

(جَنَّتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(Gardens under which rivers flow (in Paradise), they will abide therein forever.) and they will never be removed from it, for they will dwell and remain in it forever and ever,

(وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ)

(Such is the reward of good-doers) who follow the truth and obey it wherever, whenever and with whomever they find it. Allah then describes the condition of the miserable.

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا)

(But those who disbelieved and belied Our Ayat,) defied and opposed them,

(أُولَئِكَ أَصْحَابُ الْجَحِيمِ)

(they shall be the dwellers of the (Hell) Fire.) For they are the people of the Fire who will enter and reside in it (eternally).

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ
اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ -
وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(87. O you who believe! Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.) (88. And eat of the things which Allah has provided for you, lawful and good, and have Taqwa of Allah in Whom you believe.)

There is No Monasticism in Islam

`Ali bin Abi Talhah said that Ibn `Abbas said, "This Ayah 5:87 was revealed about some of the Companions of the Prophet who said, 'We should cut off our male organs, abandon the desires of this life and travel in the land, just as the Ruhban (monks) do.' When the Prophet heard of

this statement, he summoned them and asked them if they made them the things that they answered 'Yes.' The Prophet said,

«لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي، وَأَنَامُ، وَأُنْكِحُ
النِّسَاءَ، فَمَنْ أَخَذَ بِسُنَّتِي فَهُوَ مِنِّي، وَمَنْ لَمْ يَأْخُذْ
بِسُنَّتِي فَلَيْسَ مِنِّي»

(I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.)" Ibn Abi Hatim also collected this Hadith. Ibn Marduwyah recorded that Al-`Awfi said that Ibn `Abbas narrated a similar Hadith. It is recorded in the Two Sahihs that `Aishah said that some of the Companions asked the wives of the Prophet about the acts of worship that he performed in private. One of them said, "I will not eat meat," another said, "I will not marry women," while the third said, "I will not sleep on the bed." When the Prophet heard this statement, he said,

«مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ كَذَا وَكَذَا، لَكِنِّي
أَصُومُ وَأُفْطِرُ، وَأَنَامُ وَأُفُومُ، وَأَكُلُ اللَّحْمَ،
وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ
مِنِّي»

(What is the matter with some people who said such and such I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.) Allah's statement,

(وَلَا تَعْتَدُوا)

(and transgress not.) means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allah said in other Ayat,

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا)

(And eat and drink but waste not by extravagance.) 7:31 , and,

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ
بَيْنَ ذَلِكَ قَوَامًا)

(And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).) 25:67 So Allah legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application nor lack of application. This is why Allah said here,

(لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ)

(Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.) then He said,

(وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا)

(And eat of the things which Allah has provided for you, lawful and good,) 5:88 , eat of those items that are pure and lawful for you,

(وَاتَّقُوا اللَّهَ)

(and have Taqwa of Allah,) in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allah,

(وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(and have Taqwa of Allah in Whom you believe.)

(لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ
يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ
عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ

أَيَّامِ ذَلِكَ كَقَارِهِ أَيمَنَكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا
أَيَّامَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَتِهِ لَعَلَّكُمْ تَشْكُرُونَ
(

(89. Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor, on a scale of the Awsat of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus Allah makes clear to you His Ayat that you may be grateful.)

Unintentional Oaths

We mentioned the subject of unintentional oaths in Surat Al-Baqarah, all praise and thanks are due to Allah, and so we do not need to repeat it here. We also mentioned that the Laghw in oaths refers to one's saying, "No by Allah," or, "Yes, by Allah," unintentionally.

Expiation for Breaking the Oaths

Allah said,

(وَلَكِنْ يُوْأْخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ)

(but He will punish you for your deliberate oaths.) in reference to the oaths that you intend in your hearts,

(فَكَقَارَنَّهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ)

(for its expiation (a deliberate oath) feed ten poor.), who are needy, not able to find necessities of the life. Allah's statement,

(مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ)

(on a scale of the Awsat of that with which you feed your own families;) means, "On the average scale of what you feed your families," according to Ibn `Abbas, Sa`id bin Jubayr and `Ikrimah. `Ata' Al-Khurasani commented on the Ayah, "From the best of what you feed your families". Allah's statement,

(أَوْ كِسُوْنُهُمْ)

(or clothe them,) refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allah knows best. Al-`Awfi said that Ibn `Abbas said that the Ayah means a robe or garment for each poor person (of the ten). Mujahid also said that the least of clothing, referred to in the Ayah, is a garment, and the most is whatever you wish. Al-Hasan, Abu Ja`far Al-Baqir, `Ata', Tawus, Ibrahim An-Nakha'i, Hammad bin Abi Sulayman and Abu Malik said that it means (giving each of the ten poor persons) a garment each. Allah's statement,

(أَوْ تَحْرِيرُ رَقَبَةٍ)

(or free a slave) refers to freeing a believing slave. In the Muwatta' of Malik, the Musnad of Ash-Shafi'i and the Sahih of Muslim, a lengthy Hadith was recorded that `Umar bin Al-Hakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allah , who asked her;

«أَيْنَ اللَّهِ؟»

(Where is Allah) She said, "Above the heavens." He said,

«مَنْ أَنَا؟»

(Who am I) She said, "The Messenger of Allah." He said,

«أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ»

(Free her, for she is a believer.) There are three types of expiation for breaking deliberate oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allah mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allah said,

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ)

(But whosoever cannot afford (that), then he should fast for three days.) Ubayy bin Ka'b and Ibn Mas'ud and his students read this Ayah as follows, "Then he should fast three consecutive days." Even if this statement was not narrated to us as a part of the Qur'an through Mutawatir narration, it would still be an explanation of the Qur'an by the Companions that has the ruling of being related from the Prophet . Allah's statement,

(ذَلِكَ كَفَّارَةٌ لِّأَيْمَانِكُمْ إِذَا حَلَفْتُمْ)

(That is the expiation for the oaths when you have sworn.) 5:89 means, this is the legal way to atone for deliberate oaths,

(وَاحْفَظُوا أَيْمَانَكُمْ)

(And protect your oaths.) Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.

(كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَتِهِ)

(Thus Allah makes clear to you His Ayat) and explains them to you,

(لَعَلَّكُمْ تَشْكُرُونَ)

(that you may be grateful.)

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ
يُوْقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَقُلْ أَنْتُمْ مُنْتَهُونَ - وَأَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى
رَسُولِنَا الْبَلْغُ الْمُبِينُ - لَيْسَ عَلَى الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا

اتَّقُوا وَءَامِنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقُوا
وَعَمِلُوا ثُمَّ اتَّقُوا وَأَحْسِنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
(

(90. O you who believe! Khamr, Maysir, Ansab, and Azlam are a Rijs of Shaytan's handiwork. So avoid that in order that you may be successful.) (91. Shaytan wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) (92. And obey Allah and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.) (93. Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa and believe and do righteous good deeds, and they (again) have Taqwa and believe, and then (once again) have Taqwa and perform good. And Allah loves the good-doers.)

Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allah forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Hatim recorded that `Ali bin Abi Talib, the Leader of the Faithful, said that chess is a type of gambling. Ibn Abi Hatim recorded that `Ata', Mujahid and Tawus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is Maysir. Ibn `Umar said that Al-Maysir means gambling, and this is the same statement that Ad-Dahhak reported from Ibn `Abbas, who added, "They used to gamble during the time of Jahiliyyah, until Islam came. Allah then forbade them from this evil behavior."

Meaning of Ansab and Azlam

Al-Ansab were altar stones, in whose vicinity sacrifices were offered (during the time of Jahiliyyah), according to Ibn `Abbas, Mujahid, `Ata', Sa'id bin Jubayr and Al-Hasan. They also said that Al-Azlam were arrows that they used for lotteries to make decisions, as Ibn Abi Hatim narrated. Allah said,

(رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ)

(A Rijs of Shaytan's handiwork) meaning, abomination of Shaytan's handiwork, according to `Ali bin Abi Talhah who reported it from Ibn `Abbas. Sa'id bin Jubayr said that Rijs means `sin' while Zayd bin Aslam said; "An evil handiwork of Shaytan."

(فَاجْتَنِبُوهُ)

(So avoid that) avoid all of these abominations,

(لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) and this is a statement of encouragement. Allah said next,

(إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(Shaytan wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) This is a threat and a warning.

Hadiths that Prohibit Khamr (Intoxicants)

Imam Ahmad recorded that Abu Hurayrah said, "There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed,

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ)

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men.") 2:219 , until the end of the Ayah. The people said, ` They (intoxicants and gambling) were not prohibited for us. Allah only said,

(فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ)

(In them is a great sin, and (some) benefit for men.)' So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Ayat in his recitation. Thereafter, Allah sent down a tougher statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ)

(O you who believe! Approach not the Salah (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.) 4:43 xThen, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer Ayah was later revealed,

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ)

(O you who believe! Khamr, Maysir, Ansab, and Azlam are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.) 5:90-91 So they said, `We abstained, O Lord!' Later, some people said, `O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made a Rijs of the work of Shaytan.' So Allah sent down,

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعِمُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate...) 5:93 , until the end of the Ayah. The Prophet said,

«لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكُوهُ كَمَا تَرَكَتُمْ»

(Had they been made impermissible for them, they would have abandoned them as you have abandoned them.) Ahmad recorded this Hadith. Imam Ahmad recorded that `Umar bin Al-Khattab said, "O Allah! Explain the verdict about Khamr to us clearly." The Ayah in Surat Al-Baqarah was revealed,

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ)

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin.") 2:219 `Umar was summoned and this Ayah was recited to him, but he still said, "O Allah! Make the verdict of Khamr clear to us." Then the Ayah in Surat An-Nisa' was revealed,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَى)

(O you who believe! Do not approach the Salah when you are in a drunken state.) 4:43 Thereafter, the Prophet had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." `Umar was again summoned and the Ayah was recited to him, but he still said, "O Allah! Make the verdict concerning Khamr clear to us." Then, the Ayah in Surat Al-Ma'idah 5:91 was revealed, and `Umar was summoned and it was recited to him. When he reached the part of the Ayah that reads,

(فَهَلْ أَنتُمْ مُنْتَهُونَ)

(So, will you not then abstain) 5:91, `Umar said, "We abstained, we abstained." Abu Dawud, At-Tirmidhi, and An-Nasa'i recorded this Hadith. `Ali bin Al-Madini and At-Tirmidhi graded it Sahih. It is recorded in the Two Sahihs, that `Umar bin Al-Khattab said in a speech; while standing on the Minbar of the Messenger of Allah (in the Prophet's Masjid in Al-Madinah) "O people! The prohibition of Khamr was revealed; and Khamr was extracted from five things: From grapes, dates, honey, wheat and barley. Khamr is what intoxicates the mind." Al-Bukhari recorded that Ibn `Umar said, "The prohibition of Khamr was revealed when there were five kinds of intoxicants in Al-Madinah, besides what was produced from grapes."

Another Hadith

Imam Ahmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu `Ubaydah bin Al-Jarrah, `Ubayy bin Ka'b, Suhayl bin Bayda' and several of their friends meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that Khamr has been prohibited?' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allah! They never drank it again, and their Khamr at that time was made from unripe and normal dates." This is also recorded in the Two Sahihs. In another narration by Anas, "I was the butler of the people in the house of Abu Talhah when Khamr was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then heralded, and Abu Talhah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Talhah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madinah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allah's revelation came,

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate...) 5:93. Ibn Jarir recorded that Anas bin Malik said, "I was serving Abu Talhah, Abu `Ubaydah bin Al-Jarrah, Abu Dujanah, Mu`adh bin Jabal and Suhayl bin Bayda', until they became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I

heard someone herald, Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that...) 5:90 , until,

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ)

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that...) 5:90 , until,

(فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(So, will you not then abstain) 5:91 . A man asked, `O Allah's Messenger! What about those who died drinking it' Allah sent down the verse,

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعِمُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate.) 5:93 ."

