بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

Date: / / 2012

Dear Qur'an learner,

السلام عليكم ورحمة الله وبركاته

First of all we would like to take this opportunity to appreciate you for the interest you have taken in joining this course to learn the Book of Allah. We, at Qatar Indian Islahi Centre, have programs like the Qur'an Learning School wherein Qur'an is being taught face to face in different locations of Qatar. We realize that a vast majority has been left out from this due to their inability to attend such classes in person. The need for an additional course where one can learn at his own convenience and comfort (at home or somewhere) is evident to help such people. Our colleagues in Kerala have been conducting such a course based on Moulavi Mohammad Amani's Tafsir which is one of the best Tafsirs in the world. We were able to start the same course in Qatar in May 2011, all the praises are to Allah. But it is in Malayalam and many Keralites, especially youth, find it difficult to follow as their medium of education was English. To help such Keralite brothers and other brothers who use English as a medium of learning we decided to start this course. It is based on the English translation of Ibn Kathir's famous tafsir in Arabic. A group of scholars headed by Sh. Saifurrahman Al-Mubarakpuri carried out the translation for Darussalam who are the publishers. The group of scholars who did the translation have taken every effort to remove unauthentic hadithes from the translated version.

We shall distribute a specific portion of the tafsir every two months with question paper containing around one hundred questions. You have to read the part given to you thoroughly and later answer the questions. You can refer to the study material while answering the questions. Detailed instructions will be given with the study material.

We see this as a golden opportunity to learn the Book of Allah even for people busy with their employment or business. May Allah make your learning easier and guide you to the straight path by His Light.

We pray to Allah to accept this noble deed from all of us.

T. M Kunhi Mohammed
In-charge of English Section

Zubair Wakra
Controller of Examination

Dr.Abdul Ahad Madani
Chairman

General instructions

1) Make sure that you have already enrolled to the course before submitting your answer sheet to the concerned authorities.
2) Please use only A4 size papers as your answer sheets.
3) Leave one inch space at the top and left side of the paper.
4) No personal details like name, telephone number or other identifications are to be mentioned anywhere in the answer sheets.
5) All the questions are based on the Tafsir Ibn Kathir's English translation, Qur'anic vocabulary and Arabic Grammar attached herewith and accordingly the answers should be from the above syllabus .
6) The portion prescribed for the first semester is Surah al Fatiha and Sura al Baqara up to Aya 82 and first parts of Quranic Vocabulary and Arabic Grammar.
7) Answer sheets with duly filled cover page are to be submitted to the authorities on of before 15th March 2012.
8) There is no age bar for enrollment to this course. For registration QR 10/- will be charged (cost of study materials is QR 15/- for each semester) .
9) Examination results shall be published on www.velicham.net on due date.
10) Answer sheet shall be returned to the concerned candidate after declaration of the result. There will be no revaluation.

Schedule of the First Semester

Duration	: 1st Jan – 31st March 2012
Last date to submit the answers	: March 15th 2012
Declaration of result	: April 1st 2012

