

(There is no sin on you if you seek the bounty of your Lord) )2:198(.

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا  
رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ

(and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice).) Shu`bah and Hushaym narrated from Abu Bishr from Sa`id from Ibn `Abbas, "The appointed days are the ten days (of Dhul-Hijjah). Al-Bukhari narrated this with a disconnected chain in a manner denoting his approval of it. Something similar was narrated from Abu Musa Al-Ash`ari, Mujahid, Qatadah, `Ata', Sa`id bin Jubayr, Al-Hasan, Ad-Dahhak, `Ata' Al-Khurasani and Ibrahim An-Nakha'i. Al-Bukhari recorded from Ibn `Abbas that the Prophet said:

«مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ»

(No deeds are more virtuous than deeds done on these days.) They said, "Not even Jihad for the sake of Allah" He said,

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

(Not even Jihad for the sake of Allah, unless a man goes out risking himself and his wealth for the sake of Allah, and does not come back with anything.) Imam Ahmad recorded that Ibn `Umar said, "The Messenger of Allah said:

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

(There are no days that are greater before Allah or in which deeds are more beloved to Him than these ten days, so increase your Tahlil, Takbir, and Tahmid during these days.) Al-Bukhari said, "Ibn `Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say Takbir, and the people would say Takbir when they said Takbir." These ten days include the day of `Arafah. It was recorded in Sahih Muslim that Abu Qatadah said, "The Messenger of Allah was asked about fasting on the day of `Arafah, and he said, R

«أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ  
وَالآتِيَةَ»

(I hope by Allah that it will be an expiation for the previous year and the coming year. ) These ten days include the day of An-Nahr (Sacrifice), which is the greatest day of Hajj, and it was recorded in a Hadith that it is the most virtuous day to Allah.

(عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ)

(over the beast of cattle that He has provided for them.) means, camels, cattle and sheep, as Allah explained in Surat Al-An`am:

(ثَمَنِيَةَ أَزْوَاجٍ)

(eight pairs) )6:143(

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ)

(Then eat thereof and feed therewith the poor having a hard time.) It was recorded that when the Messenger of Allah offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.

(فَكُلُوا مِنْهَا)

(Then eat thereof) Hushaym narrated from Husayn, from Mujahid, "This is like the Ayat:

(وَإِذَا حَلَلْتُمْ فَاصْطَادُوا)

(But when you finish the Ihram, you may hunt) )5:2(

(فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ)

(Then when the (Jumu`ah) Salah (prayer) is ended, you may disperse through the land) )62:10(. " This was the view favored by Ibn Jarir in his Tafsir.

(الْبَائِسَ الْفَقِيرَ)

(the poor having a hard time.) `Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help." Mujahid said, "The one who does not stretch forth his hand (to ask for help)."

(ثُمَّ لِيَقْضُوا تَفَثَهُمْ)

(Then let them complete their prescribed duties) `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means ending Ihram by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on." This was also reported from him by `Ata' and Mujahid. This was also the view of `Ikrimah and Muhammad bin Ka`b Al-Qurazi.

(وَلْيُوفُوا نُذُورَهُمْ)

(and perform their vows,) `Ali bin Abi Talhah reported that Ibn `Abbas said, this means any vows made about sacrificing a camel.

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House. ) Mujahid said, "This means the Tawaf which is obligatory on the day of Sacrifice." Ibn Abi Hatim recorded that Abu Hamzah said, "Ibn `Abbas said to me: `Have you read in Surat Al-Hajj where Allah says:

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House.) The end of rituals is the Tawaf around the `Atiq House." I say, this is what the Messenger of Allah did. When he came back from Mina on the day of Sacrifice, he began with stoning the Jamrah, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House." In the Two Sahihs it was recorded that Ibn `Abbas said, "The people were commanded to end their visit to the Ka`bah by circumambulating the House, but menstruating women are exempt from this.

(بِالْبَيْتِ الْعَتِيقِ)

(the `Atiq House) the area from behind Al-Hijr, because this was originally part of the Ka`bah built by Ibrahim, but the Quraysh excluded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allah included it in his Tawaf and said that it is part of the House. He did not acknowledge the two Shami corners, because they were not built precisely upon the original foundations of Ibrahim. Qatadah narrated that Al-Hasan Al-Basri commented on the Ayah,

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House.) "Because it is the first House established for mankind." This was also the view of `Abdur-Rahman bin Zayd bin Aslam. It was recorded that `Ikrimah said, "It was called Al-Bayt Al-`Atiq because it survived (U`tiqa) from the flood at the time of Nuh." Khusayf said, "It was called Al-Bayt Al-`Atiq because it was never conquered by any tyrant."

(ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُبْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ - حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ )

(30. That and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the Rajs of the idols, and shun false speech.) (31. Hunafa' Lillah, not associating partners unto Him; and whoever assigns partners to Allah,

### The Reward for avoiding Sin

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

(وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ)

(whoever honors the sacred things of Allah,) means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

(فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ)

(then that is better for him with his Lord.) means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

### Cattle are Lawful

(وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُبْلَى عَلَيْكُمْ)

(The cattle are lawful to you, except those (that will be) mentioned to you.) means, `We have made permissible for you all the An`am (cattle etc.),' and Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham.

## (إِلَّا مَا يُتْلَى عَلَيْكُمْ)

(except those mentioned to you.) the prohibition of Al-Maytah, blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns -- and that which has been (partly) eaten by a wild animal -- unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub. This was the view of Ibn Jarir, who recorded it from Qatadah.

### The Command to shun Shirk and Lying

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الزُّورِ)

(So shun the Rijis of the idols, and shun false speech.) From this it is clear what Ar-Rijs means, i.e., avoid the abomination, which means idols. Shirk is mentioned in conjunction with false speech, as in the Ayah:

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا  
بَطْنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا  
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ )

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawahish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge".) )7:33( This includes bearing false witness. In the Two Sahihs it was reported from Abu Bakrah that the Messenger of Allah said:

«أَلَا أَنبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

(Shall I not tell you about the worst of major sins) We said, "Yes, O Messenger of Allah." He said:

«الِإِشْرَاكُ بِاللَّهِ وَعُقُوبُهُ وَالْوَالِدَيْنِ

Associating others with Allah, )

He was (.disobeying one's parents

:reclining, then he sat up and said

وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

(and indeed giving false statements, and indeed bearing false witness...) and he kept on repeating it until we wished that he would stop." Imam Ahmad recorded that Khuraym bin Fatik Al-Asadi said, "The Messenger of Allah prayed As-Subh (Al-Fajr), and when he had finished, he stood up and said:

«عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاكُ بِاللَّهِ عَزَّ وَجَلَّ»

(Bearing false witness is on a par with the association of others with Allah.) Then he recited this Ayah:

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ

الزُّورِ حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ)

(So shun the Rijs of the idols, and shun lying speech. Hunafa' Lillah, not associating partners unto Him;)

(حُنْفَاءَ اللَّهِ)

(Hunafa' Lillah) means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allah says:

(غَيْرَ مُشْرِكِينَ بِهِ)

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

(وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ)

(and whoever assigns partners to Allah, it is as if he had fallen from the sky,) meaning,

## (فَتَخَطَفَهُ الطَّيْرُ)

(the birds caught him in midair,)

## (أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ)

(or the wind had thrown him to a far off place.) means, remote and desolate, dangerous for anyone who lands there. Hence it says in the Hadith of Al-Bara':

«إِنَّ الْكَافِرَ إِذَا تَوَفَّاهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا  
بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُقْتَحُ لَهُ أَبْوَابُ السَّمَاءِ  
بَلْ تُطْرَحُ رُوحُهُ طَرْحًا مِنْ هُنَاكَ»

(When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.) Then he recited this Ayah. The Hadith has already been quoted in our explanation of Surah Ibrahim. Allah gives another parable of the idolators in Surat Al-An`am, where He says:

(قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا  
وَنُتْرَدُ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي  
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ  
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ إِنَّهُمْ هَادُونَ  
اللَّهُ هُوَ الْهُدَىٰ)

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

ذَلِكَ وَمَنْ يُعَظِّمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى  
الْقُلُوبِ - لَكُمْ فِيهَا مَنَفَعٌ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ  
مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ )

(32. Thus it is, and whosoever honors the Sha` a'ir of Allah, then it is truly from the Taqwa of the hearts.) (33. In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the `Atiq House.)

### Explanation of the Udhiyyah and the Sha` a'ir of Allah

(وَمَنْ يُعَظِّمُ شَعَائِرَ اللَّهِ)

(and whosoever honors the Sha` a'ir of Allah,) means, His commands.

(فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ)

(then it is truly from the Taqwa of the hearts.) This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Hakam said narrating from Mqdam, from Ibn `Abbas: "Honoring them means choosing fat, healthy animals (for sacrifice)." Abu Umamah bin Sahl said: "We used to fatten the Udhiyyah in Al-Madinah, and the Muslims used to fatten them." This was recorded by Al-Bukhari. In Sunan Ibn Majah, it was recorded from Abu Rafi` that the Messenger of Allah sacrificed two castrated, fat, horned rams. Abu Dawud and Ibn Majah recorded from Jabir: "The Messenger of Allah sacrificed two castrated, fat, horned rams." It was said, "The Messenger of Allah commanded us to examine their eyes and ears, and not to sacrifice the Muqabilah, the Mudabirah, the Sharqa, nor the Kharqa'." This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it Sahih. As for the Muqabilah, it is the one whose ear is cut at the front, Mudabirah is the one whose ear is cut at the back, the Shurqa is the one whose ear is split, as Ash-Shafi`i said. The Kharqa' is the one whose ear is pierced with a hole. And Allah knows best. It was recorded that Al-Bara' said, "The Messenger of Allah said:

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِي: الْعَوْرَاءُ الْبَيِّنُ  
عَوْرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرَجَاءُ  
الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَأُنْقِي»

(Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.) This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it Sahih. a

## The Benefits of the Sacrificial Camels

(لَكُمْ فِيهَا مَنَفِعُ)

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

(لَكُمْ فِيهَا مَنَفِعُ إِلَى أَجَلٍ مُّسَمًّى)

(In them are benefits for you for an appointed term,) Mqsam reported that Ibn ` Abbas said: "Until you decide to offer them as a sacrifice." It was recorded in the Two Sahihs from Anas that the Messenger of Allah saw a man driving his sacrificial camel and said,

«ارْكَبْهَا»

(Ride it.) The man said, "It is a sacrificial camel." He said,

«ارْكَبْهَا وَيْحَكَ»

(Ride it, woe to you!) the second or third time. According to a report recorded by Muslim from Jabir, the Messenger of Allah said:

«ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أَحْبَبْتَ إِلَيْهَا»

(Ride it gently according to your needs.)

(ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ)

(and afterwards they are brought for sacrifice to the `Atiq House.) meaning, they are eventually brought to the `Atiq House -- which is the Ka`bah -- as Allah says:

(هَدِيًّا بَلِغَ الْكَعْبَةِ)

(an offering, brought to the Ka`bah) )5:95(

(وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ)

(and detained the Hady, from reaching their place of sacrifice) )48:25(

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى  
مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهُ وَحْدٌ فَلَهُ  
أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ - الَّذِينَ إِذَا ذُكِرَ اللَّهُ  
وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ  
وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ )

(34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhbitin.) (35. Whose hearts are filled with fear when Allah is mentioned, and the patient who bear whatever may befall them, and who perform the Salah, and who spend out of what We have provided for them.)

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

Allah tells us that sacrifice and shedding blood in the Name of Allah has been prescribed for all nations. `Ali bin Abi Talhah reported that Ibn `Abbas said,

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا)

(And for every nation We have appointed religious ceremonies,) "Festivals." `Ikrimah said, "Sacrifices."

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا)

(And for every nation We have appointed religious ceremonies,) Zayd bin Aslam said, "This means Makkah; Allah did not appoint religious ceremonies anywhere else for any nation."

لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ  
الْأَنْعَامِ)

(that they may mention the Name of Allah over the beast of cattle that He has given them for food.) It was recorded in the Two Sahihs that Anas said, "The Messenger of Allah brought two fat, horned rams; he said Bismillah and Allahu Akbar, then he put his foot on their necks.

(فَالِهَكُمْ إِلَهٌ وَحْدٌ فَلَهُ اسْلِمُوا)

(And your God is One God, so you must submit to Him Alone.) Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allah Alone with no partner or associate.

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.) 21:25( Allah says:

(فَلَهُ اسْلِمُوا)

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

(وَبَشِّرِ الْمُخْبِتِينَ)

(And give glad tidings to the Mukhbitin.) Mujahid said about Mukhbitin, "Those who find contentment in their faith." Ath-Thawri said, "Those who find contentment in their faith and who accept the decree of Allah and submit to Him." It is better to interpret it by what comes next, which is:

(الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ)

(Whose hearts are filled with fear when Allah is mentioned,) meaning, their hearts fear Him.

(وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)

(and the patient who bear whatever may befall them) meaning, of afflictions.

(وَالْمُقِيمِي الصَّلَاةِ)

(and who perform the Salah,) they fulfill the duties which Allah has enjoined upon them, the duty of performing the obligatory prayers.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and who spend out of what We have provided for them.) the good provision which Allah has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allah. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the Tafsir of Surah Bara'ah; to Allah be praise and blessings.

(وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ )

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

### **The Command to slaughter the Budn (Sacrificial Camel)**

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

(لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمْمِينَ الْبَيْتِ الْحَرَامِ)

(Violate not the sanctity of the Sha`air of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House))5:2(

(وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ)

(And the Budn, We have made them for you as among the symbols of Allah,) Ibn Jurayj said: "Ata' commented on this Ayah, `Cattle and camels.'" A similar view was also reported from Ibn `Umar, Sa`id bin Al-Musayyib and Al-Hasan Al-Basri. Mujahid said: "Al-Budn means camels." According to Muslim, Jabir bin `Abdullah and others said, "The Messenger of Allah commanded us to share in offering the sacrifice, a Budn (camel) for seven people, and one cow for seven people."

(لَكُمْ فِيهَا خَيْرٌ)

(wherein you have much good. ) means, reward in the Hereafter.

## ﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافً﴾

(So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).) It was reported from Al-Muttalib bin `Abdullah bin Hantab that Jabir bin `Abdullah said, "I prayed with the Messenger of Allah on `Id Al-Adha. When he finished, he brought a ram and slaughtered it, saying,

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

(Bismillah, and Allahu Akbar. O Allah, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. Muhammad bin Ishaq recorded from Yazid bin Abi Habib from Ibn `Abbas that Jabir said, "The Messenger of Allah sacrificed two rams on the day of `Id, and when he lay them down to sacrifice them, he said:

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

(I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allah, from You and to You, on behalf of Muhammad and his Ummah.) Then he said, `Bismillah' and `Allahu Akbar' and slaughtered them." It was reported from `Ali bin Al-Husayn from Abu Rafi` that when the Messenger of Allah wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ هَذَا عَن أُمَّتِي جَمِيعَهَا: مَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغِ»

(O Allah, this is on behalf of all of my Ummah, whoever bears witness of Tawhid of You and bears witness that I have conveyed.) Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

(This is on behalf of Muhammad and the family of Muhammad.) He would give them to the poor and he and his family would eat from it as well. This was recorded by Ahmad and Ibn Majah. Al-A`mash narrated from Abu Zabiyan from Ibn `Abbas,

(فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ)

(So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). ) "When they are standing on three legs, with the left foreleg tied up. He says Bismillah and Allahu Akbar, La ilaha illallah, Allahumma Minka wa Laka (In the Name of Allah and Allah is Most Great; there is no God but Allah. O Allah, from You and to You)." In the Two Sahih's it was recorded that Ibn `Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, "Make it stand up fettered, (this is) the Sunnah of Abu Al-Qasim (i.e. the Prophet Muhammad)."

(فَإِذَا وَجَبَتْ جُنُوبُهَا)

(Then, when they are down on their sides,) Ibn Abi Najih reported that Mujahid said, "This means, when it has fallen to the ground." This was narrated from Ibn `Abbas, and a similar view was narrated from Muqatil bin Hayyan. `Abdur-Rahman bin Zayd bin Aslam said,

(فَإِذَا وَجَبَتْ جُنُوبُهَا)

(Then, when they are down on their sides,) "Meaning, when they have died." This is what was meant by the comment of Ibn `Abbas and Mujahid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a Marfu` Hadith:

«لَا تُعَجِّلُوا النُّفُوسَ أَنْ تَزْهَقَ»

(Do not rush until you are sure that the animal is dead. ) Ath-Thawri narrated in his Jami` that `Umar bin Al-Khattab said that, and he supported it with the Hadith of Shaddad bin `Aws in Sahih Muslim:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ  
فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ،  
وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَيْبِحَتَهُ»

(Allah has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.) It was recorded that Abu Waqid Al-Laythi said, "The Messenger of Allah said:

«مَا قَطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ»

(Whatever is cut from an animal while it is still alive is Maytah (dead flesh).) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi, who graded it Sahih.

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ)

(eat thereof, and feed Qani` and the Mu` tarr...) This is a command which implies that this is permissible. Al-` Awfi reported that Ibn ` Abbas said, "Qani` is the one who is content with what he is given and he stays in his house, and the Mu` tarr is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it. " This was also the view of Mujahid and Muhammad bin Ka` b Al-Qurazi. `Ali bin Abi Talhah reported that Ibn ` Abbas said, "Qani` is the one who is too proud to ask, and Mu` tarr is the one who does ask." This was also the view of Qatadah, Ibrahim An-Nakha`i and Mujahid, according to one report narrated from him. And the opposite was also suggested. This Ayah has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allah says:

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ)

(eat thereof, and feed the poor who does not ask, and the beggar who asks.) But there is no evidence in this Ayah for this view. According to a Sahih Hadith, the Messenger of Allah said to the people: c

«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ادِّخَارِ لَحُومِ الْأَضَاحِيِّ  
فَوْقَ ثَلَاثٍ، فَكُلُوا وَادِّخَرُوا مَا بَدَأَ لَكُمْ»

(I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.) According to another report:

«فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا»

(Eat some, keep some and give some in charity.) According to another report:

«فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا»

(Eat some, feed others, and give some in charity.) As for the animal skins, it was recorded in Musnad Ahmad from Qatadah bin An-Nu`man in the Hadith about the sacrifice:

«فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا»

(Eat and give in charity, and make use of the skins, but do not sell them.) (Note) It was recorded that Al-Bara' bin `Azib said, "The Messenger of Allah said:

«إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ التُّسُكِ فِي شَيْءٍ»

(The first thing that we should do on this day of ours ( `Id) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.) This was recorded by (Al-Bukhari and Muslim). And in Sahih Muslim, it is mentioned that one is not to offer the sacrifice until the Imam (leader) has offered his. It is prescribed to offer the sacrifice on the day of Nahr and the following three days of Tashriq, because of the Hadith of Jubayr bin Mut`im who said that the Messenger of Allah said:

«أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

(The days of Tashriq are all (for) sacrifice.) This was recorded by Ahmad and Ibn Hibban.

(كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

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

(سَخَّرْنَاهَا لَكُمْ)

(Thus have We made them subject to you) means, `We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allah says:

(أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا  
فَهُمْ لَهَا مَلَكَونَ )

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

(أَفَلَا يَشْكُرُونَ)

(Will they not then be grateful) )36:73( And Allah says in this Ayah:

(كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

(Thus have We made them subject to you that you may be grateful.)

(لَنْ يَنَالَ اللَّهُ لِحُومِهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ  
التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى  
مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ )

(37. It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him. Thus have We made them subject to you that you may proclaim Allah's greatness for His guidance to you. And give glad tidings to the doers of good.)

### **The Goal of the Udhiyyah (Sacrifice) according to Allah is the Sincerity and Taqwa of His Servant**

Allah says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself. During the time of Jahiliyyah, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allah says:

(لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا)

(It is neither their meat nor their blood that reaches Allah,) Ibn Abi Hatim recorded that Ibn Jurayj said, "The people of the Jahiliyyah used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allah said, "We have more right to do that." Then Allah revealed the words:

(لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ  
التَّقْوَى مِنْكُمْ)

(It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him.) That is what He will accept and reward for, as mentioned in the Sahih,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ،  
وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(Allah does not look to your appearance or your colors, but He looks to your hearts and deeds.) And in the Hadith; (Indeed charity falls in the Hand of Ar-Rahman before it falls in the hand of the one asking.)

(كَذَلِكَ سَخَّرَهَا لَكُمْ)

(Thus have We made them subject to you) meaning, `for this purpose We have subjugated the Budn for you,'

(لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ)

(that you may proclaim Allah's greatness for His guidance to you.) means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

(وَبَشِّرِ الْمُحْسِنِينَ)

(And give glad tidings to the doers of good.) means, `give good news, O Muhammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allah, who follow that which has been prescribed for them, who believe in the Messenger and follow that which he has conveyed from his Lord.

(Note) The Udhiyyah is Sunnah Mustahabbah One animal is sufficient on behalf of all the members of one household. Ibn `Umar said, "The Messenger of Allah continued to offer sacrifice for ten years." This was recorded by At-Tirmidhi. Abu Ayyub said: "At the time of the

Messenger of Allah , a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started boasting )by sacrificing more than one( and things reached the stage that you see now." This was recorded by At-Tirmidhi, who graded it Sahih, and by Ibn Majah. `Abdullah bin Hisham used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhari. Concerning how old the sacrificial animal should be, Muslim recorded from Jabir that the Messenger of Allah said:

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

(Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.)

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ  
كُلَّ خَوَّانٍ كَفُورٍ )

(38. Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate.)

### Good News of Allah's Defence for the Believers

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

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

(Is not Allah sufficient for His servant) )39:36(

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

(And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things) )65:3(.

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ )

(Verily, Allah likes not any treacherous ingrate) means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

(أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ  
نَصْرِهِمْ لَقَدِيرٌ - الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ  
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ  
بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوْمِعُ وَيَعُ وَصَلَوَاتُ  
وَمَسَجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ  
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ )

(39. Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.) (40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, Sawami`, Biya`, Salawat, and Masjids, wherein the Name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty.)

### Permission to fight; this is the first Ayah of Jihad

Al-`Awfi reported that Ibn `Abbas said, "This was revealed about Muhammad and his Companions, when they were expelled from Makkah." Mujahid, Ad-Dahhak and others among the Salaf, such as Ibn `Abbas, `Urwah bin Az-Zubayr, Zayd bin Aslam, Muqatil bin Hayan, Qatadah and others said, "This is the first Ayah which was revealed about Jihad." Ibn Jarir recorded that Ibn `Abbas said, "When the Prophet was driven out of Makkah, Abu Bakr said, `They have their Prophet. Truly, to Allah we belong and truly, to Him we shall return; surely they are doomed.'" Ibn `Abbas said, "Then Allah revealed the words:

(أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ  
نَصْرِهِمْ لَقَدِيرٌ )

(Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allah is able to give them victory.)" Abu Bakr, may Allah be pleased with him, said, "Then I knew that there would be fighting." Imam Ahmad added: "Ibn `Abbas said, `This was the first Ayah to be revealed concerning fighting.'" This was also recorded by At-Tirmidhi and An-Nasa'i in the Book of Tafsir of their Sunans. At-Tirmidhi said: "It is a Hasan Hadith."

(وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ)

(and surely, Allah is able to give them victory.) means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

(فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا  
أُخِّنْتُمْوَهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً  
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ  
لَأَنْتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ -  
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا  
لَهُمْ )

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

(قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ  
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ - وَيُدْهَبُ  
غَيْظُ قُلُوبِهِمْ وَيُتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ )

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

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ  
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ )

(And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.) 47:31. And there are many similar Ayat. Ibn `Abbas commented on the Ayah,

(وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ)

(and surely, Allah is able to give them (believers) victory.) "And this is what He did." Allah prescribed Jihad at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous. When the idolators went to extremes to persecute Muslims, to expel the Prophet and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madinah; when they settled in Al-Madinah and the Messenger of Allah joined them there, and they gathered around him and lent him their support, and they had a place where Islam prevailed, and a stronghold to which they could retreat; then Allah prescribed Jihad against the enemy, and this was the first Ayah to be revealed for it. Allah said:

(أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ  
نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِن دِيَرِهِمْ بِغَيْرِ  
حَقٍّ)

(Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly) Al-`Awfi reported that Ibn `Abbas said; "They were driven out of Makkah to Al-Madinah unjustly, i.e., Muhammad and his Companions."

(إِلَّا أَن يَقُولُوا رَبَّنَا اللَّهُ)

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

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَن تُؤْمِنُوا بِاللَّهِ  
رَبِّكُمْ)

(and have driven out the Messenger and yourselves because you believe in Allah, your Lord!)  
)60:1(. Then Allah says:

(وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ)

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

(أَلْهَدِمَتْ صَوَمِعُ)

(Sawami` surely have been pulled down) means the small temples used by monks. This was the view of Ibn `Abbas, Mujahid, Abu Al-`Aliyah, `Ikrimah, Ad-Dahhak and others. Qatadah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The Sawami` of the Zoroastrians." Muqatil bin Hayyan said, "These are houses along the roads."

(وَيَعُ)

(Biyā` .) These are larger than the Sawami` and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-`Aliyah, Qatadah, Ad-Dahhak, Ibn Sakhr, Muqatil bin Hayyan, Khusayf and others. Ibn Jubayr reported from Mujahid and others that this referred to the synagogues of the Jews which are known to them as Salut. And Allah knows best.

(وَصَلَوَاتٍ)

(Salawat) Al-`Awfi reported that Ibn `Abbas said, "Salawat means churches." `Ikrimah, Ad-Dahhak and Qatadah said that it referred to the synagogues of the Jews. Abu Al-`Aliyah and others said, "Salawat refers to the places of worship of the Sabians." Ibn Abi Najih reported that Mujahid said, "Salawat refers to places of worship of the People of the Book and of the people of Islam along the roads." Masjids belong to the Muslims.

(يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا)

(wherein the Name of Allah is mentioned much,) It was said that the pronoun refers to Masjids, because this is the closest of the words mentioned. Ad-Dahhak said, "In all of them the Name of Allah is often mentioned." Ibn Jarir said, "The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the Masjids of the Muslims, in which the Name of Allah is mentioned much, would have been destroyed -- because this is the usual usage in Arabic." Some of the scholars said, "This is a sequence listing the smallest to the greatest, because the Masjids are more frequented by more worshippers who have the correct intention and way."

(وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ)

(Verily, Allah will help those who help His (cause).) This is like the Ayah:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ  
وَيُثَبِّتْ أَقْدَامَكُمْ - وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ  
وَأَضَلَّ أَعْمَلَهُمْ )

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

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

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

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ  
الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ )

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

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ )

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.) )58:21(

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ  
وَاتَوُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ  
الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ )

(41. Those who, if We give them power in the land, establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil. And with Allah rests the end of (all) matters.)

## The Duties of the Muslims when They attain Power

Ibn Abi Hatim recorded that `Uthman bin `Affan said, "The Ayah:

(الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ  
وَأَتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ  
الْمُنْكَرِ)

(Those who, if We give them power in the land, (they) establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil.) was revealed concerning us, for we had been expelled from our homes unjustly only because we said: `Our Lord is Allah.' Then we were given power in the land, so we established regular prayer, paid the Zakah, enjoined what is good and forbade what is evil, and with Allah rests the end of (all) matters. This is about my companions and I." Abu Al-`Aliyah said, "They were the Companions of Muhammad ." As-Sabah bin Suwadah Al-Kindi said, "I heard `Umar bin `Abdul-`Aziz give a speech and say:

(الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ)

(Those who, if We give them power in the land....) Then he said, "This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him Your rights over your governor are that he should check on you with regard to your duties towards Allah and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly." `Atiyah Al-`Awfi said, "This Ayah is like the Ayah:

(وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ)

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

(وَلِلَّهِ عَاقِبَةُ الْأُمُورِ)

(And with Allah rests the end of (all) matters.) This is like the Ayah:

## (وَالْعَقِبَةُ لِلْمُتَّقِينَ)

(And the good end is for those who have Taqwa) 28:83(. Zayd bin Aslam said:

## (وَلِلَّهِ عَقِبَةُ الْأُمُورِ)

(And with Allah rests the end of (all) matters.) "And with Allah will be the reward for what they did."

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ  
وَتَمُودُ - وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ - وَأَصْحَابُ  
مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ  
فَكَيْفَ كَانَ نَكِيرِ - فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ  
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُؤُا مُعْطَلَةٌ  
وَقَصْرٍ مَشِيدٍ - أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ  
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا  
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ  
الَّتِي فِي الصُّدُورِ )

(42. And if they deny you, so did deny before them the people of Nuh, `Ad and Thamud.) (43. And the people of Ibrahim and the people of Lut,) (44. And the dwellers of Madyan; and denied was Musa. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!) (45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashid!) (46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.)

### The Consequences for the Disbelievers

Here Allah consoles His Prophet Muhammad for the disbelief of those among his people who opposed him.

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ)

(And if they deny you, so did deny before them the people of Nuh) until His saying,

(وَكَذَّبَ مُوسَى)

(and denied was Musa.) means, despite all the clear signs and evidence that they brought.

(فَأَمَلَيْتُ لِلْكَافِرِينَ)

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

(ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ)

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

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Allah lets the wrongdoer carry on until, when He seizes him, He will never let him go.) Then he recited:

(وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ  
أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.) 11:102( Then Allah says:

(فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا)

(And many a township did We destroy)

(وَهِيَ ظَلِمَةٌ)

(while they were given wrongdoing,) meaning, they were rejecting their Messengers.

(فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا)

(so that it lie in ruins,) Ad-Dahhak said, "Leveled to (their roofs," i.e., their houses and cities were destroyed.

(وَبِئْرٍ مُّعَطَّلَةٍ)

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

(وَقَصْرٍ مَشِيدٍ)

(and a castle Mashid!) `Ikrimah said, "This means whitened with plaster." Something similar was narrated from `Ali bin Abi Talib, Mujahid, `Ata', Sa`id bin Jubayr, Abu Al-Mulayh and Ad-Dahhak. Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allah came upon them, as He says:

(أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ  
مُشِيدَةٍ)

("Wheresoever you may be, death will overtake you even if you are in Buruj Mushayyadah!")  
)4:78(

(أَقْلَمَ يَسِيرُوا فِي الْأَرْضِ)

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

(فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ  
بِهَا)

(and have they hearts wherewith to understand and ears wherewith to hear) meaning, let them learn a lesson from that.

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

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ  
وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ -  
وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَى الْمَصِيرِ )

(47. And they ask you to hasten on the torment! And Allah fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.) (48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).)

### The Disbelievers Demand for the Punishment

Allah tells His Prophet :

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment!) meaning, these disbelievers who disbelieve in Allah and His Book and His Messenger and the Last Day. This is like the Ayat:

(وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ  
أَلِيمٍ )

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

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ )

(They say: "Our Lord! Hasten to us Qittana (our punishment) before the Day of Reckoning!")  
)38:16(.

(وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ)

(And Allah fails not His promise.) means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

(وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ)

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

(وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَى الْمَصِيرِ )

(And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).) Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said:

«يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ  
بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ»

(The poor among the Muslims will enter Paradise half a day before the rich -- five hundred years.) This was recorded by At-Tirmidhi and An-Nasa'i from the Hadith of Ath-Thawri from Muhammad bin `Amr. At-Tirmidhi said, "Hasan Sahih." Abu Dawud recorded at the end of Book of Al-Malahim in his Sunan from Sa`d bin Abi Waqqas that the Prophet said:

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

(I hope that it will not be too much for my Ummah if Allah delays them for half a day.) It was said to Sa`d, "What does half a day mean" He said, "Five hundred years."

(قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ - فَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ - وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ  
أَصْحَابُ الْجَحِيمِ )

(49. Say: "O mankind! I am (sent) to you only as a plain Warner.") (50. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karim.) (51. But those who strive against Our Ayat to frustrate them, they will be dwellers of the Hellfire.)

### The Recompense of the Righteous and the Unrighteous

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

(قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ )

(Say: "O mankind! I am (sent) to you only as a plain Warner.") meaning, `Allah has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allah: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

(لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ)

(There is none to put back His judgement and He is swift at reckoning.) )13:41(

(إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ فَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ)

(I am (sent) to you only as a plain Warner. So those who believe and do righteous good deeds,) means, whose hearts believe and whose actions confirm their faith.

(لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(for them is forgiveness and Rizq Karim. ) means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muhammad bin Ka` b Al-Qurazi said, "When you hear Allah's saying:

(وَرَزَقٌ كَرِيمٌ)

(Rizq Karim) this means Paradise."

(وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ)

(But those who strive against Our Ayat to frustrate them,) Mujahid said, "To discourage people from following the Prophet ." This was also the view of `Abdullah bin Az-Zubayr, "to discourage." Ibn ` Abbas said, "To frustrate them means to resist the believers stubbornly."

(أُولَئِكَ أَصْحَابُ الْجَحِيمِ)

(they will be dwellers of the Hellfire.) This refers to the agonizingly hot Fire with its severe punishment, may Allah save us from it. Allah says:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ)

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

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ ءَايَتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ

الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ  
اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

(52. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytan threw (some falsehood) in his recitation (of the revelation). But Yansakh Allah that which Shaytan throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:) (53. That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).) (54. And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the straight path.)

### How the Shaytan threw some Falsehood into the Words of the Messengers, and how Allah abolished that

At this point many of the scholars of Tafsir mentioned the story of the Gharaniq and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through Mursal chains of narration and I do not think that any of them may be regarded as Sahih. And Allah knows best. Al-Bukhari said, "Ibn ` Abbas said,

(فِي أُمْنِيَّتِهِ)

(in his recitation (of the revelation).) "When he spoke, the Shaytan threw (some falsehood) into his speech, but Allah abolished that which the Shaytan threw in."

(ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ)

(Then Allah establishes His revelations.) ` Ali bin Abi Talhah reported that Ibn ` Abbas said,

(إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ)

(when he did recite (the revelation), Shaytan threw (some falsehood) in it) "When he spoke, the Shaytan threw (some falsehood) into his speech." Mujahid said:

(إِذَا تَمَنَّى)

(when he did recite) "When he spoke." It was said that it refers to his recitation, whereas,

(إِلَّا أَمَانِيَّ)

(but they trust upon Amani) means they speak but they do not write. Al-Baghawi and the majority of the scholars of Tafsir said:

(تَمَنَّى)

(he did recite) "Reciting the Book of Allah."

(أَلْقَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ)

(Shaytan threw (some falsehood) in it) "In his recitation." Ad-Dahhak said:

(إِذَا تُمَنَّى)

(when he did recite) "When he recited." Ibn Jarir said, "This comment is more akin to interpretation."

(فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ)

(But Yansakh Allah that which Shaytan throws in.) The meaning of the word Naskh in Arabic is to remove or lift away. `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means, Allah cancels out that which the Shaytan throws in."

(وَاللَّهُ عَلِيمٌ)

(And Allah is All-Knower,) means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

(حَكِيمٌ)

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

(لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease) meaning, doubt, Shirk, disbelief and hypocrisy. Ibn Jurayj said:

(الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(those in whose hearts is a disease) "The hypocrites, and

(وَالْقَاسِيَةِ قُلُوبُهُمْ)

(and whose hearts are hardened.) means the idolators."

(وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ)

(And certainly, the wrongdoers are in an opposition far-off.) means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

(وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ  
فِيَوْمٍ مِّنْهُ بِهِ)

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

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

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

(فِيَوْمٍ مِّنْهُ بِهِ)

(so that they may believe therein,) means, that they may believe that it is true and act upon it.

(فَتُخْبِتَ لَهُ قُلُوبُهُمْ)

(and their hearts may submit to it with humility.) means, that their hearts may humble themselves and accept it.

(وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُّسْتَقِيمٍ)

(And verily, Allah is the Guide of those who believe, to the straight path.) means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

(وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى  
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ -  
الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ - وَالَّذِينَ  
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا قُلُوبُهُمْ عَذَابٌ مُّهِينٌ )

(55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm `Aqim.) (56. The sovereignty on that Day will be that of Allah. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.) (57. And those who disbelieved and denied Our Ayat, for them will be a humiliating torment (in Hell).)

### The Disbelievers will remain in Doubt and Confusion

Allah tells us that the disbelievers will remain in doubt concerning this Qur'an. This was the view of Ibn Jurayj and was the view favored by Ibn Jarir.

(حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً)

(until the Hour comes suddenly upon them,) Mujahid said: "By surprise." Qatadah said:

(بَغْتَةً)

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

(أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ)

(or there comes to them the torment of Yawm `Aqim.) Mujahid said, "Ubay bin Ka`b said: `Yawm `Aqim means the day of Badr.'" `Ikrimah and Mujahid said: "Yawm `Aqim means the Day of Resurrection, following which there will be no night." This was also the view of Ad-Dahhak and Al-Hasan Al-Basri. Allah says:

(الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ)

(The sovereignty on that Day will be that of Allah. He will judge between them.) This is like the Ayat:

(مَلِكِ يَوْمِ الدِّينِ )

(The Only Owner of the Day of Recompense) )1:4(

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى  
الْكَافِرِينَ عَسِيرًا )

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

(فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(So those who believed and did righteous good deeds) means, their hearts believed in Allah and His Messenger , and they acted in accordance with what they knew; their words and deeds were in harmony.

(فِي جَنَّاتِ النَّعِيمِ )

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

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا)

(And those who disbelieved and denied Our Ayat,) means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them. e

(فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

(for them will be a humiliating torment. ) means, in recompense for arrogantly turning away from the truth.

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَخَرِينَ)

(Verily, those who scorn My worship they will surely enter Hell in humiliation!) )40:60(

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ  
الرَّزَاقِينَ - لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ  
لَعَلِيمٌ حَلِيمٌ - ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ  
ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ )

(58. Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.) (59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.) (60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.)

### The Great Reward for Those Who migrate in the Cause of Allah

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

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

(And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah) )4:100(

(لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا)

(surely, Allah will provide a good provision for them.) means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

(وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزَاقِينَ)

(لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ)

(And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased,) This means Paradise, as Allah says elsewhere:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ - فَرَوْحٌ وَرَيْحَانٌ  
وَجَنَّةٌ نَعِيمٌ﴾

(Then, if he be of those brought near (to Allah), rest and provision, and a Garden of Delights.)  
)56:88-89(. Allah tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

﴿لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

(surely, Allah will provide a good provision for them.) Then He says:

﴿لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ﴾

(Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing,) meaning, He is All-Knowing about those who migrate and strive in Jihad for His sake and who deserve that (reward).

﴿حَلِيمٌ﴾

(Most Forbearing,) means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (Hijrah) and their putting their trust in Him. Concerning those who are killed for the sake of Allah, whether they are Muhajirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allah says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوتًا بَلْ  
أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision) )3:169(. There are many Hadiths on this topic, as stated previously. With regard to those who die for the sake of Allah, whether they are emigrants or not. This Ayah and the Sahih Hadiths guarantee that they will be well provided for and that Allah will show them kindness. Ibn Abi Hatim recorded that Shurahbil bin As-Smt said: "We spent a long time besieging a stronghold in the land of the Romans. Salman Al-Farisi, may Allah be pleased with him, passed by me and said, `I heard the Messenger of Allah say:

«مَنْ مَاتَ مُرَابِطًا أُجْرَى اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ  
الْأَجْرِ، وَأُجْرَى عَلَيْهِ الرَّزْقَ، وَأَمِنَ مِنَ الْفِتَانِينَ،  
وَاقْرَأُوا إِنَّ شِئْتُمْ:

(وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ  
الرَّازِقِينَ - لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ  
لَعَلِيمٌ حَلِيمٌ)»

(Whoever dies guarding the borders of Islam, Allah will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: (Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing))" He also recorded that `Abdur-Rahman bin Jahdam Al-Khawlani was with Fadal bin `Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Fadal bin `Ubayd sat by the grave of the man who had passed away and someone said to him, "Are you neglecting the martyr and not sitting by his grave" He said, "I would not mind which of these two graves Allah would resurrect me from, for Allah says:

(وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَهُمُ اللَّهُ رِزْقًا حَسَنًا)

(Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.)" And he recited these two Ayat, then said, "What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions By Allah, I would not mind which of these two graves Allah would resurrect me from."

(ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ)

(That is so. And whoever has retaliated with the like of that which he was made to suffer....) Muqatil bin Hayan and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during

the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allah granted them victory.

(إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ)

(Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.)

(ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ )

(61. That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.) (62. That is because Allah -- He is the Truth, and what they invoke besides Him, it is false. And verily, Allah -- He is the Most High, the Most Great.)

### The Creator and Controller of this World is Allah

Allah tells us that He is the Creator Who directs the affairs of His creation as He wills. He tells us:

(قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ )

(Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.) )3:26-27( The meaning of "merging" the night into the day and

the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

(وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(And verily, Allah is All-Hearer, All-Seer.) He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allah tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ)

(That is because Allah -- He is the Truth,) meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

(وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ)

(and what they invoke besides Him, it is false.) meaning, the idols and false gods. Everything that is worshipped instead of Him -- may He be exalted -- is false, because it can neither bring benefit nor cause harm.

(وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(And verily, Allah -- He is the Most High, the Most Great.) This is like the Ayat:

(وَهُوَ الْعَلِيُّ الْعَظِيمُ)

(and He is the Most High, the Most Great) )42:4(

(الْكَبِيرُ الْمُتَعَالِ)

(the Most Great, the Most High) )13:9(. Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ  
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ - لَهُ مَا  
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ  
الْغَنِيُّ الْحَمِيدُ - أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي  
الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ  
السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ  
بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ - وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ )

(63. See you not that Allah sends down water from the sky, and then the earth becomes green Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.) (64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allah -- He is Rich, Worthy of all praise.) (65. See you not that Allah has subjected to you all that is on the earth, and the ships that sail through the sea by His command He withholds the heaven from falling on the earth except by His leave. Verily, Allah is for mankind, full of kindness, Most Merciful.) (66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafurun.)

### Signs of the Power of Allah

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ )

(but when We send down water on it, it is stirred (to life), and it swells) )22:5(.

(فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً)

(and then the earth becomes green) This indicates the sequence of events and how everything follows on according to its nature. This is like the Ayah:

(ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً)

(Then We made the Nutfah into a clot , then We made the clot into a little lump of flesh)  
)23:14(. It was recorded in the Two Sahihs that between each stage there are forty days. Allah's saying,

(فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً)

(and then the earth becomes green) means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Hijaz that the land turns green after rainfall. And Allah knows best.

(إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

(Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.) He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqman said:

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي  
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

("O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.)  
)31:16( And Allah says:

(أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي  
السَّمَوَاتِ وَالْأَرْضِ)

(...so they do not worship Allah, Who brings to light what is hidden in the heavens and the earth.) )27:25(

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي  
ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي  
كِتَابٍ مُّبِينٍ)

(not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) )6:59(

(وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا  
أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record.) 10:61

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Him belongs all that is in the heavens and all that is on the earth.) He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

(أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ)

(See you not that Allah has subjected to you all that is on the earth,) animals, inanimate things, crops and fruits. This is like the Ayah:

(وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
جَمِيعاً مِّنْهُ)

(And has subjected to you all that is in the heavens and all that is in the earth) 45:13, meaning that all of this is a blessing and out of His kindness.

(وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ)

(and the ships that sail through the sea by His command) That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

(وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His leave.) If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

(إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ)

(Verily, Allah is for mankind, full of kindness, Most Merciful.) meaning, even though they do wrong. As Allah says elsewhere:

(وَإِنَّ رَبَّكَ لَذُو مَعْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment) )13:6(.

(وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ)

(It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafurun.) This is like the Ayat:

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ )

(How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.) )2:28(.

(قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(Say: "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.") )45:26(.

(قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ)

(They will say: "Our Lord! You have made us to die twice, and You have given us life twice!") )40:11( So how can you set up rivals to Allah and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence

(وَهُوَ الَّذِي أَحْيَاكُمْ)

(It is He, Who gave you life,) means, He gave you life after you were nothing, and brought you into existence.

(ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ)

(and then will cause you to die, and will again give you life.) means, on the Day of Resurrection.

(إِنَّ الْإِنْسَانَ لَكَفُورٌ)

(Verily, man is indeed Kafurun.) meaning, denying.

(لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ - وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ - اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ )

(67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but invite them to your Lord. Verily, you indeed are on the straight guidance.) (68. And if they argue with you, say: "Allah knows best of what you do.") (69. "Allah will judge between you on the Day of Resurrection about that wherein you used to differ.")

### Every Nation has its Religious Ceremonies

Allah tells us that He has made Mansak for every nation. Ibn Jarir said, "This means that there are Mansak for every Prophet's nation." He said, "The origin of the word Mansik in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the Manasik (rites) of Hajj are so called because the people return to them and adhere to them." If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allah, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of Qadar (divine decree), as in the Ayah,

(وَلِكُلِّ وُجْهَةً هُوَ مُوَلِّيٰهَا)

(For each nation there is a direction to which they face))2:148( Allah says here:

(هُم نَاسِكُوهُ)

(which they Nasikuh) meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allah, so do not let their dispute with you over that divert you from following the truth. Allah says:

(وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ)

(but invite them to your Lord. Verily, you indeed are on the straight guidance.) i.e., a clear and straight path which will lead you to the desired end. This is like the Ayah:

(وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بِعَدَا إِذْ أَنْزَلَتْ إِلَيْكَ  
وَادْعُ إِلَى رَبِّكَ)

(And let them not turn you away from the Ayat of Allah after they have been sent down to you: and invite to your Lord) )28:87(

(وَإِنْ جَادَلُوكَ فَقُلْ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ )

(And if they argue with you, say: "Allah knows best what you do.") This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ  
بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ )

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") )10:41(

(اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ)

(Allah knows best of what you do.) This is a stern warning and definite threat, as in the Ayah:

(هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي  
وَبَيْنَكُمْ)

(He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!))46: 8(. Allah says here:

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ )

(Allah will judge between you on the Day of Resurrection about that wherein you used to differ.) This is like the Ayah:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ  
أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ )

(So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book.") 42:15(

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ  
ذَلِكَ فِي كِتَابٍ إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ )

(70. Know you not that Allah knows all that is in the heaven and on the earth Verily, it is (all) in the Book. Verily, that is easy for Allah.)

**Allah tells us how perfect is His knowledge of His creation, and that  
He encompasses all that is in the heavens and on earth.**

Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, Al-Lawh Al-Mahfuz, as was reported in Sahih Muslim from `Abdullah bin `Amr, who said, "The Messenger of Allah said:

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى  
الْمَاءِ»

(Allah issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) In the Sunan, it was reported from a group of the Companions that the Messenger of Allah said:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَ  
مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْقَلَمُ  
بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

(The first thing that Allah created was the Pen. He said to it, "Write!" It said, "What should I write" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.) Allah says:

(إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily, it is (all) in the Book. Verily, that is easy for Allah.)