Another Hadith

Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah said,

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجُهٍ: لُعِنَتِ الْخَمْرُ
بِعَيْنِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا،
وَعَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ
إِلَيْهِ، وَآكِلُ ثَمَنِهَا»

(Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.) Abu Dawud and Ibn Majah recorded this Hadith. Ahmad recorded that Ibn `Umar said, "Once, the Messenger of Allah went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then `Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allah then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

«لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا،
وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ،
وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ ثَمَنِهَا»

(Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.)"

Another Hadith

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Sa`d said, "There were four Ayat revealed about Khamr..." He then said, "A man from Al-Ansar made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Ansar said that they were better, while Quraysh (the Muhajirin) said that they were better. So a man from the Ansar took a bone and struck Sa`d's nose with it and made a flesh wound on it. Ever since that happened, Sa`d's nose had a scar from that wound. The Ayah,

(إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ)

(Intoxicants, gambling,) until,

(فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(So, will you not then abstain) was later revealed." Muslim recorded this Hadith.

Another Hadith

Ibn Abi Hatim recorded that `Abdullah bin `Amr said, "This Ayah in the Qur'an,

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ)

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.) 5:90 , was also in the Tawrah; `Allah has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafan (dances) and Kibarat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allah has vowed by His grace and power, `Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise)."' Its chain of narration is Sahih

Another Hadith

Ash-Shafi`i narrated that Malik narrated that Nafi` said that Ibn `Umar said that the Messenger of Allah said,

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا
حُرِمَهَا فِي الْآخِرَةِ»

(Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.) Al-Bukhari and Muslim recorded this Hadith. Muslim recorded that Ibn `Umar said that the Messenger of Allah said,

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ
شَرِبَ الْخَمْرَ فَمَاتَ وَهُوَ يُدْمِنُهَا وَلَمْ يَتُبْ مِنْهَا،
لَمْ يَشْرَبْهَا فِي الْآخِرَةِ»

(Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.) `Abdur-Rahman bin Al-Harith bin Hisham said that he heard `Uthman bin `Affan saying, "Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allah secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, `By Allah! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this

alcohol.' So she gave him some alcohol, and he kept asking for more until he became intoxicated and had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqi. This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunya recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. Relating it from `Uthman is more authentic, and Allah knows best. Ahmad bin Hanbal recorded that Ibn `Abbas said, "When Khamr was prohibited, some people said, `O Allah's Messenger! What about our brethren who died while still drinking Khamr' Allah sent down the Ayah

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعِمُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate,) until the end of the Ayah. When the Qiblah (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, `O Allah's Messenger! What about our brethren who died while still praying toward Jerusalem' Allah sent down,

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)

(And Allah would never make your faith to be lost.)" 2:143 `Abdullah bin Mas`ud said that the Prophet said when the Ayah,

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa, and believe...) was revealed,

«قِيلَ لِي: أَنْتَ مِنْهُمْ»

(I was told, that you are among them.) This is the narration that Muslim, At-Tirmidhi and An-Nasa'i collected.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ
الصِّدْقِ تَنَالَهُ أَيْدِيكُمْ وَرَمَحُكُم لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ

بِالْغَيْبِ فَمَنْ اَعْتَدَىٰ بَعْدَ ذَلِكَ فْلَهُ عَذَابٌ اَلِيمٌ -
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ
وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ
كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ
وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ
اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ)

(94. O you who believe! Allah will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allah may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.) (95. O you who believe! Kill not game while you are in a state of Ihram, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka`bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is Almighty, All-Able of Retribution.) v

Prohibiting Hunting Game in the Sacred Area and During the State of Ihram

`Ali bin Abi Talhah Al-Walibi said that Ibn `Abbas said that Allah's statement,

(لِيَبْلُوَكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ
وَرَمَحُكُمْ)

(Allah will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,) 5:94 , refers to, "The weak and young game. Allah tests His servants with such game during their Ihram, that if they wish, they would be able to catch it with their hands. Allah has commanded them to avoid catching it." Mujahid said that,

(تَنَالُهُ أَيْدِيكُمْ)

(well within reach of your hands) refers to the young game and chicks, while

(وَرَمَحُكُمْ)

(and your lances,) refers to mature game. Muqatil bin Hayyan said that this Ayah was revealed during the `Umrah of Al-Hudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allah prohibited them from hunting the game while in the state of Ihram,

(لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ)

(that Allah may test who fears Him in the unseen.) Therefore, Allah tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allah in public and secret becomes apparent and tested. In another Ayah, Allah said;

(إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ)

(Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i. e. Paradise).) Allah said next,

(فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ)

(Then whoever transgresses thereafter.) after this warning and threat, according to As-Suddi, then,

(فَلَهُ عَذَابٌ أَلِيمٌ)

(for him there is a painful torment.) for his defiance of Allah's command and what He has decreed. Allah said next,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ)

(O you who believe! Kill not game while you are in a state of Ihram,) This Ayah prohibits killing the game in the state of Ihram, except what is exempt from this as mentioned in the Two Sahihs; `A'ishah narrated that the Messenger of Allah said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ:
الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ
الْعَقُورُ»

(Five are Fawasiq, they may be killed while in Ihram or not; the crow, the kite, the scorpion, the mouse and the rabid dog.) Ibn `Umar narrated that the Messenger of Allah said,

«خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرَمِ فِي قَتْلِهِنَّ
جُنَاحٌ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ،
وَالْكَلْبُ الْعَقُورُ»

(It is not harmful in a state of Ihram to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.) This Hadith was recorded in the Two Sahihs. Ayyub narrated that Nafi` narrated similar wordings for this Hadith from Ibn `Umar. Ayyub said, "So I said to Nafi`, `What about the snake' He said, `There is no doubt that killing the snake is allowed.'" The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term Kalb (dog) covers them. Allah knows best. Abu Sa`id narrated that the Prophet was asked about the animals that the Muhrim is allowed to kill and he said,

«الْحَيَّةُ، وَالْعَقْرَبُ، وَالْفُؤَيْسِقَةُ، وَيَرْمِي الْغُرَابَ
وَلَا يُقْتَلُهُ، وَالْكَلْبُ الْعَقُورُ، وَالْحِدَاةُ، وَالسَّبُعُ
الْعَادِي»

(The snake, the scorpion, the mouse, and the crow - which is shot at but not killed -- the rabid dog, the kite and wild beasts of prey.) Abu Dawud recorded this Hadith, as did At-Tirmidhi, who said, "Hasan", and Ibn Majah.

**The Penalty of Killing Game in the Sacred Area or in the State of
Ihram**

Allah said,

(وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ)

(And whosoever of you kills it intentionally, the penalty is an offering of livestock equivalent to the one he killed.) Mujahid bin Jabr said, "The meaning of `intentionally' here is that one intends to kill the game while forgetting that he is in the state of Ihram. Whoever intentionally kills the game while aware that he is in the state of Ihram, then this offense is more grave than to make an expiation, and he also loses his Ihram." This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in Ihram or not. Az-Zuhri said, "The Book (the Qur'an) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well." The meaning of this statement is that the Qur'an mentioned the expiation and sin of those who intentionally kill game,

(لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ)

(that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him.) the Sunnah that includes the rulings issued by the Prophet and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error. Allah's statement,

(فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ)

(The penalty is an offering of livestock equivalent to the one he killed.) indicates the necessity of offering an equivalent animal to the one the Muhrim killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn `Abbas said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded. Allah's statement,

(يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ)

(As adjudged by two just men among you;) means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarir recorded that Abu Jarir Al-Bajali said, "I killed a deer when I was in the state of Ihram and mentioned this fact to `Umar, who said, `Bring two of your brethren and let them judge you.' So I went to `Abdur-

Rahman and Sa`d and they said that I should offer a male sheep." Ibn Jarir recorded that Tariq said, "Arbad killed a deer while in the state of Ihram and he went to `Umar to judge him. `Umar said to him, `Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass. `Umar commented,

(يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ)

(As adjudged by two just men among you;)." Allah's statement,

(هَدْيًا بَلِغَ الْكَعْبَةِ)

(...an offering brought to the Ka`bah.) indicates that this equivalent animal should be brought to the Ka`bah, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allah said,

(أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا)

(or, for expiation, he should feed the poor, or its equivalent in fasting,) that is, if the Muhrim does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا)

(...an offering brought to the Ka`bah, or, for expiation, he should feed the poor, or its equivalent in fasting.) "If the Muhrim killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abi Hatim and Ibn Jarir recorded this statement, and in Ibn Jarir's narration, the food measurement is a Mudd (4 handfuls of food) each that suffices for the poor. Allah's statement,

(لِّيَذُوقَ وَبَالَ أَمْرِهِ)

(that he may taste the heaviness (punishment) of his deed.) means, We have required him to pay this expiation so that he tastes the punishment of his error,

(عَفَا اللَّهُ عَمَّا سَلَفَ)

(Allah has forgiven what is past.) during the time of Jahiliyyah, provided that one becomes good in Islam and follows Allah's Law, all the while avoiding the sin. Allah then said,

(وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ)

(but whosoever commits it again, Allah will take retribution from him.) meaning, whoever does this after it has been prohibited in Islam and having knowledge that it is prohibited,

(فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ)

(Allah will take retribution from him. And Allah is Almighty, All-Able of retribution.) Ibn Jurayj said, "I said to `Ata', `What is the meaning of,

(عَفَا اللَّهُ عَمَّا سَلَفَ)

(Allah has forgiven what is past.)' He said, `Meaning, during the time of Jahiliyyah.' I asked about,

(وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ)

(but whosoever commits it again, Allah will take retribution from him.) He said, `Whoever commits this offense again in Islam, then Allah will take retribution from him and he also has to pay the expiation.' I asked, `Is there any punishment for repeating this offense that you know of?' He said, `No.' I said, `Do you think that the authorities should punish him?' He said, `No, for it is a sin that he committed between him and Allah. He should pay the expiation.'" Ibn Jarir recorded this statement. It was said that the `Allah will take retribution' refers to the expiation, according to Sa'id bin Jubayr, `Ata', and the majority among the earlier and later generations. They stated that when the Muhrim kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error. Ibn Jarir commented on Allah's statement;

(وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ)

(And Allah is Almighty, All-Able of retribution.) "Allah says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

(ذُو انتِقَامٍ)

(All-Able of retribution.) meaning, He punishes those who disobey Him for their disobedience of Him."

(أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَكُمْ
وَالسِّيَّارَةَ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ - جَعَلَ اللَّهُ
الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ
وَالْهَدْيَ وَالْقَلِيدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ - اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
غَفُورٌ رَحِيمٌ - مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ)

(96. Lawful to you is water game and its use for food -- for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Ihram. And have Taqwa of Allah to Whom you shall be gathered back.) (97. Allah has made the Ka' bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.) (98. Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.) (99. The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.)

Water Game is Allowed for the Muhrim

Sa` id bin Al-Musayyib, Sa` id bin Jubayr and others commented on Allah's statement ;

(أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ)

(Lawful to you is (the pursuit of) water game...) that it means, what one eats fresh from it, while,

(وَطَعَامُهُ)

(And its use for food) what is eaten dry and salted. Ibn `Abbas said that `water game' refers to what is taken from water while still alive, while,

(وَطَعَامُهُ)

(and its use for food) refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr As-Sddiq, Zayd bin Thabit, `Abdullah bin `Amr, Abu Ayyub Al-Ansari, `Ikrimah, Abu Salamah bin `Abdur-Rahman, Ibrahim An-Nakha`i and Al-Hasan Al-Basri. Allah's statement,

(مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ)

(for the benefit of yourselves and those who travel,) as food and provision for you,

(وَلِلسَّيَّارَةِ)

(and those who travel,) those who are in the sea and traveling along the sea, according to `Ikrimah. Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn `Abbas, Mujahid and As-Suddi and others. Imam Malik bin Anas recorded that Jabir bin `Abdullah said, "Allah's Messenger sent an army towards the east coast and appointed Abu `Ubaydah bin Al-Jarrah as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu `Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu `Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only." I (one of the narrators from Jabir) said, "How could one date suffice for you" Jabir replied, "We came to know its value when even that finished." Jabir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu `Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them." This Hadith was also collected in the Two Sahihs. eMalik recorded that Abu Hurayrah said, "A man asked Allah's Messenger, `O Allah's Messenger! We go to sea and carry little water with us. If we use it for Wudu', we get thirsty, so should we use seawater for Wudu" The Messenger of Allah said,

«هُوَ الطَّهْرُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ»

(Its water is pure and its dead are lawful)." The two Imams, Ash-Shafi`i and Ahmad bin Hanbal, recorded this Hadith, along with the Four Sunan compilers. Al-Bukhari, At-Tirmidhi and Ibn Hibban graded it Sahih. This Hadith was also recorded from the Prophet by several other Companions.

Hunting Land Game is Prohibited During Ihram

Allah said,

(وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمُّمُ حُرُمًا)

(but forbidden is land game as long as you are in a state of Ihram.) Therefore, hunting land game during Ihram is not allowed, and if someone who is in the state of Ihram hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a Muhrim or a non-Muhrim. If someone who is not in the state of Ihram hunts and gives the food to a Muhrim, the Muhrim is not allowed to eat from its meat if it was killed for him in particular. As-Sa`b bin Jaththamah said that he gave a zebra as a gift to the Prophet in the area of Waddan or Abwa', the Prophet gave it back. When the Prophet saw the effect of his returning the gift on As-Sa`b's face, he said,

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُمٌ»

(We only gave it back to you because we are in a state of Ihram.) This Hadith was collected in the Two Sahihs. The Prophet thought that As-Sa`b hunted the zebra for him, and this is why he refused to take it. Otherwise, the Muhrim is allowed to eat from the game if one who is not in Ihram hunts it. For when Abu Qatadah hunted a zebra when he was not a Muhrim and offered it to those who were in the state of Ihram, they hesitated to eat from it. They asked the Messenger of Allah and he said,

«هَلْ كَانَ مِنْكُمْ أَحَدٌ أَشَارَ إِلَيْهَا أَوْ أَعَانَ فِي قَتْلِهَا؟»

(Did any of you point at it or help kill it) They said, "No." He said,

«فَكُلُوا»

(Then eat,) and he also ate from it. This Hadith is also in the Two Sahihs with various wordings. Ibn Kathir only mentioned Ayat 96 to 99 here and explained the better part of Ayah number 96, but he did not mention the explanation of the rest of that Ayah or the other Ayat (97 to 99). This is the case in all of the copies of his Tafsir in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the Tafsir of these Ayat from the Imam of Tafsir, Ibn Jarir At-Tabari. We tried to summarize At-Tabari's eloquent words to the best of our ability, by Allah's help and leave.

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ V

(And have Taqwa of Allah to Whom you shall be gathered back.) Allah says, fear Allah, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these Ayat revealed to your Prophet . These Ayat forbid Khamr, gambling, Al-Ansab and Al-Azlam, along with hunting land game and killing it while in the state of Ihram. To Allah will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

(Allah has made the Ka`bah, the Sacred House, an asylum of security and benefits for mankind,) Allah says, Allah made the Ka`bah, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلِيدَ

(And also the Sacred Month and the animals of offerings and the garlanded.) Allah says that He made these symbols an asylum of safety for the people, just as He made the Ka`bah an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allah made the Ka`bah, the Sacred Month, the Hady, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the Ka`bah, it includes the entire sacred boundary. Allah termed it "Haram" because He prohibited hunting its game and cutting its trees or grass. Similarly, the Ka`bah, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of Jahiliyyah and the people's affairs were guided and protected by them. With Islam they became the symbols of their Hajj, their rituals, and the direction of the prayer. i.e., the Ka`bah in Makkah.

ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.) Allah says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

(اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.) Allah says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

(مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ)

(The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.) This is a warning from Allah for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

(قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ - يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ - قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ)

(100. Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you. " So have Taqwa of Allah, O men of understanding in order that you may

be successful.) (101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.) (102. Before you, a community asked such questions, then on that account they became disbelievers.) Allah says to His Messenger ,

(قُلْ)

(Say,) O Muhammad ,

(لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ)

(Not equal are the bad things and the good things, even though they may please you) O human,

(كَثْرَةُ الْخَبِيثِ)

(the abundance of bad.) This Ayah means, the little permissible is better than the abundant evil.

(فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ)

(have Taqwa of Allah, O men of understanding...) who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

(لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) in this life and the Hereafter. " So have Taqwa of Allah, O men of understanding in order that you may be successful.) (101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.) (102. Before you, a community asked such questions, then on that account they became disbelievers.) Allah says to His Messenger ,

(قُلْ)

(Say,) O Muhammad ,

(لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ)

(Not equal are the bad things and the good things, even though they may please you) O human,

(كَثْرَةُ الْخَبِيثِ)

(the abundance of bad.) This Ayah means, the little permissible is better than the abundant evil.

(فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ)

(have Taqwa of Allah, O men of understanding...) who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

(لَعَلَّكُمْ تَفْلِحُونَ)

(in order that you may be successful.) in this life and the Hereafter.

Unnecessary Questioning is Disapproved of

Allah said next,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.) This Ayah refers to good conduct that Allah is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al-Bukhari recorded that Anas bin Malik said, "The Messenger of Allah gave a speech unlike anything I heard before. In this speech, he said,

«لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا»

(If you but know what I know, you will laugh little and cry a lot.) The companions of Allah's Messenger covered their faces and the sound of crying was coming out of their chests. A man asked, 'Who is my father' The Prophet said, 'So-and-so'. This Ayah was later revealed,

(لَا تَسْأَلُوا عَنْ أَشْيَاءَ)

(Ask not about things...)." Muslim, Ahmad, At-Tirmidhi and An-Nasa'i recorded this Hadith. Ibn Jarir recorded that Qatadah said about Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ
لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.) Anas bin Malik narrated that once, the people were questioning the Messenger of Allah until they made him angry. So he ascended the Minbar and said,

«لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنَّهُ لَكُمْ»

(You will not ask me about anything today but I will explain it to you.) So the Companions of the Messenger of Allah feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, "O Allah's Messenger! Who is my father The Prophet said, `Your father is Hudhafah." `Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Messenger, I seek refuge with Allah from the evil of the Fitan (trials in life and religion)." The Messenger of Allah said,

«لَمْ أَرَ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، صُوِّرَتْ
لِيَ الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ»

(I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.) This Hadith was recorded in the Two Sahihs from Sa`id. Al-Bukhari recorded that Ibn `Abbas said, "Some people used to question the Messenger of Allah to mock him. One of them would ask, `Who is my father,' while another would ask, `Where is my camel,' when he lost his camel. Allah sent down this Ayah about them,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ
لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble...)". Imam Ahmad recorded that `Ali said, "When this Ayah was revealed,

وَلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ
(سَيِّلاً)

(And Hajj to the House is a duty that mankind owes to Allah, those who can bear the journey.) 3:97 , they asked, `O Allah's Messenger! Is it required every year' He did not answer them, and they asked again, `Is it every year' He still did not answer them, so they asked, `Is it every year' He said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمَا
اسْتَطَعْتُمْ»

(No, and had I said `yes', it would have become obligated, and had it become obligated, you would not be able to bear it.) Allah sent down,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ
لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.)" At-Tirmidhi and Ibn Majah also recorded this Hadith. The apparent wording of this Ayah indicates that we are forbidden to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions. rAllah's statement,

(وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبَدَّ لَكُمْ)

(But if you ask about them while the Qur'an is being revealed, they will be made plain to you.) means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger , they will be made plain for you,

(وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily! That is easy for Allah.) Allah said next,

(عَفَا اللَّهُ عَنْهَا)

(Allah has forgiven that,) what you did before this,

(وَاللَّهُ غَفُورٌ حَلِيمٌ)

(and Allah is Oft-Forgiving, Most Forbearing.) Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A Hadith states,

«أَعْظَمُ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ، فَحَرَّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

(The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.) It is recorded in the Sahih that the Messenger of Allah said,

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

(Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.) An authentic Hadith also states,

«أَنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً بِكُمْ غَيْرَ نَسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

(Allah, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.) Allah said next,

(قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ)

(

(Before you, a community asked such questions, then on that account they became disbelievers.) meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

(مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثَرُهُمْ لَا يَعْقِلُونَ - وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ هُمُ الَّذِينَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ)

(103. Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham. But those who disbelieve invent lies against Allah, and most of them have no understanding.) (104. And when it is said to them: "Come to what Allah has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.)

The Meaning of Bahirah, Sa'ibah, Wasilah and Ham

Al-Bukhari recorded that Sa`id bin Al-Musayyib said, "The Bahirah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sa'ibah is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allah said,

«رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ»

(I saw `Amr bin `Amir Al-Khuza'i pulling his intestines behind him in the Fire, and he was the first to start the practice of Sa'ibah.) As for the Wasilah, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the Ham, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Hami." Muslim and An-Nasa'i recorded this Hadith. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Prophet said,

«إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ وَعَبَدَ الْأَصْنَامَ أَبُو خُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجُرُّ أَمْعَاءَهُ فِي النَّارِ»

(The first to start the practice of Sa'ibah and worshipping idols was Abu Khuza`ah, `Amr bin `Amir. I saw him pulling his intestines behind him in the Fire.) The `Amr mentioned in the above Hadith is the son of Luhay bin Qam`ah, one of the chiefs of the tribe of Khuza`ah who were the caretakers of the House of Allah after the tribe of Jurhum, (and before the Prophet's tribe, Quraysh). He was the first to change the religion of Ibrahim (Al-Khalil in Makkah) bringing idol worshipping to the area of Hijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of Jahiliyyah. Allah said in Surat Al-An`am,

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا)

(And they assign to Allah a share of the tilth and cattle which He has created...) 3:136 . As for the Bahirah, `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, `This is a Bahirah (no one is allowed to milk it).'" As-Suddi and others mentioned a similar statement. As for the Sa'ibah, Mujahid said that it is for sheep, and mentioned a similar meaning as for Bahirah. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman. Muhammad bin Ishaq said that the Sa'ibah is the female camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The Sa'ibah was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a Sa'ibah from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the Sa'ibah property were punished in this world." As for the Wasilah, `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister Wasalat (literally, `connected him to being forbidden on us')." Ibn Abi Hatim recorded this statement. `Abdur-Razzaq narrated that Ma`mar said that Az-Zuhri said that Sa`id bin Al-Musayyib said that,

(وَلَا وَصِيلَةٍ)

(Or a Wasilah) "It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a Wasilah, proclaiming that she has Wasalat (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the Wasilah and let it roam free to pasture for their idols." A similar explanation was reported from Imam Malik bin Anas. Muhammad bin Ishaq said, "The Wasilah sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called Wasilah and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!" As for the Ham, Al-`Awfi said that Ibn `Abbas said, "If a man's camel performs ten copulations, they would call him a Ham, `So set him free., " Similar was reported from Abu Rawq and Qatadah. `Ali bin Abi Talhah said that Ibn `Abbas said, "The Ham is the male camel whose offspring gave birth to their own offspring; they would then proclaim, `This camel has Hama (protected) its back.' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner." Ibn Wahb said, "I heard Malik saying, `As for the Ham, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'" Other opinions were also mentioned to explain this Ayah. There is a Hadith on this subject that Ibn Abi Hatim collected from Abu Ishaq As-Subay`i from Al-Ahwas Al-Jushami from his father Malik bin Nadlah who said, "I came to the Prophet wearing old clothes. So he said to me,