Registration Form

Date : _____

Regn. No : _____

Name : _____ Age : _____

Res. Area : _____ Gender: M ☐ F ☐

Post Box : _____ Email ID _____

Tel. Off. : _____ Res: _____ Mob: _____

Educational Qualification : _____

Job : _____ : Work place _____

Blood Group : _____

Are you a Student of QLS ? Yes ☐ . No ☐

Name of Instructor _____ Location_____

Copy of study material required : Hard copy ☐ Soft copy ☐

For further information contact - Tel : 44173495, 77460773, 77299913,

Email : thelightqatar@gmail.com

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The Light

A Comprehensive Course for Learning The Holy Qur'an

Examination No: 01/Jan-Mar/2012

		Marks
1.	What does Isti`adhah (اسْتِعَادَة) mean ?	1
2.	How were the Children of Israel fed by Allah during their years of wandering in the desert ?	1
3.	"كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتاً". "أَمْوَات" means "were dead". What does it mean here ?	1
4.	Quote an ayah (or its English translation) from this syllabus where Allah calls Qur'an a noor (light).	1
5.	Who was the first prophet Allah spoke to directly ?	1
6.	What does Israel mean. Which prophet was known by that name ?	1
7.	Even harm caused by a thorn is a benefit to a Muslim (according to a hadith reported by Muslim). How ?	1
8.	What does the article ال (al) in الحمد point to ?	1
9.	To what has Allah compared the acts of disbelievers in surah An Noor ?	1
10.	What word is used by Allah to mean fuel in ayah 2:24. He uses different words in 72:15 and 21:98. What are these words ?	1
11.	How did Allah protect the Israelites from the heat of the sun during their years of wandering ?	1
12.	What will be the believers' supplication when they see the hypocrites' light being extinguished on "the sirat" (the slippery bridge across the hell (جهنم) ?	1
13.	Normally the object follows the verb and the doer, but in إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ the object is stated first. What might be Allah's intention in changing the structure of the sentence like this ?	1
14.	To which of the companions question the Prophet (ﷺ) confirmed that there are human devils.	1
15.	What is the most despicable name of a person to Allah according to a hadith reported by Abu Hurairah and recorded by Bukhari and Muslim.	1
16.	What does the word الدِّين mean in the ayath مَالِك يَوْم الدِّين ?	1
17.	Quote the Hadith reported by Anas Bin Malik (RA) about not reciting Bismillah aloud in congregational prayers	1
18.	Who witness the recitation of the Qur'an in the early dawn according to a Hadith reported by the both the Sahihs ?	1
19.	According to a Qudsi Hadith Allah says he will sever (cut) ties with a person. What is the act performed by this person to earn such a severe punishment ?	1
20.	From which Arabic word is the word "Shaytan" derived according to the renowned Arab linguist Sibawayh and what does it mean ?	1
21.	What pursues the devil who steals the hearing of the angels ?	1
22.	The Prophet (ﷺ) said Allah said " The Prayer " (الصلاة) is divided into two halves between Me and My servants". What does "the Prayer "here refer to ?	1
23.	"Hold Fast to that which we have given you". What is it ?	1
24.	Why did Allah order the children of Israel to slaughter a cow ?	1
25.	Why were the Christians called "Narasa" ?	1
26.	What is the greatest Miracle given to the Prophet Mohammed (ﷺ) ?	1
27.	What did Jews present to the Prophet (ﷺ) when Khyber was conquered ?	1
28.	What is the name of Prophet's (ﷺ) lake in Paradise ?	1
29.	What was manna and salwa ?	1
30.	"Wait for us! Let us get something from your light!" Who will say this and to whom ?	1

31. "Hold yourself accountable before you are held accountable,…" Whose words are these ? 1
32. In religious terminology, what does `Ibadah (عِبَادَة) mean ? 1
33. What is the best Dhikr ? 1
34. What did Allah mention along with the prayer(الصَلاة) in many instances ? 1
35. What does Ar-Rabb (الرَّب) means linguistically ? 1
36. What was the Satan created from ? 1
37. What does Ar-Rajim (الرَّجِيم) mean ? 1
38. What are Asma'ul Husna (أسماء الحسنى) ? 1½
39. Give the definition of word كِبْر according to the Hadeeth . 1½ 1½
40. What did Children of Israel prefer to than Manna and Salawa ? 1½
41. The religion is naseehah", What is the definition of نصيحة according to Raghib Al Isfahani ? 1½
42. How did Ubayy bin Ka'b once explain تقوى (taqwa) to Umar (ﷺ) ? 1½
43. "So we sent upon the wrongdoers a Rijz (a punishment) from the heaven because of their rebellion". How did they rebel ? 1½
44. State the three sources to get the correct interpretation of the Qur'an. 1½
45. The Prophet (ﷺ) once told a group of his companions that some people who come after them would acquire greater reward than them. What entitles them for such a reward ? 1½
46. What are three characteristics of a pure hypocrite as described the Prophet (ﷺ) and reported by the two sahihs. 1½
47. Even though الرَّحْمن and الرَّحِيم are derived from the word " رَحْمَة " , الرحمن has got a unique meaning which can only be attributable to Allah. What is this uniqueness ? 1½
48. What are the three things for which the Jews envy us the most according to a hadith reported from Aysha (RA) by Imam Ahmed. 1½
49. Why did Allah order Musa (عليه السلام) to command his people to kill each other ? 1½
50. What was the opinion of Abu bakr, Umar, Uthman , Ali and Ibn Mas'ud (ﷺ) about the individual letters like (ألم) at the beginning of some Surahs ? 1½
51. What do Arabs call a comprehensive matter that contains several specific areas ? Give one example. 1½
52. Mention three favors which Allah (S) bestowed upon Banu Israel ? 1½
53. Mention the supplication of Adam (عليه السلام) and Hawwa repenting to Allah for their sin . 1½
54. Although Iblis was not an angel, he was included in the command to the angels to prostrate before Adam(عليه السلام). Why ? 1½
55. "We should seek a means of intercession with our Lord." Who will say this and when ? 1½
56. Which Ayah is used to prove that the Hell-fire exists now (Mention the Aya Number) ? 1½
57. What are the five commands given to Banu Israel by Yahya bin Zakariyya (عليه السلام) ? 1½
58. Whom does "أُوْلَـئِكَ" refer to in the Aya "وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ" ? 1½
59. Which was the last Ayah to be revealed from the Qur'an ? 1½
60. What is the ruling on saying Ameen loudly after sura al Fathiha 1½
61. How does Qadariyyah sect differ with the Islamic correct view regarding destiny (Qadar) ? 1½
62. Who have earned the anger and who are led astray ? 1½
63. What are the three things that the Messenger of Allah taught Umar bin Abi Salamah while he was a child under his care 1½
64. What did the Shaytan vow when he was expelled from the holy presence of Allah ? 1½
65. When does Allah say, `My servant has glorified Me.' ? 1½
66. Mention the hadeeth reported by *Ubadah bin As Samit* that says the importance of reciting Fatiha in the daily Prayer (صلاة) 1½