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا  
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ -  
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ  
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكْذِبُونَ يَسْطُونَ بِالَّذِينَ  
يَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْبِيئِكُمْ بِشَرٍّ مِّنْ ذَلِكُمْ  
النَّارُ وَعَدَاهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيرُ )

(71. And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.) (72. And when Our clear Ayat are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Ayat to them. Say: "Shall I tell you of something worse than that The Fire which Allah has promised to those who disbelieved, and worst indeed is that destination!")

### **The Idolators' worship of others besides Allah and Their vehement rejection of the Ayat of Allah**

Allah tells us that the idolators, in their ignorance and disbelief, worship besides Allah others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the Ayah:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ  
فَاتِّمَّا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُقْلِحُ الْكَافِرُونَ )

(And whoever calls upon, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.) )23:117( So Allah says here:

(مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ)

(for which He has sent down no authority, and of which they have no knowledge;) meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the Shaytan beautified for them and made attractive to them. Allah warned them:

(وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(and for the wrongdoers there is no helper.) meaning, no one to help them against Allah when He sends His punishment and torment upon them. Then Allah says:

(وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ)

(And when Our clear Ayat are recited to them, ) means, when the Ayat of the Qur'an and clear evidence and proof for Tawhid of Allah are mentioned to them, and they are told that there is no god besides Allah and that the Messengers spoke the truth,

(يَكْذِبُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا)

(They are nearly ready to attack with violence those who recite Our Ayat to them.) then they nearly attack and do harm to those who bring proof to them from the Qur'an, and cause them harm using their tongues and hands.

(قُلْ)

(Say) O Muhammad to these people,

(أَفَأَنْبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ  
كَفَرُوا)

(Shall I tell you of something worse than that The Fire which Allah has promised to those who disbelieved,) The fire and wrath and torment of Allah are far worse than that with which you are trying to scare the believing close friends of Allah in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

(وَيْسَ الْمَصِيرُ)

(and worst indeed is that destination!) how terrible is the Fire as a final destination and abode!

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا )

(Evil indeed it is as an abode and as a place to rest in. ) 25:66

يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ  
اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ  
مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ - مَا قَدَرُوا اللَّهَ  
حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ )

(73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.) (74. They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.)

### The insignificance of the Idols and the foolishness of their Worshippers

Here Allah points out the insignificance of the idols and the foolishness of those who worship them.

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ)

(O mankind! A parable has been made,) meaning, a parable of that which is worshipped by those who are ignorant of Allah and who join others as partners with Him.

(فَاَسْتَمِعُوا لَهُ)

(so listen to it) pay attention and understand.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا  
وَلَوْ اجْتَمَعُوا لَهُ

(Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose.) Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imam Ahmad recorded that Abu Hurayrah recorded the Marfu` report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ (خَلْقًا) كَخَلْقِي، فَلْيَخْلُقُوا  
مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّةً»

("Who does more wrong than one who tries to create something like My creation Let them create an ant or a fly or a seed like My creation!") This was also recorded by the authors of the Two Sahihs via `Umarah from Abu Zur`ah from Abu Hurayrah, who said that the Prophet said: a

«قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ  
كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

(Allah says: "Who does more wrong than one who tries to create (something) like My creation Let them create an ant, let them create a grain of barley.") Then Allah says:

وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

(And if the fly snatches away a thing from them, they will have no power to release it from the fly.) They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allah's creatures. Allah says:

(ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ)

(So weak are the seeker and the sought.) Ibn `Abbas said, "The seeker is the idol and the sought is the fly." This was the view favored by Ibn Jarir, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol." Then Allah says:

(مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They have not regarded Allah with His rightful esteem.) meaning, they have not recognized the might and power of Allah when they worship alongside Him those who cannot even ward off a fly, because they are so weak and incapable.

(إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

(Verily, Allah is All-Strong, All-Mighty.) means, He is the All-Strong Who, by His might and power, created all things.

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him) )30:27(

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ)

(Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.) )85:12-13(

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(Verily, Allah is the Provider, Owner of power, the Most Strong.) )51:58(.

(عَزِيزٌ)

(All-Mighty) means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(75. Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.)

(76. He knows what is before them, and what is behind them. And to Allah return all matters.)

## Allah chooses Messengers from the Angels and Messengers from Mankind

Allah tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

(إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(Verily, Allah is All-Hearer, All-Seer.) means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message) )6:124(

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ)

(He knows what is before them, and what is behind them. And to Allah return all matters.) He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا )

("The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.")72:26( until His saying;

(وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(and He keeps count of all things.) )72:28( So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ)

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind) )5:67(.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ - وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ هُوَ اجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ )

(77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.) (78. And strive hard in Allah's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Salah, give the Zakah and hold fast to Allah. He is your Mawla, what an Excellent Mawla and what an Excellent Helper!)

### The Command to worship Allah and engage in Jihad

It was reported from `Uqbah bin `Amir that the Prophet said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا»

(Surat Al-Hajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.)

(وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ)

(And strive hard in Allah's cause as you ought to strive.) means, with your wealth and your tongues and your bodies. This is like the Ayah:

(اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ)

(Have Taqwa of Allah as is His due.) )3:102(

(هُوَ اجْتَبَاكُمْ)

(He has chosen you,) means, `O Ummah )of Islam(, Allah has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the Salah, which is the most important pillar of Islam after the two testimonies of faith, is obligatory, four Rak`ahs when one is settled, which are shortened to two Rak`ah when one is traveling. According to some Imams, only one Rak`ahs is obligatory at times of fear, as was recorded in the Hadith. A person may pray while walking or riding, facing the Qiblah or otherwise. When praying optional prayers while traveling, one may face the Qiblah or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I have been sent with the easy Hanifi way.) And he said to Mu`adh and Abu Musa, when he sent them as governors to Yemen:

«بَشِّرَا وَلَا تُنْفِرَا وَيَسِّرَا وَلَا تُعَسِّرَا»

(Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.) And there are many similar Hadiths. Ibn `Abbas said concerning the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship), "This means difficulty."

(مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ)

(It is the religion of your father Ibrahim. ) Ibn Jarir said, "This refers back to the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) meaning, any difficulty." On the contrary, He has made it easy for you, like the religion of your father Ibrahim. He said, "It may be that it means: adhere to the religion of your father Ibrahim." I say: This interpretation of the Ayah is like the Ayah:

(قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, a Hanif) 6:161(

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا)

(He has named you Muslims both before and in this (Qur'an),) Imam `Abdullah bin Al-Mubarak said, narrating from Ibn Jurayj, from `Ata', from Ibn `Abbas: concerning Allah's saying,

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims before) "This refers to Allah, may He be glorified." This was also the view of Mujahid, `Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan and Qatadah. Mujahid said, "Allah named you Muslims before, in the previous Books and in Adh-Dhikr,

(وَفِي هَذَا)

(and in this) means, the Qur'an." This was also the view of others, because Allah says:

(هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(He has chosen you, and has not laid upon you in religion any hardship) Then He urged them to follow the Message which His Messenger brought, by reminding them that this was the religion of their father Ibrahim. Then He mentioned His blessings to this Ummah, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allah says:

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims both before) meaning, before the Qur'an,

(وَفِي هَذَا)

(and in this.) Under the explanation of this Ayah, An-Nasa'i recorded from Al-Harith Al-Ash`ari from the Messenger of Allah , who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِيَّ جَهَنَّمَ»

(Whoever adopts the call of Jahiliyyah, will be one of those who will crawl on their knees in Hell.) A man said, "O Messenger of Allah, even if he fasts and performs Salah" He said,

«نَعَمْ وَإِنْ صَامَ وَصَلَّى ، فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي  
سَمَّأَكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

(Yes, even if he fasts and performs Salah. So adopt the call of Allah whereby He called you Muslims and believers and servants of Allah.)

(لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ  
عَلَى النَّاسِ)

(that the Messenger may be a witness over you and you be witnesses over mankind!) means, thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

(شُهَدَاءَ عَلَى النَّاسِ)

(witnesses over mankind), because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

(فَأَقِمْوَا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ)

(So perform the Salah, give Zakah) means, respond to this great blessing with gratitude by fulfilling your duties towards Allah, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakah. Zakah is a form of beneficence towards Allah's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak

and needy. We have already mentioned its explanation in the Ayah of Zakah in Surat At-Tawbah (9:5).

(وَاعْتَصِمُوا بِاللَّهِ)

(and hold fast to Allah.) means, seek the help and support of Allah and put your trust in Him, and get strength from Him.

(هُوَ مَوْلَاكُمْ)

(He is your Mawla,) meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

(فَإِنِّمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ)

(what an Excellent Mawla and what an Excellent Helper!) He is the best Mawla and the best Helper against your enemies. This is the end of the Tafsir of Surat Al-Hajj. May Allah bless our Prophet Muhammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

## The Tafsir of Surat Al-Mu'minun

(Chapter - 23)

Which was Revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ  
خَشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ -  
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ - وَالَّذِينَ هُمْ  
لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا  
مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ

وَرَاءَ ذَلِكَ فَأَوْلِيكَ هُمُ الْعَادُونَ - وَالَّذِينَ هُمْ  
لَأَمَنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَفِظُونَ- أَوْلِيكَ هُمُ  
الْوَرِثُونَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا  
خَالِدُونَ-

(1. Successful indeed are the believers.) (2. Those who with their Salah are Khashi`un.) (3. And those who turn away from Al-Laghw.) (4. And those who pay the Zakah.) (5. And those who guard their private parts.) (6. Except from their wives or their right hand possessions, for then, they are free from blame.) (7. But whoever seeks beyond that, then those are the transgressors.) (8. Those who are faithfully true to their Amanat and to their covenants are Ra`un.) (9. And those who strictly guard their Salawat.) (10. These are indeed the heirs. ) (11. Who shall inherit Firdaws. They shall dwell therein forever.)

**The Success is for the believers whose qualities are described here**

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ )

(Successful indeed are the believers) means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

(الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ )

(Those who with their Salah are Khashi`un.) `Ali bin Abi Talhah reported that Ibn `Abbas said:

(خَاشِعُونَ)

"(Khashi`un) means those with fear and with tranquillity." This was also narrated from Mujahid, Al-Hasan, Qatadah and Az-Zuhri. It was reported from `Ali bin Abi Talib, may Allah be pleased with him, that Khushu` means the Khushu` of the heart. This was also the view of Ibrahim An-Nakha`i. Al-Hasan Al-Basri said, "Their Khushu` was in their hearts." So they lowered their gaze and were humble towards others. Khushu` in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the Hadith recorded by Imam Ahmad and An-Nasa'i from Anas, who said that the Messenger of Allah said:

«حُبِّبَ إِلَيَّ الطَّيِّبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي  
فِي الصَّلَاةِ»

(Fragrance and women have been made dear to me, and Salah was made the joy of my eye.)

(وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ )

(And those who turn away from Al-Laghw.) refers to falsehood, which includes Shirk and sin, and any words or deeds that are of no benefit. As Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(And if they pass by Al-Laghw, they pass by it with dignity))25:72(. Qatadah said: "By Allah, there came to them from Allah that which kept them away from that (evil)."

(وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ )

(And those who pay the Zakah.) Most commentators say that the meaning here is the Zakah that is paid on wealth, even though this Ayah was revealed in Makkah, and Zakah was ordained in Al-Madinah in the year 2 H. The apparent meaning is that the Zakah that was instituted in Al-Madinah is the one based upon the Nusub and the specific amounts, apart from which it seems that the basic principle of Zakah was enjoined in Makkah. As Allah says in Surat Al-An`am, which was also revealed in Makkah:

(وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest, ) 6:141( It could be that what is meant here by Zakah is purification of the soul from Shirk and filth, as in the Ayah:

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا )

(Indeed he succeeds who purifies himself (Zakkaha). And indeed he fails who corrupts himself.) 91:9-10( It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allah knows best.

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ - إِلَّا عَلَى  
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ  
- فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ )

(And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.) means, those who protect their private parts from unlawful actions and do not do that which Allah has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allah has made permissible for them or their right hand possessions from the captives. One who seeks what Allah has made permissible for him is not to be blamed and there is no sin on him. Allah says:

(فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ)

(they are free from blame. But whoever seeks beyond that) meaning, other than a wife or slave girl,

(فَأُولَئِكَ هُمُ الْعَادُونَ)

(then those are the transgressors.) meaning , aggressors.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

(Those who are faithfully true to their Amanat and to their covenants) When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allah said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ  
أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ )

(And those who strictly guard their Salawat.) means, they persistently offer their prayers at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of Allah , `O Messenger of Allah, which deed is most beloved to Allah' He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

(Prayer at the appointed time.) I said, ` Then what' He said,

«بِرُّ الْوَالِدَيْنِ»

(Kindness to one's parents. ) I said, ` Then what' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(Jihad in the way of Allah.) It was recorded in the Two Sahihs. Qatadah said: "At the fixed times, with the proper bowing and prostration." Allah begins and ends this list of praiseworthy qualities with Salah, which is indicative of its virtue, as the Prophet said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ  
أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا  
مُؤْمِنٌ»

(Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Salah. None will preserve his Wuddu' except the believer.) Having described them with these praiseworthy characteristics and righteous deeds, Allah then says:

(أَوْلِيَاكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ  
هُمُ فِيهَا خَالِدُونَ )

(These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.) It was recorded in the Two Sahihs that the Messenger of Allah said:

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ  
أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(If you ask Allah for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty)

Throne of the Most Merciful.) Ibn Abi Hatim recorded that Abu Hurayrah said, "The Messenger of Allah said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرَثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذَلِكَ قَوْلُهُ:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

«

(There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allah said: (These are indeed the heirs.) Ibn Jurayj narrated from Layth from Mujahid:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

(These are indeed the heirs.) "The believers will inherit the homes of the disbelievers because they were created to worship Allah Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in Sahih Muslim from Abu Burdah, from his father, from the Prophet who said:

«يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى»

(Some of the Muslims will come on the Day of Resurrection with sins like mountains, but Allah will forgive them and put (their burden of sin) on the Jews and Christians.) According to another version: the Messenger of Allah said:

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ دَفَعَ اللَّهُ لِكُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيُقَالُ: هَذَا فِكَائِكَ مِنَ النَّارِ»

(When the Day of Resurrection comes, Allah will appoint for every Muslim a Jew or Christian, and it will be said, "This is your ransom from the Fire.") `Umar bin `Abd Al-`Aziz asked Abu Burdah to swear by Allah besides Whom there is no other God, three times, that his father told him that from the Prophet , and he swore that oath. I say: this Ayah is like Allah's saying:

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا  
(

(Such is the Paradise which We shall give as an inheritance to those of Our servants who have had Taqwa.) )19:63(

(وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ )

(This is the Paradise which you have been made to inherit because of your deeds which you used to do.) )43:72(

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِّنْ طِينٍ - ثُمَّ  
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - ثُمَّ خَلَقْنَا النُّطْفَةَ  
عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا  
فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ  
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ - ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ  
لَمَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ )

(12. And indeed We created man out of an extract of Tin.) (13. Thereafter We made him a Nutfah in a safe lodging.) (14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.) (15. After that, surely you will die.) (16. Then (again), surely you will be resurrected on the Day of Resurrection.)

### **The Sign of Allah in the progressive creation of Man from Clay then from Nutfah and thereafter**

Allah tells us how He initially created man from an extract of Tin. This was Adam, peace be upon him, whom Allah created from sounding clay of altered black smooth mud. Ibn Jarir said, "Adam was called Tin because he was created from it." Qatadah said, "Adam was created from

Tin." This is the more apparent meaning and is closer to the context, for Adam, upon him be peace, was created from a sticky Tin, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allah says:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ  
تَنْتَشِرُونَ )

(And among His signs is this that He created you (Adam) from dust, and then -- behold you are human beings scattered!) )30:20( Imam Ahmad recorded from Abu Musa that the Prophet said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ  
الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ  
مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ،  
وَالْخَبِيثُ وَالطَّيِّبُ وَبَيْنَ ذَلِكَ»

(Allah created Adam from a handful which He picked up from throughout the earth, so the sons of Adam came forth accordingly, red and white and black and in between, evil and good and in between.) Abu Dawud and At-Tirmidhi recorded something similar. At-Tirmidhi said, "It is Sahih Hasan. "

(ثُمَّ جَعَلْنَاهُ نُطْفَةً)

(Thereafter We made him a Nutfah.) Here the pronoun refers back to humankind, as in another Ayah:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ  
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ  
مَّهِينٍ )

(and He began the creation of man from clay. Then He made his offspring from semen of despised water.) )32:7,8( meaning, weak, as He says:

(أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ  
مَّكِينٍ )

(Did We not create you from a despised water Then We placed it in a place of safety.) )77:20-21( meaning the womb, which is prepared and readily equipped for that,

(إِلَى قَدَرٍ مَّعْلُومٍ - فَقَدَرْنَا فَنِعْمَ الْقَدِرُونَ )

(For a known period. So We did measure; and We are the Best to measure) )77:22-23( meaning, for a known period of time, until it is established and moves from one stage to the next. Allah says here,

(ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً)

(Then We made the Nutfah into a clot,) meaning, `then We made the Nutfah, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.'` Ikrimah said, "This is blood."

(فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً)

(then We made the clot into a little lump of flesh,) which is like a piece of flesh with no shape or features.

(فَخَلَقْنَا الْمُضْغَةَ عِظْمًا)

(then We made out of that little lump of flesh bones,) meaning, `We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

(فَكَسَوْنَا الْعِظْمَ لَحْمًا)

(then We clothed the bones with flesh,) meaning, `We gave it something to cover it and strengthen it.'

(ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation.) means, `then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.)

## (ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation. ) Al-`Awfi reported that Ibn `Abbas said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man." Imam Ahmad recorded in his Musnad that `Abdullah -- Ibn Mas`ud -- said, "The Messenger of Allah , the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لِيُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ  
يَوْمًا نُطْقَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ  
مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ  
الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقِهِ، وَأَجَلِهِ،  
وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ  
غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا  
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ  
فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ  
لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا  
إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ  
أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

(The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally

the deeds of the people of Paradise and thus enter Paradise.) This was recorded by Al-Bukhari and Muslim.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.) means, when Allah mentions His ability and subtlety in creating this Nutfah and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.)

(ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ )

(After that, surely you will die.) means, after first being created from nothing, you will eventually die.

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ )

(Then (again), surely you will be resurrected on the Day of Resurrection.) means, you will be created anew.

(ثُمَّ اللَّهُ يُنْشِئُ النُّشْأَةَ الْآخِرَةَ)

(and then Allah will bring forth the creation of the Hereafter) )29:20( means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds -- if they are good then he will be rewarded, and if they are bad then he will be punished.

(وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ  
الْخَلْقِ غَافِلِينَ )

(17. And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.)

### His Sign in the creation of the Heavens

After mentioning the creation of man, Allah then mentions the creation of the seven heavens. Allah often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ  
النَّاسِ

(The creation of the heavens and the earth is indeed greater than the creation of mankind) 40:57(. A similar Ayah appears at the beginning of Surat As-Sajdah, which the Messenger of Allah used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

(سَبْعَ طَرَائِقَ)

(seven Tara'iq.) Mujahid said, "This means the seven heavens." This is like the Ayat:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

(The seven heavens and the earth and all that is therein, glorify Him) 17:44(

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا )

(See you not how Allah has created the seven heavens one above another) 71:15(

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ  
مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لَتَعْلَمُوا أَنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا  
(

(It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) knowledge) 65:12( Similarly, Allah says here:

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ  
الْخَلْقِ غَافِلِينَ )

(And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.) meaning, Allah knows what goes into the earth and what comes out of it, what

comes down from heaven and what goes up into it. He is with you wherever you are, and Allah sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) )6:59(

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ )

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْأَكْلِينَ - وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.) (19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.) (20. And a tree that springs forth from Tur Snai, that grows oil, and relish for the eaters.) (21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.) (22. And on them, and on ships you are carried.)

**Allah's Signs and Blessings in the Rain, Vegetation, Trees and Cattle**

Allah mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allah sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allah sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

(فَأَسْكَنَاهُ فِي الْأَرْضِ)

(and We gave it lodging in the earth,) means, `when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

(وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ)

(and verily, We are able to take it away.) means, `if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(Then We brought forth for you therewith gardens of date palms and grapes,) means, `from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

(مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(of date palms and grapes,) These were the kinds of gardens that were known to the people of the Hijaz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allah given to them, and for which they cannot properly thank Allah enough.

(لَكُمْ فِيهَا فَوْكِهُ كَثِيرَةٌ)

(wherein is much fruit for you,) means, of all fruits. As Allah says elsewhere:

يُنَبِّتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ  
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ

(With it )the rain( He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit )16:11(.

(وَمِنْهَا تَأْكُلُونَ)

(and whereof you eat.) This implies that you look at its beauty, wait for it to ripen, then eat from it.

(وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ)

(And a tree that springs forth from Tur Snai,) means the olive tree. Tur means a mountain. Some of the scholars said, "It is called Tur if there are trees on it, and if it is bare it is called Jabal, not Tur. And Allah knows best. Mount Snai is the same as Tur Snin, and it is the mountain on which Allah spoke to Musa bin `Imran, peace be upon him, and in the surrounding mountains there are olive trees.

(تَنْبِتُ بِالدُّهْنِ)

(that grows oil,) Some scholars think it )linguistically( means that it brings forth oil. Others say it )linguistically( means "comes forth with oil." Allah said,

(وَصَبِغٍ)

(and relish) meaning a condiment. according to Qatadah.

(لِلْأَكْلِينَ)

(for the eaters. ) means, it contains a beneficial oil and condiment. ` Abd bin Humayd recorded in his Musnad and Tafsir from ` Umar that the Messenger of Allah said:

«اتْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ  
شَجَرَةٍ مُبَارَكَةٍ»

(Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.) It was recorded by At-Tirmidhi and Ibn Majah. Allah's saying;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي  
بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ -  
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried), Here Allah mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allah says:

وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا بِشِقِّ  
الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَوْفٌ رَّحِيمٌ )

(And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.) )16:7(

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا  
فَهُمْ لَهَا مَلَكَونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ  
وَمِنْهَا يَأْكُلُونَ - وَلَهُمْ فِيهَا مَنفَعٌ وَمَشْرَبٌ أَفَلَا  
يَشْكُرُونَ )

(Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful) )36:71-73(

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّبِعُونَ عِبَادُوا  
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ - فَقَالَ  
الْمَلُؤُا الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ  
مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ

لَأَنْزَلَ مَلِيكَةً مَّا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا الْأُولِينَ  
- إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّى  
حِينَ )

(23. And indeed We sent Nuh to his people, and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") (24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.") (25. "He is only a man in whom is madness, so wait for him a while.")

### The Story of Nuh, Peace be upon Him; and his people

Allah tells us about Nuh, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allah and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

(فَقَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا  
تَتَّقُونَ)

(and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") Meaning, "Do you not fear Allah when you associate others in worship with Him" The chiefs or leaders of his people said:

(مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ)

(He is no more than a human being like you, he seeks to make himself superior to you.) meaning, `he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not'

(وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلِيكَةً)

(Had Allah willed, He surely could have sent down angels.) meaning, `if Allah had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing -- i.e., sending a man to our forefathers' -- their predecessors in times past.

(إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ)

(He is only a man in whom is madness,) means, ` he is crazy in his claim that Allah has sent him and chosen him from among you to receive revelation.'

(فَتَرَبَّصُّوا بِهِ حَتَّىٰ حِينٍ)

(so wait for him a while.) means, ` wait until he dies, put up with him until you are rid of him.'

(قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ )

(26. He said: "O my Lord! Help me because they deny me.") (27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned.") (28. "And when you have embarked on the ship, you and whoever is with you, then say: ` All the praise be to Allah, Who has saved us from the people who are wrongdoers.") (29. "And say: ` My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.") (30. Verily, in this, there are indeed Ayat, for sure We are ever putting (men) to the test.)

**Allah tells us that Nuh, peace be upon him, invoked his Lord to help him against his people,**

as Allah mentions in another Ayah:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرُ )

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") )54:10(. Here he says:

(رَبِّ انصُرْنِي بِمَا كَذَّبُونَ)

(O my Lord! Help me because they deny me.) At that point, Allah commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

(إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ)

(except those thereof against whom the Word has already gone forth.) meaning, those whom Allah had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allah knows best.

(وَلَا تُخَطِّبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ)

(And address Me not in favor of those who have done wrong. Verily, they are to be drowned.) means, ` when you witness the heavy rain falling, do not let yourself be overcome with

compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Surah Hud, and there is no need to repeat it here.

(فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ  
الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ )

(And when you have embarked on the ship, you and whoever is with you, then say: `All the praise be to Allah, Who has saved us from the people who are wrongdoers.´) This is like the Ayah:

(وَالَّذِي خَلَقَ الأزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ  
وَالْأَنْعَامِ مَا تَرْكَبُونَ - لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ  
تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا  
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ -  
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ )

(and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!") 43:12-14( So, certainly, Nuh adhered to what he was commanded, as Allah says elsewhere:

(وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا)

(And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage...")11:41( So Nuh mentioned Allah at the beginning of his journey and at the end, and Allah said:

(وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ  
الْمُنْزِلِينَ )

(And say: `My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.´)

## (إِنَّ فِي ذَلِكَ لَآيَاتٍ)

(Verily in this, there are indeed Ayat,) means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allah, may He be exalted, and that Allah does what He wills, and He is able to do all things and knows all things.

## (وَإِن كُنَّا لَمُبْتَلِينَ)

(for sure We are ever putting (men) to the test.) means, 'We try Our servants by means of sending the Messengers.'

(ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءآخَرِينَ - فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ - وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلقاءِ الأَخِرَةِ وَأُثِرْفَنَّهُمْ فِي الْحَيَوةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ - وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ - أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِيتُمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ مُخْرَجُونَ - هَيهَاتَ هَيهَاتَ لِمَا تُوعَدُونَ - إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ - إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ قَالَ عَمَّا

قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ  
فَجَعَلْنَاهُمْ غُتَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ )

(31. Then, after them, We created another generation.) (32. And We sent to them a Messenger from among themselves (saying): "Worship Allah! You have no other God but Him. Will you not then have Taqwa") (33. And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.") (34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive") (36. "Far, very far is that which you are promised!") (37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!") (38. "He is only a man who has invented a lie against Allah, and we are not going to believe in him.") (39. He said: "O my Lord! Help me because they deny me.") (40. (Allah) said: "In a little while, they are sure to be regretful.") (41. So, the Sayhah overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.)

### The Story of `Ad or Thamud

Allah tells us that after the people of Nuh, He created another nation. It was said that this was `Ad, because they were the successors of the people of Nuh. Or it was said that they were Thamud, because Allah says:

(فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ)

(So, the Sayhah overtook them in truth.) Allah sent to them a Messenger from among themselves, and he called them to worship Allah Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allah on the Day of Resurrection and they denied the idea of physical resurrection. They said:

(أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ  
مُخْرَجُونَ - هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوعَدُونَ )

(Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected) Far, very far is that which you are promised!) meaning, very unlikely.

(إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(He is only a man who has invented a lie against Allah,) meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

(وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ )

(and we are not going to believe in him. He said: "O my Lord! Help me because they deny me.") meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

(قَالَ عَمَّا قَلِيلٍ لِيُصِيحُنَّ نَدِيمِينَ )

((Allah) said: "In a little while, they are sure to be regretful.") meaning, `for their opposition towards you and their stubborn rejection of the Message you brought to them.'

(فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ )

(So, The Sayhah overtook them in truth,) meaning, they deserved that from Allah because of their disbelief and wrongdoing. The apparent meaning is that the Sayhah was combined with the furious cold wind,

(تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ )

(Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!) )46:25(

(فَجَعَلْنَاهُمْ عَتَاءً )

(and We made them as rubbish of dead plants.) means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

(فَبُعَدْنَا لِلْقَوْمِ الظَّالِمِينَ )

(So, away with the people who are wrongdoers.) As Allah's statement:

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ )

(We wronged them not, but they were the wrongdoers.) )43:76( means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allah, so let those who hear this beware of disbelieving in their Messengers.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ مَا تَسْبِقُ  
مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ ثُمَّ أَرْسَلْنَا رُسُلَنَا  
تَتْرَى كُلٌّ مَا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ فَأَتْبَعْنَا  
بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَّا  
يُؤْمِنُونَ )

(42. Then, after them, We created other generations.) (43. No nation can advance their term, nor can they delay it.) (44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Ahadith. So, away with a people who believe not!)

**Mention of Other Nations Allah says:**

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ )

(Then, after them, We created other generations.) meaning, nations and peoples.

(مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ )

(No nation can advance their term, nor can they delay it.) means, they are taken at the appropriate time, as decreed by Allah in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى )

(Then We sent Our Messengers in succession.) Ibn `Abbas said, "(This means) following one another in succession." This is like the Ayah:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ  
مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ )

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut (all false deities)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified) )16:36(

(كُلِّمَ مَا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ)

(Every time there came to a nation their Messenger, they denied him;) meaning the greater majority of them. This is like the Ayah:

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا  
كَانُوا بِهِ يَسْتَهْزِءُونَ )

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)  
)36:30(

(فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا)

(so We made them follow one another,) means, 'We destroyed them,' as Allah says:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ)

(And how many generations have We destroyed after Nuh!) )17:17(

(وَجَعَلْنَاهُمْ أَحَادِيثَ)

(and We made them as Ahadith) meaning, stories and lessons for mankind, as Allah says elsewhere:

(فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ)

(so, We made them as tales (in the land), and We dispersed them all totally) )34:19(

(ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ  
مُّبِينٍ - إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا  
قَوْمًا عَلِيّٰنَ - فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا

وَقَوْمُهُمَا لَنَا عَابِدُونَ - فَكَذَّبُوهُمَا فَكَانُوا مِنْ  
الْمُهْلَكِينَ - وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ  
يَهْتَدُونَ )

=(45. Then We sent Musa and his brother Harun, with Our Ayat and manifest authority,) (46. To Fir`awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).) (47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!") (48. So, they denied them both and became of those who were destroyed.) (49. And indeed We gave Musa the Scripture, that they may be guided.)

### The Story of Musa, Peace be upon Him; and Fir`awn

Allah tells us that He sent Musa, peace be upon him, and his brother Harun to Fir`awn and his chiefs with decisive evidence and definitive proof, but Fir`awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allah destroyed Fir`awn and his chiefs, drowning them all in one day. He revealed the Book to Musa, i.e., the Tawrah, in which were rulings, commands and prohibitions, after He had destroyed Fir`awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allah revealed the Tawrah, Allah did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

(وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَائِرَ لِلنَّاسِ وَهَدَى وَرَحْمَةً  
لَعَلَّهُمْ يَتَذَكَّرُونَ )

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.)  
)28:43(

(وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَءَاوَيْنَهُمَا إِلَى  
رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ )

(50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhat Qarar, and Ma`in.)

### Isa and Maryam

Allah tells us about His servant and Messenger `Isa bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Adam without a father or a mother, He created Hawwa' from a male without a female, and He created `Isa from a female without a male, but He created the rest of mankind from both male and female.

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on high ground, a place of rest, security and flowing streams.) Ad-Dahhak reported that Ibn `Abbas said: "Ar-Rabwah is a raised portion of land, which is the best place for vegetation to grow." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Ibn `Abbas said,

(ذَاتِ قَرَارٍ)

(Dhat Qarar)"A fertile place.

(وَمَعِينٍ)

(and Ma`in) means water running on the surface." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Mujahid said: "A level hill." Sa`id bin Jubayr said that

(ذَاتِ قَرَارٍ وَمَعِينٍ)

(Dhat Qarar and Ma`in) means that water was flowing gently through it. Mujahid and Qatadah said:

(وَمَعِينٍ)

(and Ma`in ) "Running water." Ibn Abi Hatim recorded from Sa`id bin Al-Musayyib:

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "It is Damascus." He said; "Something similar was also narrated from `Abdullah bin Salam, Al-Hasan, Zayd bin Aslam and Khalid bin Ma`dan." Ibn Abi Hatim recorded from `Ikrimah from Ibn `Abbas that this Ayah referred to the rivers of Damascus. Layth bin Abi Sulaym narrated from Mujahid that the words;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ)

(and We gave them refuge on a Rabwah,) referred to `Isa bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it. `Abdur-Razzaq recorded that Abu Hurayrah said:

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a Rabwah, Dhat Qarar and Ma`in.), "It is Ramlah in Palestine." The most correct opinion on this matter is that which was reported by Al-`Awfi from Ibn `Abbas, who said;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "Ma`in refers to running water, and is the river of which Allah mentioned:

(قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا)

(your Lord has provided a water stream under you.)"19:24( Ad-Dahhak and Qatadah said;

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a high ground, a place of rest, security and flowing streams.) refers to Jerusalem. This -- and Allah knows best -- is the most apparent meaning, because it is mentioned in the other Ayah, and parts of the Qur'an explain other parts, so it is more appropriate to interpret it by another Ayah, then the Sahih Hadiths, then other reports.

(يَأْيُهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ - وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً  
وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُون - فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ  
زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ - فَذَرَهُمْ فِي  
غَمْرَتِهِمْ حَتَّىٰ حِينٍ - أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ  
مِن مَّالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا  
يَشْعُرُونَ )

(51. O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) (52. And verily, this your religion is one religion, and I am your Lord, so have Taqwa.) (53. But they have broken their religion among them into sects, each group rejoicing in what is with it.) (54. So, leave them in their error for a time.) (55. Do they think that in wealth and children with which We prolong them) (56. We hasten unto them with good things. Nay, but they perceive not.)

## The Command to eat Lawful Food and to do Righteous Deeds

Allah commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allah reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

(Eat of the Tayyibat) Sa`id bin Jubayr and Ad-Dahhak said, "This means lawful. In the Sahih it says:

﴿وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ﴾

(There is no Prophet who was not a shepherd.) They asked, "And you, O Messenger of Allah" He said,

﴿نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ﴾

(Yes, I used to tend the sheep of the people of Makkah for a few Qirats.) In the Sahih, it says:

﴿إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ﴾

(Dawud, upon him be peace, used to eat from the earnings of his own hand.) It was recorded in Sahih Muslim, Jami` At-Tirmidhi and Musnad Al-Imam Ahmad -- from whom this version comes -- that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

﴿يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا،  
وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ﴾

(O people, Allah is Tayyib and only accepts that which is Tayyib, and Allah commands the believers as He had commanded the Messengers by saying:

﴿يَأْيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

(O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) 23:51( and

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ)

(O you who believe! Eat of the Tayyibat that We have provided you with))2:172(.) Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ  
حَرَامٌ، وَغُدِّي بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا  
رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

(and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, `O Lord, O Lord!' -- how can his prayer be answered.) At-Tirmidhi said that it is "Hasan Gharib."