«هَلْ لَكَ مِنْ مَالٍ؟»

(Do you have any property) I said, `Yes.' He asked,

«مِنْ أَيِّ الْمَالِ؟»

(What type) I said, `All types; camels, sheep, horses and slaves.' He said,

«فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

(If Allah gives you wealth, then let it show on you.) He then asked,

«تُنتِجُ إِيْلَكَ وَأَفِيَّةَ آذَانِهَا؟»

(Do your camels deliver calves that have full ears) I said, `Yes, and do camels give birth but to whole calves' He said,

«فَلَعَلَّكَ تَأْخُذُ الْمُوسَى فَتَقْطَعَ آذَانَ طَائِفَةٍ مِنْهَا
وَتَقُولَ: هَذِهِ بَحِيرَةٌ، تَشُقُّ آذَانَ طَائِفَةٍ مِنْهَا
وَتَقُولَ: هَذِهِ حُرَّمٌ»

(Do you take the knife and cut off the ears of some of them saying, 'This is a Bahirah,' and tear the ears of some of them and proclaim, 'This is Sacred') I said, 'Yes.' He said,

«فَلَا تَفْعَلْ إِنَّ كُلَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ»

(Then do not do that, for all the wealth that Allah has given you is allowed for you.) Then he said;

(مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ)

(Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham.) As for the Bahirah, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the Sa'ibah, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the Wasilah, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, 'It has Wasalat (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool." This Hadith was narrated with the addition of the explanation of these words in it. In another narration for this Hadith from Abu Ishaq from Abu Al-Ahwas, 'Awf bin Malik used his own words (i.e., he explained these words not as a part of the Hadith itself) and this is more sound. Imam Ahmad recorded this Hadith from Sufyan bin 'Uyaynah, from Abu Az-Za'ra' 'Amr bin 'Amr, from his uncle Abu Al-Ahwas 'Awf bin Malik bin Nadlah from his father, Malik bin Nadlah. This narration also does not contain the explanation of Bahirah, Ham etc., that is added to the Hadith above, and Allah knows best. Allah's statement,

(وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ)

(But those who disbelieve invent lies against Allah, and most of them have no understanding.) means, Allah did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allah. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا)

(And when it is said to them: "Come to what Allah has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,") meaning, if they are called to Allah's religion, Law and commandments and to avoiding what He prohibited, they say, "The ways and practices that we found our fathers and forefathers following are good enough for us."
Allah said,

(أُولَٰئِكَ كَانُوا آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا)

(even though their fathers had no knowledge whatsoever...) That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.)

One is Required to Reform Himself First

Allah commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be affected by the wickedness of the wicked, whether they were his relatives or otherwise. Imam Ahmad recorded that Qays said, "Abu Bakr As-Siddiq stood up, thanked Allah and praised Him and then said, "O people! You read this Ayah,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ)

(O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.) You explain it the wrong way. I heard the Messenger of Allah say,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَمْ يُغَيِّرُوهُ، يُوشِكُ
اللَّهُ عَزَّ وَجَلَّ أَنْ يَعُمَّهُمْ بِعِقَابِهِ»

(If the people witness evil and do not change it, then Allah is about to send His punishment to encompass them.) I (Qays) also heard Abu Bakr say, "O people! Beware of lying, for lying contradicts faith."

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهِدْهُ بَيْنَكُمْ إِذَا حَضَرَ
أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ
أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي
الْأَرْضِ فَأَصَابَتْكُمْ مُّصِيبَةُ الْمَوْتِ تَحْسُبُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا
نَشْتَرِي بِهِ تَمَنَاءً وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ
شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ - فَإِنْ عَثَرَ عَلَى
أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَانِ يَقُومَانُ مَقَامَهُمَا مِّنَ
الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولِيَانِ فَيُقْسِمَانِ بِاللَّهِ
لَشَهِدْتُنَا أَحَقُّ مِّنْ شَهِدَتِيهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا
لَّمِنَ الظَّالِمِينَ - ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى
وَجْهِهَا أَوْ يَخَفُوا أَنْ يُرَدَّ أَيْمَنُ بَعْدَ أَيْمَانِهِمْ
وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ)

(106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Salah (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the testimony of Allah, for then indeed we should be of the sinful.") (107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.") (108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwa of Allah and listen (with obedience to Him). And Allah guides not the rebellious people.)

Testimony of Two Just Witnesses for the Final Will and Testament

This honorable Ayah contains a glorious ruling from Allah. Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ)

(O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...) meaning that there should be two witnesses in such cases,

(ذَوَا عَدْلٍ)

(just men...) thus, describing them as just,

(مِّنكُمْ)

(of your own folk) Muslims.

(أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ)

(or two others from outside) non-Muslims, meaning the People of the Book, according to Ibn `Abbas as Ibn Abi Hatim recorded. Allah said next,

(إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ)

(if you are traveling through the land) on a journey,

(فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ)

(and the calamity of death befalls you.) These are two conditions that permit using non-Muslims from among the Dhimmis for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharih Al-Qadi said. Ibn Jarir recorded that Sharih said, "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will." Allah's statement,

(تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ)

(Detain them both after the Salah (the prayer),) refers to the `Asr prayer, according to Al-`Awfi who reported it from Ibn `Abbas. This is the same explanation reported from Sa`id bin Jubayr, Ibrahim An-Nakha`i, Qatadah, `Ikrimah and Muhammad bin Srin. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation). Therefore, these two witnesses will be detained after a congregational prayer,

(فَيُقْسِمَانِ بِاللَّهِ إِنْ رْتَبْتُمْ)

(let them both swear by Allah if you are in doubt.) meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allah,

(لَا نَشْتَرِي بِهِ)

(We wish not in this) in our vows, according to Muqatil bin Hayyan,

(تَمَنَّا)

(for any worldly gain) of this soon to end life,

(وَلَوْ كَانَ ذَا قُرْبَى)

(even though he be our near relative.) meaning, if the beneficiary be our near relative, we will still not compromise on the truth.

(وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ)

(We shall not hide the testimony of Allah,) thus stating that the testimony is Allah's, as a way of respecting it and valuing its significance,

(إِنَّا إِذَا لَمِنَ الْاُثْمِينَ)

(for then indeed we should be of the sinful.) if we distort the testimony, change, alter or hide it entirely. Allah said next,

(فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا)

(If it then becomes known that these two had been guilty of sin...) if the two witnesses were found to have cheated or stolen from the money that the will is being written about,

(يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ
الْأُولِيَّانِ)

(let two others stand forth in their places, nearest in kin from among those who claim a lawful right.) This Ayah indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

(فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَدَتِهِمَا)

(Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them...") Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

(وَمَا اَعْتَدَيْنَا)

(and that we have not trespassed (the truth),) when we accused them of treachery,

(إِنَّا إِذَا لَمِنَ الظَّالِمِينَ)

(for then indeed we should be of the wrongdoers.) if we had lied about them. This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his honor. This is discussed in the studies of the oaths in the books of Ahkam. Allah's statement,

(ذَلِكَ أَذْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا)

(That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted),) means, the ruling requiring the two Dhimmi witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allah's statement,

(أَوْ يَخَفُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَانِهِمْ)

(or else they would fear that (other) oaths would be admitted after their oaths.) means, requiring them to swear by Allah might encourage them to admit to the true testimony because they respect swearing by Allah and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allah said,

(أَوْ يَخَفُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَانِهِمْ)

(or else they would fear that (other) oaths would be admitted after their oaths.), then,

(وَاتَّقُوا اللَّهَ)

(And have Taqwa of Allah) in all of your affairs,

(وَاسْمَعُوا)

(and listen.) and obey,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ)

(And Allah guides not the rebellious people.) who do not obey Him or follow His Law.

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ)

(109. On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.")

The Messengers Will be Asked About Their Nations

Allah states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. Allah said in other Ayat,

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ)

(Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.) 7:6 , and,

(فَوَرَبَّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) 15:92-93 . The statement of the Messengers here,

(لَا عِلْمَ لَنَا)

(We have no knowledge) is the result of the horror of that Day, according to Mujahid, Al-Hasan Al-Basri and As-Suddi. `Abdur-Razzaq narrated that Ath-Thawri said that Al-A`mash said that Mujahid said about the Ayah,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received") They will become afraid and reply,

(لَا عِلْمَ لَنَا)

(We have no knowledge. ..) Ibn Jarir and Ibn Abi Hatim also recorded this explanation. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.") "They will say to the Lord, Most Honored, `We have no knowledge beyond what we know, and even that, You have more knowledge of them than us." This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore,

our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

(أَنْتَ عَلَّمُ الْغُيُوبِ)

(only You are the Knower of all that is hidden.)

(إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أُيِّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ - وَإِذْ أُوحِيَْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ)

(110. (Remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Remember My favor to you and to your mother when I supported you with Ruh - il-Qudus Jibril so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Hikmah, the Tawrah and the Injil; and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: `This is nothing but evident magic.'" (111. "And when I Awhaytu put in the hearts of Al-Hawariyyin to believe in Me and My Messenger, they said: `We believe. And bear witness that we are Muslims.")

Reminding `Isa of the Favors that Allah Granted him

Allah mentions how He blessed His servant and Messenger, `Isa, son of Maryam, and the miracles and extraordinary acts He granted him. Allah said,

(اَذْكُرْ نِعْمَتِي عَلَيْكَ)

(Remember My favor to you) when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things. d

(وَعَلَى وَلَدَتِكَ)

(And to your mother) when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,

(إِذْ أَيْدِيكَ بِرُوحِ الْقُدُسِ)

(when I supported you with Ruh - il-Qudus) the angel Jibril, and made you a Prophet, calling to Allah in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

(تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا)

(so that you spoke to the people in the cradle and in maturity;) Meaning you called the people to Allah in childhood and in maturity. And the word Tukallim means invited, because his speaking to people while a child is nothing strange by itself. Allah's statement,

(وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ)

(And when I taught you the Book and the Hikmah,) the power of writing and understanding,

(وَالْتَوْرَةَ)

(and the Tawrah,) which was revealed to Musa, son of `Imran, who spoke to Allah directly. Allah's statement,

(وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي)

(and when you made out of the clay, as it were, the figure of a bird, by My permission,) means: 'you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it'. Then, it became a flying bird with a soul by Allah's permission. Allah said;

(وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي)

(and you healed those born blind, and the lepers by My permission,) This was explained before in Surah Al `Imran (chapter 3) and we do not need to repeat it here. Allah's statement,

(وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي)

(And when you brought forth the dead by My permission,) meaning, you called them and they rose from their graves by Allah's leave, power, Intent and will. Allah said next,

(وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ)

(and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic.") Meaning: 'remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.' The wording of this Ayah indicates that `Isa will be reminded of these favors on the Day of Resurrection. Allah used the past tense in these Ayat indicating that it is a forgone matter that will certainly occur. This Ayah also contains some of the secrets of the Unseen that Allah revealed to His Messenger Muhammad . Allah said,

(وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي)

(And when I (Allah) Awhaytu Al-Hawariyyin to believe in Me and My Messenger.) This is also a reminder of Allah's favor on `Isa, by making discples and companions for him. It is also said that Awhaytu in the Ayah means, 'inspired', just as in another Ayah, Allah said;

(وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ)

(And We inspired the mother of Musa (saying): Suckle him...) 28:7 . Allah said in other Ayat,

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ
بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ)

(ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذُلَّالًا)

(And your Lord Awha (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you).") 16:68-69 Al-Hasan Al-Basri commented about the Hawariyyun, "Allah inspired them", while As-Suddi said, " He put in their hearts," and the Hawariyyun said,

(ءَامَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ)

(We believe. And bear witness that we are Muslims.)

(إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ - قَالُوا نُرِيدُ أَنْ
تَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا
وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ - قَالَ عِيسَى ابْنُ
مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَءَايَةً مِّنكَ

وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ - قَالَ اللَّهُ إِنِّي
مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ
عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ)

(112. (Remember) when Al-Hawariyun said: "O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven" `Isa said: "Have Taqwa of Allah, if you are indeed believers.") (113. They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses. ") (114. `Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.") (115. Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.")

Sending Down the Ma'idah

This is the story of the Ma'idah, the name of which this Surah bears, Surat Al-Ma'idah. This is also among the favors that Allah granted His servant and Messenger, `Isa, accepting his request to send the Ma'idah down, and doing so as clear proof and unequivocal evidence. Allah said,

(إِذْ قَالَ الْحَوَارِيُّونَ)

((Remember) when Al-Hawariyun said...) the disciples of `Isa said,

(يَعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ)
(أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ)

(O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven) The Ma'idah is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked `Isa to supplicate to Allah to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

(قَالَ اتَّقُوا اللَّهَ إِنَّ كُنُتُمْ مُؤْمِنِينَ)

(`Isa said: "Have Taqwa of Allah, if you are indeed believers.") `Isa answered them by saying, 'Have Taqwa of Allah! And do not ask for this, for it may become a trial for you, but trust in Allah for your provisions, if you are truly believers. '

(قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا)

(They said: "We wish to eat thereof.") we need to eat from it,

(وَتَطْمَئِنُّ قُلُوبُنَا)

(and to be stronger in faith,) when we witness it descending from heaven as sustenance for us,

(وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا)

(and to know that you have indeed told us the truth,) of your Message and our faith in you increases and also our knowledge,

(وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ)

(and that we ourselves be its witnesses.) testifying that it is a sign from Allah, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us,

(قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا)

(`Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival..." As-Suddi commented that the Ayah means, "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred." Sufyan Ath-Thawri said that it means, "A day of prayer.")

(وَعَايَةً مِنْكَ)

(and a sign from You.) proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

(وَارْزُقْنَا)

(and provide us sustenance,) a delicious food from You that does not require any effort or hardship,

(وَأَنْتَ خَيْرُ الرَّازِقِينَ قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ
فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ)

("For You are the Best of sustainers." Allah said: "I am going to send it down unto you, but if any of you after that disbelieves..." by denying this sign and defying its implication, O` Isa,

(فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ)

(then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.) among the people of your time. Allah said in similar Ayat,

(وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ)

(And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!") 40:46 , and,

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)

(Verily, the hypocrites will be in the lowest depths of the Fire.) 4:145 Ibn Jarir said that `Abdullah bin `Amr said, "Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of Al-Ma'idah who disbelieved in it, and the people of Fir`awn." Ibn Abi Hatim recorded that Ibn `Abbas said, "They said to `Isa, son of Maryam, `Supplicate to Allah to send down to us from heaven, a table spread with food." He also said, `So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did." Ibn Jarir recorded that Ishaq bin `Abdullah said that the table was sent down to `Isa son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, "It might not come down tomorrow," the table ascended. These statements testify that the table was sent down to the Children of Israel during the time of `Isa, son of Maryam, as a result of Allah's accepting his supplication to Him. The apparent wording of this Ayah also states so,

(قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ)

(Allah said: "I am going to send it down unto you...") 5:115 .

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَْلَمُ الْغُيُوبِ - مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ - إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(116. And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah'" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen.") (117. "Never did I say to them ought except what You (Allah) did command me to say: `Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelled amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.") (118. "If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.")

‘ Isa Rejects Shirk and Affirms Tawhid

Allah will also speak to His servant and Messenger, `Isa son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped `Isa and his mother as gods besides Allah,

(يَعْيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ)

(O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah') This is a threat and a warning to Christians, chastising them in public, as Qatadah and others said, and Qatadah mentioned this Ayah as evidence,

(هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

("This is a Day on which the truthful will profit from their truth.") 5:119 Allah's statement,

(سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقٍّ)

(Glory be to You! It was not for me to say what I had no right (to say)...) contains Allah's direction for `Isa to utter the perfect answer. Ibn Abi Hatim recorded that Abu Hurayrah said, "Isa will be taught his argument in reply to what Allah will ask him,

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ)

(And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah') 5:116 ." Abu Hurayrah then narrated that the Prophet said that Allah taught `Isa to say,

(سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقٍّ)

(Glory be to You! It was not for me to say what I had no right (to say)...) Ath-Thawri narrated this Hadith from Ma` mar from Ibn Tawus from Tawus. `Isa's statement,

(إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ)

(Had I said such a thing, You would surely have known it.) means, had I said it, You, my Lord, would have known it, for nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

(تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَْلَمُ الْغُيُوبِ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ)

(You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allah) did command me to say...) and convey,

(أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ)

(Worship Allah, my Lord and your Lord.) I only called them to what You sent me with and commanded me to convey to them,

(أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ)

(Worship Allah, my Lord and your Lord) and this is what I conveyed to them,

(وَكَنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ)

(And I was a witness over them while I dwelled amongst them,) I was a witness over what they did when I was amongst them,

(فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)

(but when You took me up, You were the Watcher over them, and You are a Witness to all things.) Abu Dawud At-Tayalisi recorded that Ibn `Abbas said, "The Messenger of Allah stood up once and gave us a speech in which he said,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاءً، عُرَاءً، غُرْلًا»

(O people! You will be gathered to Allah while barefooted, naked and uncircumcised;

(كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ)

(As We began the first creation, We shall repeat it.)

«وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ،
أَلَا وَإِنَّهُ يُجَاءُ بِرَجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ
الشَّمَالِ، فَأَقُولُ: أَصْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي
مَا أَحَدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ»

The first among the creation who will be covered with clothes will be Ibrahim. Some men from my Ummah will be brought and taken to the left (to the Fire) and I will yell, 'They are my followers!' It will be said, 'You do not know what they innovated after you (in religion).' So I will say just as the righteous servant (Isa) said,

(مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ
رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيداً مَا دُمْتُ فِيهِمْ
فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ - إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ
تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(And I was a witness over them while I dwelled amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.)

«فَيُقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى
أَعْقَابِهِمْ مُنْذُ قَارَقْتَهُمْ»

(It will further be said, 'These people kept reverting back on their heels after you left them.')

Al-Bukhari also recorded this Hadith in the explanation of this Ayah. Allah said;

(إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.) All matters refer back to Allah, for He does what He Wills and none can question Him about what He does, while He will question them. This Ayah also shows the crime of the Christians who invented a lie against Allah and His Messenger, thus making a rival, wife and son for Allah. Allah is glorified in that He is far above what they attribute to Him. So this Ayah 5:118 has tremendous value and delivers unique news.

(قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ - لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(119. Allah will say: "This is a Day on which the truthful will profit from their truth: Theirs are Gardens under which rivers flow (in Paradise) -- they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success.) (120. To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.)

Only Truth will be of Benefit on the Day of Resurrection

Allah answers His servant and Messenger `Isa, son of Maryam, after he disowns the disbelieving Christians who lied about Allah and His Messenger, and when `Isa refers their end to the will of his Lord,

(هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

(This is a Day on which the truthful will profit from their truth.) Ad-Dahhak said that Ibn `Abbas commented, "This is the Day when Tawhid will benefit those who believed in it."

(لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا)

(Theirs are Gardens under which rivers flow (in Paradise) -- they shall abide therein forever.) and they will never be removed from it,

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(Allah is pleased with them and they with Him.)

(وَرَضُونَ مِّنَ اللَّهِ أَكْبَرُ)

(But the greatest bliss is the good pleasure of Allah.) 9:72 We will mention the Hadiths about this Ayah 9:72 later on. Allah's statement,

(ذَلِكَ الْفَوْزُ الْعَظِيمُ)

(That is the great success.) means, this is the great success, other than which there is no greater success. Allah said in another Ayat,

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ)

(For the like of this let the workers work.) 37:61 , and,

(وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ)

(And for this let (all) those strive who want to strive.) 83:26 Allah's statement,

(لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.) means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Huyay bin `Abdullah saying that Abu `Abdur-Rahman Al-Habli said that `Abdullah bin `Amr said, "The last revealed Surah was Surat Al-Ma'idah."

Which was Revealed in Makkah

The Virtue of Surat Al-An`am and When it Was Revealed

Al-`Awfi, `Ikrimah and `Ata' said that Ibn `Abbas said, "Surat Al-An`am was revealed in Makkah" At-Tabarani recorded that Ibn `Abbas said, "All of Surat Al-An`am was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allah" As-Suddi said that Murrah said that `Abdullah said, "Surat Al-An`am was revealed in the company of seventy thousand angels."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ
الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ -
هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ
مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ - وَهُوَ اللَّهُ فِي
السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ
وَيَعْلَمُ مَا تَكْسِبُونَ)

(1. All praise be to Allah, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.) (2. He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt.) (3. And He is Allah, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.)

All Praise is Due to Allah for His Glorious Ability and Great Power

Allah praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. In this Ayah, Allah describes darkness in the plural, Zulumat where Zulmah is singular for darkness, while describing the light in the singular, An-Nur, because An-Nur is more honored. In other Ayat, Allah said,

(ظِلُّهُ عَنِ الْيَمِينِ)

(To the right and to the left.) 16:48 Near the end of this Surah (chapter 6), Allah also said;

(وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ)

(And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way.) 6:153 Allah said next,

(ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ)

(Yet those who disbelieve hold others as equal with their Lord.) meaning, in spite of all this, some of Allah's servants disbelieve in Him and hold others as partners and rivals with Him. Some of Allah's servants claimed a wife and a son for Allah, hallowed be He far above what they attribute to Him. Allah's statement,

(هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ)

(He it is Who has created you from clay,) refers to the father of mankind, Adam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allah said,

(ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(Then has decreed a stated term. And there is with Him another determined term...) His saying;

(ثُمَّ قَضَىٰ أَجَلًا)

(Then has decreed a stated term,) refers to death, while,

(وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(And there is with Him another determined term...) refers to the Hereafter, according to Sa`id bin Jubayr who reported this from Ibn `Abbas. Similar statements were narrated from Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Zayd bin Aslam, `Atiyyah, As-Suddi, Muqatil bin Hayyan and others. Ibn `Abbas and Mujahid said that,

(ثُمَّ قَضَىٰ أَجَلًا)

(And then has decreed a stated term,) is the term of this earthly life, while,

(وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(And there is with Him another determined term) refers to man's extent of life until he dies as mentioned in Allah's statement;

(وَهُوَ الَّذِي يَتَوَقَّعُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ)

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (life) be fulfilled.) 6:60 The meaning of Allah's statement,

(عِنْدَهُ)

(With Him) is that none but Him knows when it will occur. Allah said in other Ayat,

(إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقَّتِهَا إِلَّا هُوَ)

(The knowledge thereof is with my Lord. None can reveal its time but He.) 7:187 , and,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا - فِيمَ أَنْتَ
مِنْ ذِكْرَاهَا - إِلَىٰ رَبِّكَ مُنْتَهَاهَا)

(They ask you about the Hour -- when will be its appointed time You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof.) 79:42-44 Allah said,

(ثُمَّ أَنْتُمْ تَمْتَرُونَ)

(Yet you doubt.) the coming of the (last) Hour, according to As-Suddi. Allah said next,

(وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ
سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ)

(And He is Allah in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.) Meaning, it is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allah, and they supplicate to Him in fear and hope, except those who disbelieve among the Jinns and mankind. In another Ayah, Allah said;

(وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ)

(It is He Who is God in the heavens and the earth.) 43:84 meaning, He is the God of those in heaven and those on earth, and He knows all affairs, public and secret.