67. What are the two lights of which glad tiding was given to Prophet Mohamed (ﷺ) ? 1½

68. Why is surah Fatihah called Fatihah ? 2

69. In religious terminology, what does Salah mean ? 2

70. What was the Bedouin response for the question abut the evidence to Allah's existence ? 2

71. Why did Usayd bin Hudayr's (عليه السلام) horse start to make some noise ? 2

72. كُلَّمَا أَضَاء لَهُم مَّشَوْاْ فِيهِ (Whenever it flashes for them, they walk therein,) Write Ibn Abbas's رضي الله عنه explanation of this Aya according to Ali bin Abi Talhah narration. 2

73. How did the Prophet (ﷺ) used to supplicate to keep his heart firm ? 2

74. " Verily, I am going to place a Khalifah (خليفة) on earth " What does khalifah mean here ? 2

75. Who was the leader of hypocrites in Madinah and why did the Prophet (ﷺ) decide to perform his funeral prayer ? 2

76. Mention a Hadith stating that the practice of prostrating before the creatures was not allowed for us (Umma Mohammed ﷺ). 2

77. The Prophet (ﷺ) said: "Islam is built on five (pillars)". What are they ? 2

78. What are the two types of Hidayah ? 2

79. What forced Pharaoh to order that every newborn male among the children of Israel be killed and girls spared ? 2

80. How did the Prophet (ﷺ) explain ران (stain) on human hearts ? 2

81. Mention three other names of Sura al Fatihah . 2

82. "Then after that your hearts were hardened and became as stones or even worse in hardness". Why Allah used such harsh words to mention the children of Israel ? 2

83. What are the three opinions regarding the Bismillah as an Ayah (آية) ? 2

84. What is the historical significance of the Ashura Day ? 2

85. What answer did Musa (عليه السلام) give when the children of Israel asked for variety of food? 2

86. In a hadith reported by Muslim people were divided into four groups according to their relationship to the Qur'an. Who are they and to what each of them is compared ? 2

87. What should a man say before he starts sexual intercourse with his wife to get his child protected from Satan ? 2

88. Match the following : 3

1. polished as shiny as the radiating lamp,	a. The heart of the pure hypocrite
2. a sealed heart with a knot tied around its seal,	b. A heart that contains belief and hypocrisy
3. a heart that is turned upside down and	c. The heart of the disbeliever
4. a wrapped heart.	d. The heart of the believer

89. How did the Jews breach the sanctity of Sabbath ? and what punishment was given for it ? 3

90. Write the meaning of each word: 5

مُحِيط ، عَهَد، مُتَشَابِه ، شَفَاعَة ، حِطَّة، مَشْرَب ، نَكَال، يَهْبِطُ، أَمَانِي