**The Religion of all the Prophets is Tawhid; and the Warning against  
splitting into different Groups**

(وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ)

(And verily, this your religion is one religion,) means, `your religion, O Prophets, is one religion and one group, which is the call to worship Allah Alone with no partner or associate.' Allah said:

(وَإِنَّا رَبُّكُمْ فَاتَّقُونِ)

(and I am your Lord, so have Taqwa.) We have already discussed this in Surat Al-Anbiya'. The phrase

(أُمَّةٌ وَاحِدَةٌ)

(one nation) is descriptive.

(فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا)

(But they have broken their religion among them into sects,) the nations to whom Prophets were sent.

(كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

(each group rejoicing in what is with it.) means, they rejoice in their misguidance because they think that they are rightly-guided. Allah says, threatening and warning:

(فَذَرَّهُمْ فِي غَمَرَتِهِمْ)

(So, leave them in their error) meaning their misguidance,

(حَتَّىٰ حِينٍ)

(for a time.) means, until the appointed time of their destruction comes. This is like the Ayah:

(فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا )

(So give a respite to the disbelievers; deal gently with them for a while.) )86:17( And Allah says:

(ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ )

(Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!) )15:3(

(أَيَحْسَبُونَ أَنَّمَا نُؤَمِّدُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.) means, `do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight No, the matter is not as they claim when they say,

(نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ)

(We are more in wealth and in children, and we are not going to be punished.) )34:35( But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allah says:

(بَلْ لَا يَشْعُرُونَ)

(but they perceive not.) as He says elsewhere:

(فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world...) 9:55(

(إِنَّمَا نُمَلِّى لَهُمْ لِيَزْدَادُوا إِثْمًا)

(We postpone the punishment only so that they may increase in sinfulness) 3:178(

(فَذَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ وَأُمَلِّى لَهُمْ)

(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. And I will grant them a respite.) 68:44-45(

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا )

(Leave Me Alone (to deal) with whom I created lonely.) until His saying:

(عَنِيدًا)

(opposing) 74: 11-16(

(وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي تَقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا)

(And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...) 34:37( And there are many other Ayat which say similar things. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ  
أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا  
يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ  
أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَا  
يُسَلِّمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى  
يَأْمَنَ جَارُهُ بَوَائِقِهِ»

(Allah has distributed your behavior to you just as He has distributed your provision. Allah gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allah is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.) They said, `What is his harm, O Messenger of Allah' He said,

«غَشْمُهُ وَظَلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ  
فَيُفِيقَ مِنْهُ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقَ بِهِ فَيُقْبَلَ  
مِنْهُ، وَلَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى  
النَّارِ، إِنَّ اللَّهَ لَا يَمْحُو السَّيِّئَةَ بِالسَّيِّئَةِ وَلَكِنْ  
يَمْحُو السَّيِّئَةَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو  
الْخَبِيثَ»

(His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allah does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.)

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ - وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ )

(وَالَّذِينَ هُمْ يُرَبِّهِمْ لَا يُشْرِكُونَ - وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ - أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ )

(57. Verily, those who live in awe for fear of their Lord;) (58. And those who believe in the Ayat of their Lord;) (59. And those who join not anyone as partners with their Lord;) (60. And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) (61. It is these who hasten in the good deeds, and they are foremost in them.)

### Description of the People of Good Deeds

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ )

(Verily, those who live in awe for fear of their Lord;) means, even though they have reached the level of Ihsan and have faith and do righteous deeds, they are still in awe of Allah and fear Him and His hidden plans for them, as Al-Hasan Al-Basri said, "The believer combines Ihsan with awe, while the disbelievers combine evil deeds with a sense of security."

(وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ )

(And those who believe in the Ayat of their Lord;) means, they believe in His universal and legislative signs, as Allah says about Maryam, peace be upon her:

(وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا)

(and she testified to the truth of the Words of her Lord, and His Scriptures) 66:12(, meaning that she believed that whatever existed was by the will and decree of Allah, and that whatever Allah decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Ayah:

(وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ )

(And those who join not anyone (in worship) as partners with their Lord;) meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allah Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is none comparable or equal unto Him.

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ )

(And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imam Ahmad recorded from `A'ishah: I said: "O Messenger of Allah,

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ)

(And those who give that which they give with their hearts full of fear...) Are these the ones who steal and commit Zina and drink alcohol while fearing Allah" The Messenger of Allah replied:

«لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُ  
الَّذِي يُصَلِّي وَيَصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللَّهَ  
عَزَّ وَجَلَّ»

(No, O daughter of Abu Bakr. O daughter of As-Sddiq, the one who prays, fast and gives in charity, fearing Allah.) This was recorded by At-Tirmidhi, and Ibn Abi Hatim recorded something similar in which the Prophet said:

«لَا يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُمْ الَّذِينَ يُصَلُّونَ  
وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَا يُقْبَلُ  
مِنْهُمْ:

(أَوْلَيْكَ يُسْرِعُونَ فِي الْخَيْرَاتِ)»

(No, O daughter of As-Sddiq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, (It is these who hasten in the good deeds.)) This is also how Ibn `Abbas, Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri interpreted this Ayah.

(وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ  
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ - بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ  
مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا  
عَامِلُونَ - حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا  
هُمْ يَجْرُونَ - لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا  
تُنصَرُونَ - قَدْ كَانَتْ ءَايَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ  
عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ - مُسْتَكْبِرِينَ بِهِ سَمِرًا  
تَهْجُرُونَ )

(62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.) (63. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.) (64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. ) (65. Invoke not loudly this day! Certainly you shall not be helped by Us.) (66. Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) (67. In pride, talking evil about it by night.)

### The Justice of Allah and the Frivolity of the Idolators

Allah tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

(وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ)

(and with Us is a Record which speaks the truth,) meaning, the Book of deeds

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be wronged.) means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants. Then Allah says, denouncing the disbelievers and idolators of the Quraysh:

(بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ)

(Nay, but their hearts are covered), meaning because of negligence and misguidance,

(مَنْ هَذَا)

(from this.) means, the Qur'an which Allah revealed to His Messenger .

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(and they have other deeds, besides which they are doing.) Al-Hakam bin Aban narrated from `Ikrimah, from Ibn `Abbas that

(وَلَهُمْ أَعْمَلٌ)

(and they have other deeds,) means, evil deeds apart from that, i.e., Shirk,

(هُمْ لَهَا عَامِلُونَ)

(which they are doing.) means, which they will inevitably do. This was also narrated from Mujahid, Al-Hasan and others. Others said that this phrase means:

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(And they have other deeds, besides which they are doing.) It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them. A similar view was narrated from Muqatil bin Hayyan, As-Siddi and `Abdur-Rahman bin Zayd bin Aslam. This is a clear and appropriate meaning. We have already quoted from the Hadith of Ibn Mas`ud:

«قَوِّمِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ،

فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ  
فَيَدْخُلُهَا»

(By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...)

(حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ  
يَجْرُونَ )

(Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.) means, when the punishment and vengeance of Allah comes to those who are living a happy life of luxury in this world and overtakes them,

(إِذَا هُمْ يَجْرُونَ)

(behold, they make humble invocation with a loud voice.) means, they scream their calls for help. This is like the Ayat:

(وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا -  
إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا )

(And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.)  
)73:11-12(

(كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوا وَوَلَّاتَ حِينًا  
مَّنَاصٍ )

(How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.) )38:3(

(لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا نُنصِرُوكَ )

(Invoke not loudly this day! Certainly you shall not be helped by Us. ) means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is

no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allah mentions the greatest of their sins:

(قَدْ كَانَتْ آيَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰٰ أَعْقَابِكُمْ  
تَنكِبُونَ )

(Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) meaning, when you were called, you refused and resisted.

(ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ  
يُشْرَكَ بِهِ تَوَمَّنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ )

("This is because, when Allah Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allah, the Most High, the Most Great!") )40:12(

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(In pride, talking evil about it by night.) refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the Ka`bah, when in fact this was not the case. As An-Nasa'i said in his Tafsir of this Ayah in his Sunan: Ahmad bin Sulayman told us that `Ubaydullah told us from Isra`il, from `Abdul-A`la that he heard Sa`id bin Jubayr narrating that Ibn `Abbas said, "Talking by late night became disapproved of when this Ayah was revealed:

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(In pride, talking evil about it by night.) He said, "They boasted about the Ka`bah and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the Ka`bah. They did not use it for the proper purpose, and so in effect they had abandoned it."

(أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ  
الْأُولَئِينَ )

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ- أَمْ  
يَقُولُونَ بِهِ حِيَّةٌ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ

كَرِهُونَ- وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ  
 السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ  
 بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ- أَمْ تَسْأَلُهُمْ  
 خَرْجًا فَخَرَجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ-  
 وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ- وَإِنَّ الَّذِينَ لَا  
 يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَكِبُونَ- وَلَوْ  
 رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَّجُوا فِي  
 طُغْيَانِهِمْ يَعْمَهُونَ-

(68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old) (69. Or is it that they did not recognize their Messenger so they deny him) (70. Or they say: There is madness in him Nay, but he brought them the truth, but most of them are averse to the truth.) (71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.) (72. Or is it that you ask them for some Kharj But the recompense of your Lord is better, and He is the Best of those who give sustenance.) (73. And certainly, you call them to the straight path.) (74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.) (75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.)

### Refutation and Condemnation of the Idolators

Allah denounces the idolators for not understanding the Qur'an or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allah did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the Jahiliyyah. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger, may Allah be pleased with them.

(أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ)

(Have they not pondered over the Word,) Qatadah said, "Because, by Allah, if the people had pondered the meaning and understood it properly, they would have found in the Qur'an a deterrent to disobeying Allah. But they only paid attention to the Ayat which are not entirely

clear, and so they were destroyed because of that." Then Allah says, denouncing the disbelievers of the Quraysh:

(أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ )

(Or is it that they did not recognize their Messenger so they deny him) means, `do they not recognize Muhammad and the honesty, trustworthiness and good character with which he grew up among them Can they deny that or argue against it' Ja`far bin Abi Talib said to An-Najashi, the king of Ethiopia: "O King, Allah has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us." Al-Mughirah bin Shu`bah said something similar to the deputy of Kisra when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyan Sakhr bin Harb and his companions -- who were still disbelievers and had not yet become Muslim -- about the characteristics, lineage, honesty and trustworthiness of the Prophet , they could only tell the truth and admit that he was indeed noble and truthful.

(أَمْ يَقُولُونَ بِهِ جِنَّةٌ)

(Or they say: There is madness in him) This is a narration of what the Quraysh said about the Prophet . They said that he was making up the Qur'an by himself, or that he was crazy and did not know what he was saying. Allah tells us that their hearts did not believe that, they knew that what they were saying about the Qur'an was falsehood, for it had come to them from the Words of Allah and could not be resisted or rejected. So Allah challenged them and all the people of the world to produce something like it if they could -- but they could not and would never be able to do so. So Allah says:

(بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ)

(Nay, but he brought them Al-Haqq, but most of them are averse to the truth.)

### Truth does not follow Whims and Desires

Allah says;

(وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ  
وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!) Mujahid, Abu Salih and As-Suddi said, "Al-Haqq is Allah, may He be glorified." What is meant by the Ayah is that if Allah had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allah says of them elsewhere:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ  
عَظِيمٍ

("Why is not this Qur'an sent down to some great man of the two towns") 43:31( Then He says:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the mercy of your Lord) 43:32( And Allah says:

قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا  
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ)

(Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it. ") 17:100(,

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَقِيرًا)

(Or have they a share in the dominion Then in that case they would not give mankind even a Naqir.) 4:53( All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allah, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

(بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ)

(Nay, We have brought them their reminder,) meaning the Qur'an,

(فَهُمْ عَن ذِكْرِهِمْ مُّعْرِضُونَ)

(but they turn away from their reminder.)

**The Prophet does not ask for any payment, and he calls to the straight path.**