(وَيَعْلَمُ مَا تَكْسِبُونَ)

(And He knows what you earn) all the good and bad deeds that you perform.

(وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا
عَنْهَا مُعْرِضِينَ - فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ
فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ - أَلَمْ
يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّثُوهُمْ فِي
الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ
مِذْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَى مِنْ تَحْتِهِمْ
فَأَهْلَكْنَاهُمْ يَدْنُوهُمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ)

(4. And never an Ayah comes to them from the Ayat of their Lord, but that they have been turning away from it.) (5. Indeed, they rejected the truth when it came to them, but there will

come to them the news of that which they used to mock at.) (6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.)

Threatening the Idolators for their Stubbornness

Allah states that the rebellious, stubborn polytheists will turn away from every Ayah, meaning, sign, miracle and proof that is evidence of Allah's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these Ayat or care about them. Allah said,

(فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.) This Ayah contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allah advises and warns the disbelievers, that they should avoid the torments and afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth. Allah said,

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّيَّهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَهُمْ)

(Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you) meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers. Allah said next,

(وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَدْرَارًا)

(and We poured out on them rain from the sky in abundance,) in reference to rain that comes often,

(وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ)

(And made the rivers flow under them.) as rain was abundant and the springs were plentiful, so that We deceived them.

(فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ)

(Yet We destroyed them for their sins) meaning the mistakes and errors that they committed,

(وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ)

(and created after them other generations,) for, these generations of old perished and became as legends and stories,

(وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ)

(And created after them other generations.) so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allah than these previous nations, but the Messenger whom you defied is dearer to Allah than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allah's mercy and kindness.

(وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ - وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ - وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ - وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ - قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ)

(7. And even if We had sent down unto you a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!") (8. And they say: "Why has not an angel been sent down to him" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.) (9. And had We appointed him an angel, We indeed would have made him a man, and We

would have caused them some confusion in a matter which they have already covered with confusion.) (10. And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.) (11. Say: "Travel in the land and see what was the end of those who rejected truth.")

Censuring the Rebellious and their Refusal to Accept Human Messengers

Allah describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

(وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ)

(And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,) meaning, if they saw this Message's descent and were eye- witnesses to that,

(لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ)

(the disbelievers would have said: "This is nothing but obvious magic!") This is similar to Allah's description of the disbelievers' defiance of facts and truth,

(وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ)

(And even if We opened to them a gate from the heaven and they were to continue ascending thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched.") 15:14-15 , and,

(وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ)

(And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!") 52:44 .

(وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ)

(And they say: "Why has not an angel been sent down to him") to convey the Message with admonition along with him. Allah replied,

(وَلَوْ أُنزِلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ)

(Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.) Consequently, even if the angels descend, while the disbelievers still had the same attitude, then the torment will surely befall them from Allah as a consequence. Allah said in other Ayat,

(مَا نُنْزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ)

(We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!) 15:8 , and,

(يَوْمَ يَرَوْنَ الْمَلَكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ)

(On the Day they will see the angels, no glad tidings will there be for the criminals that day.) 25:22 Allah's statement,

(وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ)

(And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.) meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers! Allah said,

(قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَكَ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا)

(Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.") 17:95 It is a mercy from Allah to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allah, and their people able to talk to them, ask them and benefit from them. In another Ayah, Allah said;

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَتِهِ وَيُزَكِّيهِمْ)

(Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them.) 3:164 Ad-Dahhak said that Ibn `Abbas said about the Ayah 6:9 above , "If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light."

(وَلَلْبَسْنَا عَلَيْهِمْ مَّا يَلِيسُونَ)

(... and We would have certainly caused them confusion in a matter which they have already covered with confusion.) meaning, We would confuse them over their confusion. And Al-Walibi reported Ibn `Abbas saying; "We brought doubts around them." Allah's statement,

(وَلَقَدْ اسْتَهْزَىٰءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.) comforts the Messenger concerning the denial of him by his people. The Ayah also promises the Messenger , and his believers, of Allah's victory and the good end in this life and the Hereafter. Allah said next,

(قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ
عَقِبَةُ الْمُكَذِّبِينَ)

(Say: "Travel in the land and see what was the end of those who rejected truth.") meaning, contemplate about yourselves and think about the afflictions Allah struck the previous nations with, those who defied His Messengers and denied them. Allah sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

(قُلْ لِّمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكَ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ - وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ - قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَأَطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ - قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ - مَنْ يُصِرْفَ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ)

(12. Say: "To whom belongs all that is in the heavens and the earth" Say: "To Allah." He has prescribed mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe.) (13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.) (14. Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit. "And be not you of the idolators.) (15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.") (16. Who is averted from (such a torment) on that Day; then He (Allah) has surely been Merciful to him. And that would be the obvious success.)

Allah is the Creator and the Sustainer

Allah states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self. It is recorded in the Two Sahihs, that Abu Hurayrah said that the Prophet said,

«إِنَّ اللَّهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ فَوْقَ الْعَرْشِ، إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

(When Allah created the creation, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger.') Allah said;

(لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ)

(Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.) swearing by His Most Honored Self that He will gather His servants,

(إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ)

(For appointed meeting of a known Day.) 56:50 , the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray. Allah's statement,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ)

(Those who destroy themselves) on the Day of Resurrection,

(فَهُمْ لَا يُؤْمِنُونَ)

(will not believe.) in the Return and thus do not fear the repercussions of that Day. Allah said next,

(وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ)

(And to Him belongs whatsoever exists in the night and the day.) meaning, all creatures in the heavens and earth are Allah's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(and He is the All-Hearing, the All-Knowing.) He hears the statements of His servants and knows their actions, secrets and what they conceal. Allah then said to His servant and Messenger

Muhammad , whom He sent with the pure Tawhid and the straight religion, commanding him to call the people to Allah's straight path;

(قُلْ أَغَيْرَ اللَّهِ أَخَذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ)

(Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth") Similarly, Allah said,

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ)

(Say: "Do you order me to worship other than Allah, O you fools") 39:64 . The meaning here is, I will not take a guardian except Allah, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

(وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ)

(And it is He Who feeds but is not fed.) For He sustains His creatures without needing them. Allah also said;

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

(And I created not the Jinn and humans except that they should worship Me (Alone).) 51:56
Some scholars read it, "And it is He Who feeds but He does not eat." meaning, Allah does not eat. Abu Hurayrah narrated, "A man from Al-Ansar from the area of Quba' invited the Prophet to eat some food, and we went along with the Prophet . When the Prophet ate and washed his hands, he said,

«الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ، وَمَنْ عَلَيْنَا
فَهَدَانَا وَأَطْعَمَنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا
مِنَ الْعُرْيِ، وَكُلَّ بِلَاءٍ حَسَنٍ أَبْلَانَا، الْحَمْدُ لِلَّهِ
غَيْرَ مُودِّعِ رَبِّي وَلَا مُكَافٍ وَلَا مَكْفُورٍ، وَلَا
مُسْتَعْنَى عَنْهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنْ

الطَّعَامِ، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ
الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصَّرَنَا مِنَ
الْعَمَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا،
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

(All praise is due to Allah, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us. All praise is due to Allah, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him. All thanks and praises are due to Allah Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creaturers. All praise is due to Allah, Lord of all that exists.")

(قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ)

(Say: "Verily, I am commanded to be the first of those who submit themselves to Allah as (Muslims).") from this Ummah,

(قُلْ أَغَيْرَ اللَّهِ اتَّخِذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ
أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ
- قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ)

(And be not you of the idolaters. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.") 6:14-15 , the Day of Resurrection,

(مَنْ يُصْرِفْ عَنْهُ)

(Who is averted from) such a torment,

(يَوْمَئِذٍ فَقَدْ رَحِمَهُ)

(on that Day, He has surely been Merciful to him) meaning, Allah will have been merciful to him,

(وَذَلِكَ الْفَوْزُ الْمُبِينُ)

(And that would be the obvious success.) Allah also said,

(فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.)
3:185 , success here indicates acquiring profit and negates loss.

(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ - قُلْ
أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ
وَأَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ
أُنْذِرْكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا
أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِّمَّا
تُشْرِكُونَ - الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا
يُؤْمِنُونَ - وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُقْلِحُ الظَّالِمُونَ)

(17. And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.) (18. And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.) (19. Say: "What thing is the most great in witness" Say: "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other gods" Say "I bear no (such) witness!" Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.") (20. Those to whom We have given the Scripture recognize him, as they recognize their own children. Those who have lost (destroyed) themselves will not believe.) (21. And who does more wrong than he who invents a lie against Allah or rejects His Ayat Verily, the wrongdoers shall never be successful.)

Allah is the Irresistible, Able to Bring Benefit and Protect from Harm

Allah states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His judgment or prevent what He decrees,

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.) Similarly, Allah said,

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ)

(Whatever mercy, Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter) 35:2 . It is recorded in the Sahih that the Messenger of Allah used to supplicate,

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

(O Allah, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.) This is why Allah said,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ)

(And He is the Irresistible, above His servants,) meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allah and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

(وَهُوَ الْحَكِيمُ)

(and He is the All-Wise,) in all His actions,

(الْخَيْرُ)

(Well-Acquainted with all things.) Who places everything in its rightful place, grants and favors whomever deserves His favor. Allah said next,

(قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَدَةً)

(Say: "What thing is the most great in witness") or what is the greatest witness,

(قُلِ اللّٰهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ)

(Say: "Allah (the Most Great!) is Witness between you and I") for He knows what I brought you and what you will answer me with,

(وَأَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْءَانَ لِأُنْذِرْكُمْ بِهِ وَمَن بَلَغَ)

(this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.) Therefore, this Qur'an is a warner for all those who hear of it. In another Ayah, Allah said,

(وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(But those of the sects that reject it, the Fire will be their promised meeting place.) 11:17 Ar-Rabi' bin Anas said, "Those who follow the Messenger of Allah ought to call to what the Messenger of Allah called to and warn against what he warned against." Allah said next,

(أَنتُمْ لَتَشْهَدُونَ)

("Can you verily bear witness...") O idolators,

(أَنْ مَعَ اللَّهِ ءَالِهَةٌ أُخْرَى قُلْ لَا أَشْهَدُ)

("that besides Allah there are other gods" Say, "I bear no (such) witness!") Similarly, in another Ayah, Allah said;

(فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ)

(Then if they testify, testify not you with them.) 6:150 Allah said next,

(قُلْ إِنَّمَا هُوَ إِلَهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ)

(Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.")

People of the Book Recognize the Prophet Just as They Recognize Their Own Children

Allah says, the People of the Book know what you brought them, O Muhammad , as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muhammad , his attributes, homeland, his migration, and the description of his Ummah. Allah said next,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ)

(Those who have lost (destroyed) themselves) and thus incurred the ultimate loss,

(فَهُمْ لَا يُؤْمِنُونَ)

(will not believe.) in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times. Allah said next,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ)

(And who does more wrong than he who invents a lie against Allah or rejects His Ayat) meaning, there is no person more unjust than he who lies about Allah and claims that Allah has sent him, while Allah did not send him. There is no person more unjust than he who denies Allah's proofs, signs and evidences,

(إِنَّهُ لَا يُقْلِحُ الظَّالِمُونَ)

(Verily, the wrongdoers shall never be successful.) Surely, both of these people will never acquire success, whoever falsely claims that Allah sent him and whoever refuses Allah's Ayat .

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ - ثُمَّ لَمْ تَكُنْ
فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ -
انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ - وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا
عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
وَإِنْ يَرَوْا كَلَّ ءَايَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا
جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا
أَسْطِيرُ الْأَوَّلِينَ - وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ
وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ)

(22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)") (23. There will then be (left) no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).") (24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.) (25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat they will not believe therein; to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old.") (26. And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.)

The Polytheists Shall be Questioned About the Shirk They Committed

About the polytheists, Allah said:

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا)

(And on the Day when We shall gather them all together,) This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allah will say to them,

(أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)) Allah said in Surat Al-Qasas,

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert") 28:62 . Allah's statement,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ)

(There will then be (left) no Fitnah for them) means, argument. `Ata' Al-Khurasani said that,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ)

(There will then be (left) no Fitnah for them) in the face of the affliction that will be placed on them,

(إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).") Allah said next,

(انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(Look! How they lie against themselves! But the (lie) which they invented will disappear from them.) which is similar to His other statement,

(ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ - مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ)

(Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. Besides Allah" They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers.) 40:73-74

The Miserable Do Not Benefit from the Qur'an

Allah's statement ,

(وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا)

(And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat they will not believe therein;) means, they come to you, (O Muhammad), so that they hear you recite the Qur'an, but its recitation does not benefit them, because Allah has set veils on their hearts, and so they do not understand the Qur'an,

(وَفِي آذَانِهِمْ وَقْرًا)

(and (set) deafness in their ears;) that prevents them from hearing what benefits them. In another Ayah, Allah said;

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

(And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries.) 2:171 Allah said next,

(وَأِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا)

(if they see every one of the Ayat they will not believe therein;) meaning, they will not believe in any of the Ayat, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another Ayah, Allah said,

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ)

(Had Allah known of any good in them, He would indeed have made them listen.) 8:23 Allah said,

(حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ)

(to the point that when they come to you to argue with you...) using falsehood against truth,

(يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ)

(those who disbelieve say: "These are nothing but tales of the men of old.") The disbelievers say, what you (O Muhammad) brought us was taken from the books of those who were before us, meaning plagiarized,

(وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ)

(And they prevent others from him and they themselves keep away from him.) They discourage people from following the truth, believing in Muhammad and obeying the Qur'an,

(وَيَنْأُونَ عَنْهُ)

(and they themselves keep away from him,) They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet . `Ali bin Abi Talhah said that Ibn ` Abbas said that the Ayah,

(وَهُمْ يَنْهَوْنَ عَنْهُ)

(And they prevent others from him.) means, they hinder people from believing in Muhammad . Muhammad bin Al-Hanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muhammad and they discouraged people from coming to him." Smilar was reported from Qatadah, Mujahid and Ad-Dahhak and several others.

(وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ)

(and (by doing so) they destroy not but themselves, yet they perceive (it) not.) They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبَ بَايَتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ - بَلْ
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ - وَقَالُوا إِن هِيَ إِلَّا
حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ - وَلَوْ تَرَى إِذْ
وُقِفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى
وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!") (28. Nay, what they had been concealing before has become manifest to them. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.) c(29. And they said: "There is no (other) life) but our (present) life of this world, and never shall we be resurrected.") (30. If you could but see when they will stand before their Lord! He will say: "Is not this the truth" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe.")

Wishes and Hopes Do Not Help One When He Sees the Torment

Allah mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say,

(يَلِيْتَنَّا إِنْ رُدُّوْا وَلَا نُكْذِّبُ بِآيَاتِ رَبِّنَا وَنَكُوْنُ مِنَ الْمُؤْمِنِيْنَ)

("Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!") They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the Ayat of their Lord and be among the believers. Allah said,

(بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ)

(Nay, what they had been concealing before has become manifest to them.) meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Earlier, Allah said,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللّٰهِ رَبَّنَا مَا كُنَّا مُشْرِكِيْنَ - اَنْظُرْ كَيْفَ كَذَبُوْا عَلٰى اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَقْتَرُوْنَ)

(There will then be (left) no trial for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah." Look! How they lie against themselves! But the (lie) which they invented will disappear from them.) It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allah said that Musa said to Fir`awn,

(لَقَدْ عَلِمْتَ مَا اَنْزَلَ هٰؤُلَاءِ اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصٰئِرٍ)

("Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence.") 17:102 Allah said about Fir`awn and his people,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا)

(And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof.) 27:14

(بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ)

(Nay, it has become manifest to them what they had been concealing before.) 6:28 When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them, as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) meaning, they lie when they say they wish to go back to this life so that they can embrace the faith. Allah states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

(وَإِنَّهُمْ لَكَاذِبُونَ)

(And indeed they are liars.) in their statement that,

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبُ بَايَتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ - بَلْ
بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ - وَقَالُوا إِن هِيَ إِلَّا
حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ)

("Would that we were but sent back! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected.") Therefore, they will revert to their old behavior and say,

(إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا)

(There is no life but our life of this world) and there is no Hereafter,

(وَمَا نَحْنُ بِمَبْعُوثِينَ)

(and never shall we be resurrected.) Allah said,

(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ)

(If you could but see when they will stand before their Lord!) in front of Him,

(أَلَيْسَ هَذَا بِالْحَقِّ)

("Is not this the truth") meaning, is not Resurrection true, contrary to what you thought,

(قَالُوا بَلَىٰ وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe.") and because you today denied Resurrection. Therefore, taste the torment,

(أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ)

("Is this magic, or do you not see") 52:15

(قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتَنَّا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ

مَا يَزِرُونَ - وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ
وَلِلْءَاثَرِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ)

(31. They indeed are losers who denied their meeting with Allah, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!) (32. And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwa. Will you not then understand)

Allah describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds.

This is why Allah said,

(حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتَنَّا
عَلَىٰ مَا قَرَّرْنَا فِيهَا)

(until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it.") `It' here refers to either the life of this world, or the affairs of the Hereafter. Allah's statement,

(وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ
مَا يَزِرُونَ)

(while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!) Asbat said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, `How ugly is your face!' He will reply, `So was your work, it was ugly.' The unjust person will say, `How foul is the odor coming from you!' He will reply, `Such was the case with your work, it stunk.' The unjust person will say, `How dirty are your clothes!' He will reply, `And your work too was dirty.' The unjust person will ask, `Who are you' He will reply, `I am your deeds.' So he will remain with the unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, `In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.' So he will ride on the unjust person's back and lead him until he enters the Fire. So Allah said,

(وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ)

(while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!) 6:31 " Allah's statement,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ)

(And the life of this world is nothing but play and amusement.) means, most of it is play and amusement,

(وَاللَّذَّاتُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ)

(But far better is the abode of the Hereafter for those who have Taqwa. Will you not then understand)

(قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَايَتِ اللَّهَ يَجْحَدُونَ -
وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا
كُذِّبُوا وَأَوْدُوا حَتَّى أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبِإِ الْمُرْسَلِينَ - وَإِن
كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن
تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيَهُمْ بَايَةٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى
فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ - إِنَّمَا يَسْتَحِيبُ الَّذِينَ
يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ)

(33. We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.) (34. Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information about the Messengers (before you).) (35. If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.) (36. It is only those who listen, that will respond, but as for the dead, Allah will raise them up, then to Him they will be returned.)

Comforting the Prophet

Allah comforts the Prophet in his grief over his people's denial and defiance of him,

(قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ)

(We know indeed the grief which their words cause you;) meaning, We know about their denial of you and your sadness and sorrow for them. Allah said in other Ayat,

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ)

(So destroy not yourself in sorrow for them.) 35:8 , and

(لَعَلَّكَ بَخِعٌ نَّفْسُكَ أَلَّا يَكُونُوا مُؤْمِنِينَ)

(It may be that you are going to kill yourself with grief, that they do not become believers.) 26:3 , and,

(فَلَعَلَّكَ بَخِعٌ نَّفْسُكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا)

(Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration.) 18:6 Allah's statement,

(فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَاتِ اللّٰهِ يَجْحَدُونَ)

(it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.) means, they do not accuse you of being a liar,

وَلَكِنَّ الظَّالِمِينَ بَيَّاتِ اللّٰهِ يَجْحَدُونَ

(but it is the Verses of Allah that the wrongdoers deny.) It is only the truth that they reject and refuse. Muhammad bin Ishaq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyan Sakhr bin Harb and Al-Akhnas bin Shurayq once came to listen to the Prophet reciting the Qur'an at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, "What brought you" So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to repeat what they did. On the third night, they again went to listen to the Prophet and in the morning they again vowed not to repeat this incident. During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyan bin Harb in his house saying, "O Abu Hanzalah! What is your opinion concerning what you heard from Muhammad." Abu Sufyan said, "O Abu Tha'labah! By Allah, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me." Al-Akhnas said, "And I the same, by He Whom you swore by!" Al-Akhnas left Abu Sufyan and went to Abu Jahl and asked him, "O Abu Al-Hakam! What is your opinion about what you heard from Muhammad. " Abu Jahl said, "We competed with Bani `Abd Manaf (the Prophet's subtribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, 'There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that By Allah we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away." Allah's statement,

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا
كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَّهُمْ نَصَرُنَا

(Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,) This comforts the Prophet's concern for those who denied and rejected him. Allah also commands the Prophet to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter. Allah said,

وَلَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ

(and none can alter the Words of Allah.) This refers to His decision that victory in this life and the Hereafter is for His believing servants. Allah said in other Ayat,

(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 hosts, they verily would be the victors.) 37:171-173 , and,

(كَتَبَ اللَّهُ لَا غَلِبَنَّ 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, Almighty.) 58:21 Allah said;

(وَلَقَدْ جَاءَكَ مِنْ نَبَاِ الْمُرْسَلِينَ)

(Surely, there has reached you the information about the Messengers (before you).) who were given victory and prevailed over the people who rejected them. And you (O Muhammad), have a good example in them. Allah said next,

(وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ)

(If their aversion is hard on you,) and you cannot be patient because of their aversion,

(فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ)

(then if you were able to seek a tunnel in the ground or a ladder to the sky...) `Ali bin Abi Talhah reported that Ibn `Abbas commented, "If you were able to seek a tunnel and bring them an Ayah, or go up a ladder in the sky and bring a better Ayah than the one I (Allah) gave them, then do that." Similar was reported from Qatadah, As-Suddi and others. Allah's statement,

(وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ)

(And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.) is similar to His statement,

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together) `Ali bin Abi Talhah reported that Ibn `Abbas said about Allah's statement,

(وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى)

(And had Allah willed, He could have gathered them together upon true guidance,) "The Messenger of Allah was eager that all people believe and be guided to follow him. Allah told him that only those whose happiness Allah has written in the first Dhikr will believe." Allah's statement,

(إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ)

(It is only those who listen, that will respond,) means, only those who hear the speech, comprehend and understand it, will accept your call, O Muhammad ! In another Ayah, Allah said;

(لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ)

(That it may give warning to him who is living, and that the Word may be justified against the disbelievers.) 36:70 . Allah's statement,

(وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ)

(but as for the dead, Allah will raise them up, then to Him they will be returned.) refers to the disbelievers because their hearts are dead. Therefore, Allah resembled them to dead corpses as a way of mocking and belittling them, saying,

(وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ)

(but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense).)

(وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَن يُنْزِلَ آيَةً وَلَٰكِن أَكْثَرُهُمْ لَا يَعْلَمُونَ - وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَّطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ - وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَاءِ اللَّهُ يُضِلِّهِ وَمَن يَشَاءُ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ)

(37. And they said: "Why is not a sign sent down to him from his Lord" Say: "Allah is certainly able to send down a sign, but most of them know not.") (38. There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.) (39. Those who reject Our Ayat are deaf and dumb in darkness. Allah sends astray whom He wills and He guides on the straight path whom He wills.)

The Idolators Ask for a Miracle

Allah states that the idolators used to proclaim, "Why does not (Muhammad) bring an Ayah from his Lord," meaning, a miracle of their choice! They would sometimes say,

(لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا)

("We shall not believe in you, until you cause a spring to gush forth from the ground for us.")

(قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(Say: "Allah is certainly able to send down a sign, but most of them know not.") Certainly, Allah is able to send an Ayah (sign). But, He decided out of His wisdom to delay that, because if He sends an Ayah of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allah said in other Ayat,

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَعَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا)

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).) 17:59 , and,

(إِنْ نَشَأْ نُنْزِلْ عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ)

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility) 26:4 .

The Meaning of Umam

Allah said,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ)

(There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are Umam like you.) Mujahid commented, "Meaning, various species that have distinct names." Qatadah said, "Birds are an Ummah, humans are an Ummah and the Jinns are an Ummah." As-Suddi said that,

(إِلَّا أُمَّةٌ أَمَّتْكُمْ)

(but are Umam like you.) means, creations (or species). Allah's statement,

(مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ)

(We have neglected nothing in the Book,) means, the knowledge about all things is with Allah, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another Ayah, Allah said;

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ)

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book.) 11:6 , there is a record of their names, numbers, movements, and lack of movement. In another Ayah, Allah said;

(وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ)

(And so many a moving creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.) 29:60 Ibn Abi Hatim reported that Ibn ` Abbas said about the Ayah,

(ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ)

(then unto their Lord they (all) shall be gathered.) "Death gathers them." It was also said that the Day of Resurrection gathers them, for in another Ayah, Allah said;

(وَإِذَا الْوُحُوشُ حُشِرَتْ)

(And when the wild beasts shall be gathered together.) 81:5 ` Abdur-Razzaq recorded that Abu Hurayrah said about Allah's statement,

(إِلَّا أُمَّمْ أُمْتَلِكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ
ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ)

(but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.) "All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allah's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allah will then command them, 'Be dust!' This is when the disbeliever will say,

(يَلِيَّتَنِي كُنْتُ ثَرْبًا)

("Woe to me! Would that I were dust!")" 78: 40 . And this was reported from the Prophet in the Hadith about the Trumpet.

The Disbelievers will be Deaf and Mute in Darkness

Allah said,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ)

(Those who reject Our Ayat are deaf and dumb in darkness.) due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in Allah said in other Ayat,

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا
حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا
يُبْصِرُونَ - صُمُّ بُكْمٌ عُمَىٰ قَهْمٌ لَا يُرْجِعُونَ)

(Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allah took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path)) 2:17-18 , and,

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ
مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ

بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ)

(Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.)
24:40 This is why Allah said here,

(مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَى
صِرَاطٍ مُسْتَقِيمٍ)

(Allah sends astray whom He wills and He guides on the straight path whom He wills.) for He does what He wills with His creatures.

(قُلْ أَرَأَيْتُمْ إِنْ أَتَكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ
أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ - بَلْ إِلَهِهُ
تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ
مَا تُشْرِكُونَ - وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ -
فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ
فُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ -
فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ
شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً
فَإِذَا هُمْ مُبْلِسُونَ - فَقَطَّعَ دَايِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(40. Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah (Reply) if you are truthful!") (41. Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!) (42. Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.) (43. When Our torment reached them, why then did they not believe with humility But their hearts became hardened, and Shaytan made fair-seeming to them that which they used to do.) (44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.) (45. So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Lord of the all that exists.)

The Idolators Call On Allah Alone During Torment and Distress

Allah states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills. Allah said,

(قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ
أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ)

(Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah (Reply) if you are truthful!") This means, you -- disbelievers -- will not call other than Allah in this case, because you know that none except He is able to remove the affliction. Allah said,

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful) by taking gods besides Him.

(بَلْ إِلَٰهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَٰهِ إِنْ شَاءَ
وَتَنْسَوْنَ مَا تُشْرِكُونَ)

(Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!) for in times of necessity, you only call on Allah and forget your idols and false deities. In another Ayah, Allah said;

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَ)

(And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah)) 17:67 . Allah said;

(وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَهُمْ بِالْبَاسَاءِ)

(Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty...) That is, loss of wealth and diminished provisions,

(وَالضَّرَّاءِ)

(and loss of health) various illnesses, diseases and pain,

(لَعَلَّهُمْ يَتَضَرَّعُونَ)

(so that they might believe with humility) and call Allah and supplicate to Him with humbleness and humility. Allah said;

(فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا)

(When Our torment reached them, why then did they not believe with humility) Meaning: Why do they not believe and humble themselves before Us when We test them with disaster'

(وَلَكِنْ قَسَتْ قُلُوبُهُمْ)

(But their hearts became hardened,) for their hearts are not soft or humble,

(وَزَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ)

(and Shaytan made fair-seeming to them that which they used to do.) That is, Shirk, defiance and rebellion.

(فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ)

(So, when they forgot (the warning) with which they had been reminded,) by ignoring and turning away from it,

(فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ)

(We opened to them the gates of everything,) Meaning: `We opened the gates of provisions for them from wherever they wished, so that We deceive them.' We seek refuge with Allah from such an end. This is why Allah said,

(حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا)

(until in the midst of their enjoyment in that which they were given,) such as wealth, children and provisions,

(أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ)

(all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.) They have no hope for any type of good thing. Al-Hasan Al-Basri said, "Whomever Allah gives provision and he thinks that Allah is not testing him, has no wisdom. Whomever has little provision and thinks that Allah will not look at (provide for) him, has no wisdom." He then recited the Ayah,

(فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ)

(So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.) He added, "By the Lord of the Ka`bah! Allah deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Hatim recorded this statement.

(قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ - قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ - وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ)

(46. Say: "Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, is there a god other than Allah who could restore them to you" See how variously We explain the Ayat, yet they turn aside.) (47. Say: "Tell me, if the punishment of Allah comes to you suddenly, or openly, will any be destroyed except the wrongdoing people") (48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.) (49. But those who reject Our Ayat, the torment will strike them for their rebelling.) Allah said to His Messenger, say, O Muhammad , to those rebellious liars,

(أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ)

(Tell me, if Allah took away your hearing and your sight.) just as He gave these senses to you. In another Ayah, Allah said;

(هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ)

(It is He Who has created you, and endowed you with hearing, seeing.) 67:23 . The Ayah above might also mean that Allah will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

(وَخَتَمَ عَلَى قُلُوبِكُمْ)

(and sealed up your hearts,.) He also said in other Ayat,

(أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ)

(Or who owns hearing and sight) 10:31 , and,

(وَاَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ)

(And know that Allah comes in between a person and his heart.) Allah said;

(مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ)

(Is there a god other than Allah who could restore them to you) Meaning, is there anyone except Allah who is able to give you back these senses if Allah took them from you Only Allah is able to do so, and this is why He said here,

(انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ)

(See how variously We explain the Ayat,) and make them plain and clear, testifying to Allah's Oneness in lordship and that those worshipped besides Him are all false and unworthy.

(ثُمَّ هُمْ يَصْدِفُونَ)

(yet they turn aside.) After this explanation, they still turn away from the truth and hinder people from following it. Allah's statement,

(قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً)

(Say: "Tell me, if the punishment of Allah comes to you suddenly...") means, while you are unaware -- or during the night -- striking you all of a sudden,

(أَوْ جَهْرَةً)

(or openly) during the day, or publicly,

(هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ)

(will any be destroyed except the wrongdoing people) This torment only strikes those who commit injustice against themselves by associating others with Allah, while those who worship Allah alone without partners will be saved from it, and they will have no fear or sorrow. In another Ayah, Allah said;

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ)

(It is those who believe and confuse not their belief with Zulm, (wrong or Shirk).) 6:82 Allah's statement,

(وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ)

(And We send not the Messengers but as bearers of glad tidings and as warners.) means, the Messengers bring good news to Allah's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allah of His anger and of all types of torment. Allah said,

(فَمَنْ ءَامَنَ وَأَصْلَحَ)

(So whosoever believes and does righteous good deeds.) meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

(فَلَا خَوْفٌ عَلَيْهِمْ)

(upon such shall come no fear,) concerning the future,

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) about what they missed in the past and left behind them in this world. Certainly, Allah will be the Wali and Protector over what they left behind. Allah said next,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ)

(But those who reject Our Ayat, the torment will strike them for their rebelling.) The torment will strike them because of disbelieving in the Message of the Messengers, defying Allah's commands, committing what He prohibited and transgressing His set limits.

(قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن أَتَّبِعُ إِلَّا مَا
يُوحَىٰ إِلَىَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا
تَتَفَكَّرُونَ - وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ
لَعَلَّهُمْ يَتَّقُونَ - وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ
حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ
شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ - وَكَذَلِكَ
فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ
عَلَيْهِمْ مَنْ بَيْنَنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ -
وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ
كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ
سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ
غَفُورٌ رَحِيمٌ)

(50. Say: "I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal Will you not then consider") (51. And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwa.) (52. And turn not away those who invoke their Lord, morning and evening seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers.) (53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from amongst us" Does not Allah know best those who are grateful) (54. When those who believe in Our Ayat come to you, say:

"Salamun `Alaykum" (peace on you); your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful.)

The Messenger Neither has the Key to Allah's Treasures, Nor Knows the Unseen

Allah said to His Messenger ,

(قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ)

(Say: "I don't tell you that with me are the treasures of Allah.") meaning, I do not own Allah's treasures or have any power over them,

(وَلَا أَعْلَمُ الْغَيْبَ)

(nor (that) I know the Unseen,) and I do not say that I know the Unseen, because its knowledge is with Allah and I only know what He conveys of it to me.

(وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ)

(nor I tell you that I am an angel.) meaning, I do not claim that I am an angel. I am only a human to whom Allah sends revelation, and He honored me with this duty and favored me with it.

(إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ)

(I but follow what is revealed to me.) and I never disobey the revelation in the least.

(قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ)

(Say: "Are the blind and the one who sees equal") meaning, `Is the one who is guided, following the truth, equal to the one misled'

(أَفَلَا تَتَفَكَّرُونَ)

(Will you not then consider) In another Ayah, Allah said;

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ)

(Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed.) 13:19 Allah's statement,

(وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ)

(And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,) means, warn with this Qur'an, O Muhammad ,

(الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ)

(Those who live in awe for fear of their Lord) 23:57 , who,

(يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ)

(Fear their Lord, and dread the terrible reckoning.) 13:21 ,

(الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ)

(those who fear that they will be gathered before their Lord,) on the Day of Resurrection,

(لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ)

(when there will be neither a protector nor an intercessor for them besides Him,) for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it,

(لَعَلَّهُمْ يَتَّقُونَ)

(so that they may have Taqwa.) Therefore, warn of the Day when there will be no judge except Allah,

(لَعَلَّهُمْ يَتَّقُونَ)

(so that they may have Taqwa.) and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allah's torment, and so that He will grant them multiple rewards.

Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allah said,

(وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ)

(And turn not away those who invoke their Lord, morning and evening seeking His Face.) meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another Ayah, Allah said;

(وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا)

(And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.) 18:28 Allah's statement,

(يَدْعُونَ رَبَّهُمْ)

(invoke their Lord...) refers to those who worship Him and supplicate to Him,