91. Write the plural form of each word : 5

قَلْبٌ ، أَبْكَم ، رَبٌّ ، نَهَر ، سَمَاء ، ابْن ، لَيْلَة، لَوْن، يَتِيمٌ ، يَوْمٌ

92. Translate the Following sentences (Arabic into English and vice versa) 5

a) الْمَسْجِدُ كَبِيرٌ (b) مَسْجِدٌ كَبِيرٌ (c) الْمَسْجِدُ الكَبِيرٌ (d) House of Mohammed (e) Adam is a prophet

93. Write an essay of not more than 100 words in answer to any one of the following questions 10

a) Describe the characters of hypocrites in the light of Verses from 8 upto 20 in surah al Baqara.

b) Inspite of being preferred above other nations and receiving favours Jews were found ungrateful and rebellious. Expand on their rebellious character giving examples

Total Marks 150

Under the Auspices of
QLS, Qatar Chapter, QIIC

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A Comprehensive Course for Learning The Holy Qur'an

Examination No: 01/Jan-Feb

Mark Sheet

(For the use of Evaluator)

Regn. No :_______

1		11		21		31		41		51		61		71		81		91	
2		12		22		32		42		52		62		72		82		92	
3		13		23		33		43		53		63		73		83		93	
4		14		24		34		44		54		64		74		84		94	
5		15		25		35		45		55		65		75		85		95	
6		16		26		36		46		56		66		76		86		96	
7		17		27		37		47		57		67		77		87		97	
8		18		28		38		48		58		68		78		88		98	
9		19		29		39		49		59		69		79		89		99	
10		20		30		40		50		60		70		80		90		100	

Total Marks **Signature of Exam Controller:**

Name of Evaluator : **Signature:**

(To be filled by the candidate)

Exam No: ______ Regn. No :_________

Name			
Residing Area			
P.O Box No.		Fax No	Email ID :
Telephone	Res:	Off:	Mobile:

I swear by almighty Allah that the answers attached herewith is prepared by myself.

Signature :

N.B: Personal information of the candidate should not be mentioned any where in the answer sheet, please Fill this form instead.

The Light

A Comprehensive Course For Learning
Holy Qur'an

Under the auspices of

Qatar Indian Islahi Center, Doha Qatar

Study Meterials

Part – 1

- Introduction to the Holy Quran
- Tafsir Ibn Kathir
- Quranic Vocabulary
- Arabic Grammar

The Quran:

What It Is and What Is One's Obligation Toward It

Before delving into the main goal of this work, it was thought best to begin with a reminder: a reminder of what the Quran truly is and what a Muslim's obligation is toward it. Probably no Muslim ever forgets that the Quran is the revelation from Allah that He revealed to His final messenger Muhammad (peace be upon him). At the same time, though, a Muslim may not completely realize the ramifications of that fact. He may forget some of wonderful aspects that Allah has stated concerning the Quran. He may also be neglectful of what the Prophet (peace be upon him) has said about the Quran.

The first goal of this chapter, therefore, is simply to remind the reader of what the Quran is. Undoubtedly, the more a believer knows about the Quran, the more he will yearn to learn it. The more a person realizes about the Quran, the closer he will want it to be to his heart and mind. The one who knows the Quran the best is its speaker, Allah. So first there will be a discussion of selected verses from the Quran that describe the Quran itself.[1] The one who knows the Quran second best is the one who received it as revelation, the Prophet Muhammad (peace be upon him). Hence, some of his statements concerning the Quran will also be discussed. Quotes from those who learned the Quran from the Prophet (peace be upon him) and who implemented it in their lives will also be presented. The chapter will then end with a general description of a Muslim's obligation toward this great and noble Quran.

What Allah Says about the Quran

In the opening passages of the Quran, the beginning of *soorah al-Baqarah,* Allah says,

ذلك الكتاب لا ريب فيه هدى للمتقين

"This is the Book,[2] concerning which there is no doubt, a guidance for those who fear Allah" *(al-Baqarah*2). In the typical translation of this verse, the verse seems not

[1] It is beyond the scope of this work to discuss all the Quranic verses that discuss or describe the Quran itself. Only a handful of verses will be discussed here. The interested reader may consult the following work which is an entire work discussing those verses of the Quran that discuss the Quran itself: Muhammad al-Raaawi, *Ifadeeth al-Quran an a!-Quran* (Riyadh: Maktabah al-Ubaikaan, 1994), *passim*

[2] