with times of ease, difficulty, eagerness, fear, well-being and affliction,

(لَعَلَّهُمْ يَرْجِعُونَ)

(in order that they might turn (to Allah)) Allah said next,

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ
عَرَضَ هَذَا الْأَدْنَى)

(Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life) This Ayah means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrah and studied it. Mujahid commented on Allah's statement,

(يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى)

(They chose (for themselves) the goods of this low life) "They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

(وَيَقُولُونَ سَيُعْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ
يَأْخُذُوهُ)

(Saying: "(Everything) will be forgiven for us." And if (again) the offer of the like came their way, they would (again) seize them.)" Qatadah commented on Allah's statement,

(يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى)

(they chose (for themselves) the goods of this low life) "This, by Allah, is an evil generation,

(وَرِثُوا الْكِتَابَ)

(which inherited the Book) after their Prophets and Messengers, for they were entrusted with this job by Allah's command to them. Allah said in another Ayah,

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ)

(Then, there has succeeded them a posterity who neglect the Salah (the prayers).) 19:59
Allah said next,

يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ
لَنَا

(They chose the goods of this low life saying: "(Everything) will be forgiven to us.") They wish and hope from Allah, while deceiving themselves,

وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ

(And if (again) the offer of the like came their way, they would (again) seize them.) Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not." As-Suddi said about Allah's statement,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ

(Then after them succeeded an (evil) generation) until,

وَدَرَسُوا مَا فِيهِ

(and they have studied what is in it (the Book).) "Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, 'What is the matter with you; you take a bribe to grant judgment', he replied, 'I will be forgiven.' So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allah says, if the others (who admonished him) would have a chance to loot this world, they will take it." Allah said,

أَلَمْ يُوْخَذْ عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَنَّ لَا يُقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ

(Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth) thus, admonishing them for this behavior. Allah took a pledge from them that they would declare the truth to people and not hide it. Allah said in another Ayah,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لُبِّيئْتَهُ
لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئِسَ مَا يَشْتَرُونَ)

((And remember) when Allah took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought)
3:187 . Ibn Jurayj said that Ibn ` Abbas said about the Ayah,

أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ

(Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth), "Their claim that Allah will forgive the sins they keep committing without repenting from them." Allah said,

وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

(And the home in the Hereafter is better for those who have Taqwa Do not you then understand) Encouraging them to seek Allah's tremendous reward and warning them against His severe torment. Allah says here, ' My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

أَفَلَا تَعْقِلُونَ

(Do not you then understand) Allah says' Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways' Allah then praises those who adhere to His Book, which directs them to follow His Messenger Muhammad ,

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ

(And as to those who hold fast to the Book) adhere to it, implement its commands and refrain from its prohibitions,

وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

(and perform the Salah, certainly We shall never waste the reward of those who do righteous deeds.)

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ
بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ
تَتَّقُونَ)

(171. And (remember) when We Nataqna the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you the Tawrah , and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.")

Raising Mount Tur over the Jews, because of Their Rebellion

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

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ)

(And (remember) when We Nataqna the mountain over them), "We raised the mountain, as Allah's other statement testifies,

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ)

(And for their covenant, We raised over them the mountain) 4:154 ." Also, Sufyan Ath-Thawri narrated that Al-A` mash said that, Sa` id bin Jubayr said that Ibn ` Abbas said, "The angels raised the Mount over their heads, as reiterated by Allah's statement,

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ)

(We raised over them the mountain) 4:154 ." Al-Qasim bin Abi Ayyub narrated that Sa` id bin Jubayr said that Ibn ` Abbas said, "Musa later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allah ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allah raised the mountain over them,

كَأَنَّهُ ظِلَّةٌ)

(as if it had been a canopy), that is, when the angels raised the mountain over their heads." An-Nasa'i collected it.

(وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا
بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ - أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ
- وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this.") (173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood") (174. Thus do We explain the Ayat in detail, so that they may turn (unto the truth).)

The Covenant taken from the Descendants of Adam

Allah stated that He brought the descendants of Adam out of their fathers' loins, and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him. Allah created them on this Fitrah, or way, just as He said,

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(So set you (O Muhammad) your face truly towards the religion, Hanifan. Allah's Fitrah with which He has created mankind. No change let there be in Khalqillah.) 30:30 And it is recorded in the Two Sahihs from Abu Hurayrah who said that the Messenger of Allah said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُولَدُ بَهِيمَةٌ جَمْعَاءَ هَلْ
تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)) . Muslim recorded that `lyad bin `Himar said that the Messenger of Allah said;

«يَقُولُ اللَّهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ
الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتَ عَلَيْهِمْ
مَا أَحَلَّتُ لَهُمْ»

(Allah said, `I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.) There are Hadiths that mention that Allah took Adam's offspring from his loins and divided them into those on the right and those on the left. Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

«يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ
لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ
مُقْتَدِيًّا بِهِ قَالَ: فَيَقُولُ: نَعَمْ فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ
أَهْوَنَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ
لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي»

(It will be said to a man from the people of the Fire on the Day of Resurrection, `If you owned all that is on the earth, would you pay it as ransom' He will reply, `Yes.' Allah will say, `I ordered you with what is less than that, when you were still in Adam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).') This was recorded in the Two Sahihs Commenting on this Ayah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ
كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ دُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ
وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيصًا مِنْ
نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيُّ رَبِّ مَنْ
هُؤُلَاءِ؟ قَالَ: هؤُلَاءِ دُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ
فَأَعَجَبَهُ وَبَيصُ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيُّ رَبِّ مَنْ
هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ دُرِّيَّتِكَ
يُقَالُ لَهُ دَاوُدُ قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمُرَهُ؟ قَالَ:
سِتِّينَ سَنَةً، قَالَ: أَيُّ رَبِّ وَقَدْ وَهَبْتُ لَهُ مِنْ
عُمُرِي أَرْبَعِينَ سَنَةً فَلَمَّا انْقَضَى عُمُرُ آدَمَ جَاءَهُ
مَلَكُ الْمَوْتِ قَالَ: أَوْ لَمْ يَبْقَ مِنْ عُمُرِي أَرْبَعُونَ
سَنَةً قَالَ: أَوْ لَمْ تُعْطِهَا ابْنُكَ دَاوُدَ؟ قَالَ: فَجَحَدَ
آدَمُ فَجَحَدَتْ دُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ دُرِّيَّتُهُ
وَخَطِيءَ آدَمَ فَخَطِئَتْ دُرِّيَّتُهُ»

(When Allah created Adam, He wiped Adam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allah placed a glimmering light between the eyes of each one of them. Allah showed them to Adam and Adam asked, `O Lord! Who are they' Allah said, `These are your offspring.' Adam saw a man from among them whose light he liked. He asked, `O Lord! Who is this man' Allah said, `This is a man from the latter generations of your offspring. His name is Dawud.' Adam said, `O Lord! How many years would he live' Allah said, `Sixty years.' Adam said, `O Lord! I have forfeited forty years from my life for him.' When Adam's life came to an end, the angel of death came to him (to take his soul). Adam said, `I still have forty years from my life term, don't l' He said, `Have you not given it to your son Dawud' So Adam denied that and his offspring followed suit (denying Allah's covenant), Adam forgot and his offspring forgot, Adam made a mistake and his offspring made mistakes.) At-Tirmidhi said, "This Hadith is Hasan Sahih, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ". Al-Hakim also recorded it in his Mustadrak,

and said; "Sahih according to the criteria of Muslim, and they did not record it." These and similar Hadiths testify that Allah, the Exalted and Most Honored, brought forth Adam's offspring from his loins and separated between the inhabitants of Paradise and those of the Fire. Allah then said,

(وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَىٰ)

(and made them testify as to themselves (saying): "Am I not your Lord" They said: "Yes!") Therefore, Allah made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

(قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا)

(They will say: "We bear witness against ourselves.") 6:130 At other times, testimony is given by the people themselves, such as Allah's statement,

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكَفْرِ)

(It is not for the Mushrikin, (polytheists) to maintain the mosques of Allah, while they testify against their own selves of disbelief.) 9:17 This Ayah means that their disbelief testifies against them, not that they actually testify against themselves here. Another Ayah of this type is Allah's statement,

(وَإِنَّهُ عَلَىٰ ذَلِكَ لَشَهِيدٌ)

(And to that he bears witness (by his deeds).) 100:7 The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allah said,

(وَأَتَاكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ)

(And He gave you of all that you asked for.) 14:34 Allah said here,

(أَنْ تَقُولُوا)

(lest you should say), on the Day of Resurrection

(إِنَّا كُنَّا عَنْ هَذَا)

(we were of this) of Tawhid

(غَفْلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا)

(unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah,") 7:172-173

(وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا
فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ - وَلَوْ شِئْنَا
لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ
تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ - سَاءَ مَثَلًا
الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ
(

(175. And recite to them the story of him to whom We gave Our Ayat, but he threw them away; so Shaytan followed him up, and he became of those who went astray.) (176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Ayat. So relate the stories, perhaps they may reflect.) (177. Evil is the parable of the people who rejected Our Ayat, and used to wrong themselves.)

Story Bal` am bin Ba` ura

`Abdur-Razzaq recorded that `Abdullah bin Mas`ud said that Allah's statement,

وَإِئْتَىٰ عَلَيْهِمْ نَبَأُ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا)

(And recite to them the story of him to whom We gave Our Ayat, but he threw them away) "Is about Bal`am bin Ba`ura' a man from the Children of Israel." Shu`bah and several other narrators narrated this statement from Mansur who got it from Ibn Mas`ud. Sa`id bin Abi `Arubah narrated that Qatadah said that Ibn `Abbas said, "He is Sayfi, son of Ar-Rahib." Qatadah commented that Ka`b said, "He was a man from Al-Balqla' (a province of Jordan) who knew Allah's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-`Awfi reported that Ibn `Abbas said, "He is Bal`am bin Ba`ura', a man from Yemen whom Allah had given the knowledge of His Ayat, but he abandoned them." Malik bin Dinar said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in suplication in times of difficulty. Allah's Prophet Musa sent him to the King of Madyan to call him to Allah. That king appeased him and gave him land and gifts, and he reverted from the religion of Musa and followed the king's religion." `Imran bin `Uyaynah narrated that `Husayn said that `Imran bin Al-Harith said that Ibn `Abbas said, "He is Bal`am son of Ba`ura'." Similar was said by Mujahid and `Ikrimah. Therefore, it is well-known that this honorable Ayah was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas`ud and several others among the Salaf. `Ali bin Abi Talhah reported that Ibn `Abbas said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal`am and who knew Allah's Greatest Name." `Ali bin Abi Talhah also reported that Ibn `Abbas that he said, "When Musa and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal`am and his people came to him and said, `Musa is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allah that He prevents Musa and those with him from prevailing over us.' Bal`am said, `If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Musa and his people, and Allah took away what he bestowed on him (of knowledge). Hence Allah's statement,

(فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ)

(but he threw them away; so Shaytan followed him up)." Allah said next,

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ)

(And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.) Allah said,

(وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا)

(And had We willed, We would surely have elevated him therewith) from the filth of this earthly life through the Ayat that We gave him knowledge of,

(وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ)

(but he clung to the earth), he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muhammad bin Ishaq bin Yasar narrated from Salim, from Abu An-Nadr that when Musa entered the land of Bani Canaan in the area of Ash-Sham (Greater Syria), the people of Bal`am came to him, saying, "This is Musa, son of `Imran with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allah), so go out and supplicate to Allah against them." He said, "Woe to you! Here is Allah's Prophet (Musa) with whom the angels and believers are! How can I supplicate against them when I know from Allah what I know" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Husban, which was behind the Israelite military barracks. When he proceeded on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Musa and his people. However, Allah made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal`am! What are you doing You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allah has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This Ayah was revealed about the story of Bal`am son of Ba`ura'

(وَإِذْ نُنزلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا)

(And recite to them the story of him to whom We gave Our Ayat, but he threw them away.), until,

(لَعَلَّهُمْ يَتَفَكَّرُونَ)

(perhaps they may reflect.) Allah said next,

(فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ)

(So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.) Scholars of Tafsir have conflicting opinions regarding the meaning of

this Ayah. Some scholars said that it refers to the end of Bal`am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishaq, from Salim, from Abu An-Nadr. Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man -- and his like -- concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the advice or the call to faith, just as if the advice and call never occurred. Allah said in another Ayah, k

(سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ)

(It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.) 2:6 and,

(اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ)

(Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them.) 9:80 and similar Ayat. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Hasan Al-Basri.

(فَأَقْصَصَ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ)

(So relate the stories, perhaps they may reflect) Allah said next to His Prophet Muhammad ,

(فَأَقْصَصَ الْقَصَصَ لَعَلَّهُمْ)

(So relate the stories, perhaps they may) the Children of Israel, who have knowledge of the story of Bal`am and what happened to him when Allah allowed him to stray and expelled him from His mercy. Allah favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal`am used it in disobedience to Allah and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Musa, the son of `Imran, peace be upon him, whom Allah spoke to directly,

(لَعَلَّهُمْ يَتَفَكَّرُونَ)

(perhaps they may reflect.) and avoid Bal`am's behavior, for Allah has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muhammad which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muhammad , in obedience to their Prophets who informed them of him and commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allah will place disgrace on him in this life, followed by humiliation in the Hereafter. Allah said,

(سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا)

(Evil is the parable of the people who rejected Our Ayat.) Allah says, evil is the example of the people who deny Our Ayat in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The Sahih recorded that the Messenger of Allah said,

«لَيْسَ لَنَا مَثَلُ السَّوِّءِ، الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ
يَعُودُ فِي قَيْئِهِ»

(The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.) Allah's statement,

(وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ)

(and they used to wrong themselves.) means, Allah did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ
هُمُ الْخَسِرُونَ)

(178. Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, -- then those! They are the losers.) Allah says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allah wills occurs; and whatever He does not will, does not occur. A Hadith narrated from `Abdullah bin Mas`ud reads,

«إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ
 وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
 سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ
 يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
 وَرَسُولُهُ»

(All praise is due to Allah, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allah from the evils within ourselves and from the burden of our evil deeds. He whom Allah guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and Messenger.) The complete Hadith was collected by Imam Ahmad and the collectors of Sunan and others.

(وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ
 قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا
 وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَمِ بَلْ
 هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ)

(179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.)

Disbelief and the Divine Decree

Allah said,

(وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ)

(And surely, We have created for Hell) We made a share in the Fire for,

(كَثِيرًا مِّنَ الْجِنِّ وَالْإِنْسِ)

(many of the Jinn and mankind) We prepared them for it by their performance of the deeds of its people. When Allah intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that `Abdullah bin `Amr narrated that the Messenger of Allah said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ
السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ
عَرْشُهُ عَلَى الْمَاءِ»

(Verily, Allah decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.) There are many Hadiths on this subject, and certainly, the matter of Al-Qadar is of utmost importance, yet this is not where we should discuss it. Allah said,

(لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا
يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا)

(They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.) meaning, they do not benefit from these senses that Allah made for them as a means of gaining guidance. Similarly, Allah said,

(وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى
عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِّنْ
شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ)

(And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Ayat.) 46:26 . Allah also said about the hypocrites,

(صُمُّ بِكُمْ عَمَىٰ فَمُمْ لَّا يَرْجِعُونَ)

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

(صُمُّ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ)

((They are) deaf, dumb and blind. So they do not understand.) 2:171 However, they are not deaf, dumb or blind, except relation to the guidance. Allah said;

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ)

(Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).) 8:23 ,

(فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) 22:46 , and,

(وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا
فَهُوَ لَهُ قَرِينٌ - وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ)

(And whosoever turns away blindly from the remembrance of the Most Gracious (Allah), We appoint for him Shaytan to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!) 43:36-37 Allah's statement,

(أُولَئِكَ كَالْأَنْعَامِ)

(They are like cattle), means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allah said in a similar Ayah,

(وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً)

(And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.) 2:171 meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allah further described them

(بَلْ هُمْ أَضَلُّ)

(nay even more astray), than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allah alone in Tawhid, but he disbelieved in Allah and associated others in His worship. Therefore, those people who obey Allah are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allah said;

(أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ
الْغَافِلُونَ)

(They are like cattle, nay even more astray; those! They are the heedless ones.)

(وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ)

(180. And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.)

Allah's Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allah said,

«إِنَّ لِلَّهِ تِسْعًا وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَهُوَ وَثْرٌ يُحِبُّ الْوَثْرَ»

(Verily, Allah has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allah is Witr (One) and loves Al-Witr (the odd numbered things).) The Two Sahihs collected this Hadith. We should state that Allah's Names are not restricted to only ninety-nine. For instance, in his Musnad, Imam Ahmad recorded that `Abdullah bin Mas'ud said that the Messenger of Allah said;

«مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِيْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ حُزْنَهُ وَهَمَّهُ وَأَبْدَلَ مَكَانَهُ فَرَحًا»

(Any person who is overcome by sadness or grief and supplicates, `O Allah! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'an the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allah will remove his grief and sadness and exchange them for delight.) The Prophet was asked "O Messenger of Allah! Should we learn these words" He said,

«بَلَى يَنْبَغِي لِكُلِّ مَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا»

(Yes. It is an obligation on all those who hear this supplication to learn it.) Al-`Awfi said that Ibn `Abbas said about Allah's statement,

(وَدَرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ)

(and leave the company of those who belie His Names) "To belie Allah's Names includes saying that Al-Lat (an idol) derived from Allah's Name." Ibn Jurayj narrated from Mujahid that he commented,

(وَدَرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ)

(and leave the company of those who belie His Names) "They derived Al-Lat (an idol's name) from Allah, and Al-`Uzza (another idol) from Al-`Aziz (the All-Mighty)." Qatadah stated that Ilhad refers to associating others with Allah in His Names (such as calling an idol Al-`Uzza). The word Ilhad used in the Ayah in another form means deviation, wickedness, injustice and straying. The hole in the grave is called Lahd, because it is a hole within a hole, that is turned towards the Qiblah (the direction of the prayer).

(وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)

(181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.) Allah said,

(وَمِمَّنْ خَلَقْنَا)

(And of those whom We have created), in reference to some nations,

(أُمَّةٍ)

(a community), that stands in truth, in words and action,

(يَهْدُونَ بِالْحَقِّ)

(who guides (others) with the truth), they proclaim it and call to it,

(وَبِهِ يَعْدِلُونَ)

(and establishes justice therewith), adhere to it themselves and judge by it. It was reported that this Ayah refers to the Ummah of Muhammad . In the Two Sahihs, it is recorded that Mu`awiyah bin Abi Sufyan said that the Messenger of Allah said,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةُ»

(There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.) rln another narration, the Messenger said,

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ»

(Until Allah's command (the Last Hour) comes while they are still like this.) and in yet another narration,

«وَهُمْ بِالشَّامِ»

(And they will dwell in Ash-Sham (Greater Syria).)

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ)

(وَأَمْلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ)

(182. Those who reject Our Ayat, We shall gradually seize them with punishment in ways they perceive not.) (183. And I respite them; certainly My plan is strong.) Allah said,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ)

(Those who reject Our Ayat, We shall gradually seize them in ways they perceive not) meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allah said in another instance,

(قَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ - فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allah, the Lord of all that exists.) 6:44-45 . Allah said here,

(وَأَمْلى لَهُمْ)

(And I respite them) prolong what they are in,

(إِنَّ كَيْدِي مَتِينٌ)

(certainly My plan is strong) and perfect.

(أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ)

(184. Do they not reflect There is no madness in their companion. He is but a plain warner.) Allah said,

(أَوَلَمْ يَتَفَكَّرُوا)

(Do they not reflect) `those who deny Our Ayat,'

(مَا بِصَاحِبِهِمْ)

(there is not in their companion), Muhammad ,

(مِّنْ جِنَّةٍ)

(madness) Muhammad is not mad, rather, he is truly the Messenger of Allah, calling to Truth,

(إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ)

(but he is a plain warner), and this is clear for those who have a mind and a heart by which they understand and comprehend. Allah said in another Ayah,

(وَمَا صَاحِبُكُمْ بِمَجْنُونٍ)

(And (O people) your companion is not a madman.) 81:22 Allah also said,

(قُلْ إِنَّمَا أَعِظُكُمْ بِوَحْدَةٍ أَنْ تَقُومُوا لِلَّهِ مَنِئِي
وَفِرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ
إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)

(Say: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.") 34:46 meaning, 'I ask you to stand for Allah in sincerity without stubbornness or bias,'

(مَنِئِي وَفِرَادَىٰ)

(in pairs and singly) 34:46 individuals and in groups,

(ثُمَّ تَتَفَكَّرُوا)

(and reflect) 34:46 , about this man who brought the Message from Allah, is he mad If you do this, it will become clear to you that he is the Messenger of Allah in truth and justice. Qatadah

bin Di'amah said, "We were informed that the Prophet of Allah once was on (Mount) As-Safa and called the Quraysh, subtribe by subtribe, proclaiming,

«يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ فَحَدَّرَهُمْ بِأَسَ اللَّهِ
وَوَقَائِعَ اللَّهِ»

(O Children of so-and-so, O Children of so-and-so! He warned them against Allah's might and what He has done (such as revenge from His enemies).) Some of them commented, `This companion of yours (Prophet Muhammad) is mad; he kept shouting until the morning' Allah sent down this Ayah,

(أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا
نَذِيرٌ مُّبِينٌ)

(Do they not reflect There is no madness in their companion. He is but a plain warner)
7:184 ."

(أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ
اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ)

(185. Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near. In what message after this will they then believe) Allah asks, those who denied faith, did they not contemplate about Our Ayat in the kingdom of the heavens and earth and what was created in them Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allah's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lives may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allah's torment and severe punishment. Allah said,

(فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ)

(In what message after this will they then believe) Allah says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muhammad brought them from Allah in His Book do not compel them to do so Allah said next,

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَدْرُهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ)

(186. Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.) Allah says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

(وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا)

(And whomsoever Allah wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allah) 5:41 , and,

(قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا
تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ)

(Say: "Behold all that is in the heavens and the earth," but neither Ayat nor warners benefit those who believe not) 10:101 .

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا
عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ
فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.")

The Last Hour and its Portents

Allah said here,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ)

(They ask you about the Hour), just as He said in another Ayah,

(يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ)

(People ask you concerning the Hour) 33:63 . It was said that this Ayah was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this Ayah was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allah said in another Ayah,

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

(And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth") 10:48 , and,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ
الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ)

(Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away) 42:18 . Allah said here (that the Quraysh asked),

(أَيَّانَ مَرْسَاهَا)

("When will be its appointed time") in reference to its commencement, according to `Ali bin Abi Talhah who reported this from Ibn `Abbas. They asked about the Hour's appointed term and when the end of this world will begin;

(قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ)

(Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He.") Allah commanded His Messenger that when asked about the appointed term of the Last Hour, he referred its knowledge to Allah, the Exalted. Only Allah knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth) `Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this Ayah,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth) "Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it." Also, Ma`mar said that Al-Hasan commented on this Ayah, "When the Last Hour comes, it will be heavy on the residents of the heavens and earth." Ad-Dahhak said that Ibn `Abbas explained this Ayah,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth,) saying, "All creatures will suffer its heaviness on the Day of Resurrection." Ibn Jurayj also said about this Ayah,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth.) "When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allah spoke of will occur. This is the meaning of its burden being heavy." As-Suddi said that,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth) means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.

(لَا تَأْتِيكُمْ إِلَّا بَغْتَةً)

(It shall not come upon you except all of a sudden) indicating that the Hour will start all of a sudden, while they are unaware. Qatadah said, "Allah has decided that,

(لَا تَأْتِيكُمْ إِلَّا بَغْتَةً)

(It shall not come upon you except all of a sudden.) He then said, "We were informed that Allah's Prophet said,

«إِنَّ السَّاعَةَ تَهِيجُ بِالنَّاسِ، وَالرَّجُلُ يُصْلِحُ حَوْضَهُ وَالرَّجُلُ يَسْقِي مَاشِيَّتَهُ، وَالرَّجُلُ يَقِمُّ سِلْعَتَهُ فِي السُّوقِ وَيَخْفِضُ مِيزَانَهُ وَيَرْقَعُهُ»

The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying)." Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطَّلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَأَاهَا النَّاسُ أَمْنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمِنْتَ مِنْ قَبْلُ أَوْ كَسَبْتَ فِي إِيْمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتْبَايَعَانِهِ وَلَا يَطْوِيَانِهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبْنٍ لِقَحْتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيْطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ،

وَلَتَقُومَنَّ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أَكْلَتَهُ إِلَىٰ فِيهِ
فَلَا يَطْعَمُهَا»

(The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.) Al-`Awfi said that Ibn `Abbas commented on the Ayah,

(يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا)

(They ask you as if you have good knowledge of it.) "As if you have good relations and friendship with them!" Ibn `Abbas said, "When the people (pagans of Quraysh) asked the Prophet about the Last Hour, they did so in a way as if Muhammad was their friend! Allah revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it." The correct explanation for this Ayah is, as narrated from Mujahid, through Ibn Abi Najih,

(يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا)

(They ask you as if you have Hafi of it.) means, `as if you had asked about its time and so its knowledge is with you.' Allah said,

(قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ)

(Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.") When Jibril came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allah asking him as if to learn. Jibril asked the Messenger about Islam, then about Iman (faith) then about Ihsan (Excellence in the religion). He asked next, "When will the Hour start" Allah's Messenger said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(He who is asked about it has no more knowledge of it than the questioner.) Therefore, the Prophet was saying, 'I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.' The Prophet then recited the Ayah,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾

(Verily, Allah, with Him (Alone) is the knowledge of the Hour.) 31:34 In another narration, Jibril asked the Prophet about the portents of the Hour, and the Prophet mentioned them. The Prophet also said in this narration,

﴿فِي خَمْسٍ لَّا يَعْلَمُهُنَّ إِلَّا اللَّهُ﴾

(Five, their knowledge is only with Allah) then recited this Ayah (31:34). In response to the Prophet's answers after each question, Jibril would say, "You have said the truth." This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allah said to the Companions,

﴿هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ﴾

(This is Jibril, he came to teach you matters of your religion.) In yet another narration, the Prophet commented,

﴿وَمَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ فِيهَا إِلَّا
صُورَتُهُ هَذِهِ﴾

(I recognized him (Jibril) in every shape he came to me in, except this one.) Muslim recorded that `Aishah, may Allah be pleased with her, said; "When the bedouins used to come to the Prophet, they used to ask him about the Hour. The Prophet would answer them, while pointing at the youngest person among them,

﴿إِنْ يَعْشُ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ
سَاعَتُكُمْ﴾

(If this (young man) lives, he will not become old before your Hour starts.) The Prophet meant the end of their life that introduces them to the life in Barzakh, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allah's Messenger about the Hour, and the Messenger answered,

«إِنْ يَعْشُرُ هَذَا الْعُلَامُ فَعَسَى أَنْ لَا يُدْرِكَهُ الْهَرَمُ
حَتَّى تَقُومَ السَّاعَةُ»

(If this young boy lives, it might be that he will not become old before the Hour starts.) Only Muslim collected this Hadith. Jabir bin `Abdullah said, "I heard the Messenger of Allah saying, one month before he died,

«تَسْأَلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ،
وَأَقْسِمُ بِاللَّهِ مَا عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ مِنْ نَفْسٍ
مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةٌ سَنَةً»

(You keep asking me about the Hour, when its knowledge is with Allah. I swear by Allah that there is no living soul on the face of the earth now will be alive a hundred years from now.) Muslim collected this Hadith. A similar Hadith is recorded in Two Sahihs from Ibn `Umar, but he commented, "The Messenger of Allah meant that his generation will be finished by that time reach its appointed term." Imam Ahmad recorded that Ibn Mas`ud said that the Prophet said,

«لَقِيتُ لَيْلَةَ أُسْرِي بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى،
فَتَذَاكُرُوا أَمْرَ السَّاعَةِ قَالَ فَرَدُّوا أَمْرَهُمْ إِلَى
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا
أَمْرَهُمْ إِلَى مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا
أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَمَّا وَجِبْتُهَا فَلَا
يَعْلَمُ بِهَا أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ، وَفِيمَا عَهَدَ إِلَيَّ
رَبِّي عَزَّ وَجَلَّ أَنْ الدَّجَالَ خَارِجٌ قَالَ وَمَعِيَ
قَضِيْبَانِ، فَإِذَا رَأَيْتَ ذَابَ كَمَا يَذُوبُ الرِّصَاصُ،
قَالَ: فَيُهْلِكُهُ اللَّهُ عَزَّ وَجَلَّ إِذَا رَأَيْتَ حَتَّى إِنْ

الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ تَحْتِي كَافِرًا
 فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيُهْلِكُهُمُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ
 يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَعِنْدَ
 ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ
 يَنْسِلُونَ، فَيَطَّوْنُ بِلَادَهُمْ لَأَيُّونَ عَلَى شَيْءٍ إِلَّا
 أَهْلَكُوهُ وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرَبُوهُ: قَالَ: ثُمَّ
 يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ فَأَدْعُو اللَّهَ عَزَّ وَجَلَّ
 عَلَيْهِمْ فَيُهْلِكُهُمْ وَيَمِيئُهُمْ حَتَّى تَجْوَى الْأَرْضُ مِنْ
 نَنْنِ رِيحِهِمْ أَيُّ نُنْتِنُ، قَالَ: فَيُنزِلُ اللَّهُ عَزَّ وَجَلَّ
 الْمَطَرَ فَيَجْتَرِفُ أَجْسَادَهُمْ حَتَّى يَقْدِفَهُمْ فِي
 الْبَحْرِ. قَالَ يَزِيدُ بْنُ هَارُونَ: ثُمَّ تُنْسَفُ الْجِبَالُ
 وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ
 هُشَيْمٍ، قَالَ: فَفِيمَا عَهَدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنْ
 ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتَمِّ لَأَيُّونَ
 يَذْرِي أَهْلَهَا مَتَى تُفَاجِئُهُمْ بَوْلَادَتِهَا لَيْلًا أَوْ نَهَارًا»

(During the night of Isra', I met Ibrahim, Musa and `Isa. They mentioned the matter of the Last Hour, and they asked Ibrahim about it, who said, `I do not have knowledge of it.' They asked Musa about it and he said, `I have no knowledge of it.' They then asked `Isa about it, and he said, `As for when it will occur, only Allah, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjal (False Messiah) will appear, and I will have two staves (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allah will destroy him when he sees me, and the tree and the stone will say, `O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allah will destroy them (the Dajjal and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying

everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allah, the Exalted and Most Honored, against them, and Allah will bring death to all of them until the earth rots with their stinking odor. Allah will send down rain on them and the rain will carry their corpses, until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.) Ibn Majah also collected a similar Hadith Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked `Isa about it and he spoke about its Signs, since he will descend in the last generations of this Ummah, implementing the Law of Allah's Messenger , killing the Dajjal and destroying Gog and Magog people by the blessing of his supplication. `Isa merely informed them of the knowledge Allah gave him on this subject. Imam Ahmad recorded that Hudhayfah said, "The Messenger of Allah was asked about the Hour and he said,

«عِلْمُهَا عِنْدَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّئُهَا لَوَقْتِهَا إِلَّا هُوَ، وَلَكِنْ سَأَخْبِرُكُمْ بِمَشَارِيطِهَا وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فِتْنَةٌ وَهَرَجًا»

(Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.) They asked, `O Allah's Messenger! We know the meaning of the Fitnah, so what is the Harj' He said,

«بِلِسَانِ الْحَبَشَةِ الْقَتْلُ»

(It means killing, in the Language of the Ethiopians.) He then said,

«وَيُلْقَى بَيْنَ النَّاسِ التَّنَاكُرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا»

(Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.)" None among the collectors of the six Sunan collected this Hadith using this chain of narration. Tariq bin Shihab said that the Messenger of Allah kept mentioning the Last Hour for people kept asking about it , until this Ayah was revealed,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا)

(They ask you about the Hour (Day of Resurrection): "When will be its appointed time"). An-Nasa'i collected this Hadith, which has a strong chain. Therefore, this unlettered Prophet , the

chief of the Messengers and their Seal, Muhammad, may Allah's peace and blessings be on him, Muhammad, the Prophet of mercy, repentance, Al-Mahmah (great demise of the disbelievers), Al-`Aqib (who came after many Prophets), Al-Muqaffi (the last of a succession) and Al-Hashir (below whom will all people be gathered on the Day of Gathering) Muhammad who said, as collected in the Sahih from Anas and Sahl bin Sa`d,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

(My sending and the Hour are like this,) and he joined his index and middle fingers. Yet, he was commanded to defer knowledge of the Last Hour to Allah if he was asked about it,

(قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(Say: "The knowledge thereof is with Allah (alone), but most of mankind know not.")

(قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ)

(188. Say : "I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")

The Messenger does not know the Unseen, and He cannot bring Benefit or Harm even to Himself

Allah commanded His Prophet to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allah informs him. Allah said in another Ayah,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا)

((He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.)
72:26 Ad-Dahhak reported that Ibn `Abbas said that,

(وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ)

(If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.) refers to money. In another narration, Ibn `Abbas commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

(وَمَا مَسَّنِيَ السُّوءُ)

("and no evil should have touched me.") and poverty would never touch me." Ibn Jarir said, "And others said, ` This means that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it." ` Abdur-Rahman bin Zayd bin Aslam also commented on this Ayah;

(وَمَا مَسَّنِيَ السُّوءُ)

("and no evil should have touched me. "), "I would have avoided and saved myself from any type of harm before it comes." Allah then stated that the Prophet is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

(فَإِنَّمَا يَسِّرْنَاهُ لِبِلسَانِكَ لِئُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ
قَوْمًا لُدًّا)

(So We have made this (the Qur'an) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.) 19:97

(هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا
خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ
ءَاتَيْنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

فَلَمَّا ءَاتَهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَهُمَا
فَتَعَلَى اللّٰهُ عَمَّا يُشْرِكُونَ-

(189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered had sexual relation with her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.") (190. But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.)

All Mankind are the Offspring of Adam

Allah states that He has created all mankind from Adam, peace be upon him, and from Adam, He created his wife, Hawwa' and from them, people started to spread. Allah said in another Ayah,

(يَأْيُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللّٰهِ أَتْقَاكُمْ)

(O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has Taqwa) 49:13 , and,

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا)

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his wife.) 4:1 In this honorable Ayah, Allah said;

(وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا)

(And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.) so that he is intimate and compassionate with her. Allah said in another Ayah,

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

(And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.) 30:21
Indeed, there is no intimacy between two souls like that between the spouses. This is why Allah mentioned that the sorcerer might be able with his trick to separate between a man and his wife thus indicating the difficulty of separating them in normal circumstances . Allah said next,

(فَلَمَّا تَغَشَّاهَا)

(When he covered her) meaning had sexual intercourses with her.

(حَمَلَتْ حَمْلًا خَفِيًّا)

(she became pregnant and she carried it about lightly) in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a Nutfah (the mixture of the male and female discharge), then becomes an `Alaqah (a piece of thick coagulated blood) and then a Mudghah (a small lump of flesh). Allah said next,

(فَمَرَّتْ بِهِ)

(and she carried it about), she continued the pregnancy, according to Mujahid. It was reported that Al-Hasan, Ibrahim An-Nakha`i and As-Suddi said similarly. Maymun bin Mahran reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Hasan about the Ayah,

(فَمَرَّتْ بِهِ)

(and she carried it about) and he said, `Had you been an Arab, you would know what it means! It means that she continued the pregnancy through its various stages .'" Qatadah said,

(فَمَرَّتْ بِهِ)

(and she carried it about (lightly).), means, it became clear that she was pregnant. Ibn Jarir commented, "This Ayah means that the liquid remained, whether she stood up or sat down." Al-`Awfi recorded that Ibn `Abbas said, "The semen remained in, but she was unsure if she became pregnant or not,

(فَلَمَّا أَثْقَلَتْ)

(Then when it became heavy), she became heavier with the fetus", As-Suddi said, "The fetus grew in her womb."

(دَعَوْا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا)

(they both invoked Allah, their Lord (saying): "If You give us a Salih child,) if he is born human in every respect. Ad-Dahhak said that Ibn `Abbas commented, "They feared that their child might be born in the shape of an animal!" while Abu Al-Bakhtri and Abu Malik commented, "They feared that their newborn might not be human." Al-Hasan Al-Basri also commented, "If You (Allah) give us a boy."

(لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

(فَلَمَّا ءَاتَهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا
ءَاتَهُمَا فَتَعَلَى اللَّهُ عَمَّا يُشْرِكُونَ)

(we shall indeed be among the grateful. But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.) 7:189-190 Ibn Jarir recorded that Al-Hasan commented on this part of the Ayah,

(جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَهُمَا)

(they ascribed partners to Him (Allah) in that which He has given to them) "This occurred by followers of some religion, not from Adam or Hawwa' ." Al-Hasan also said, "This Ayah refers to those among the offspring of Adam who fell into Shirk,

(جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَهُمَا)

(they ascribed partners to Him (Allah) in that which He has given to them.)" Qatadah said, "Al-Hasan used to say that it refers to the Jews and Christians. Allah gave them children, and they turned them into Jews and Christians." The explanations from Al-Hasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This Ayah should therefore be understood this way, for it is apparent that it does not refer to Adam and Hawwa', but about the idolators among their offspring. Allah mentioned the person first Adam and Hawwa' and then continued to mention the species mankind, many of whom committed Shirk . There are similar cases in the Qur'an. For cases, Allah said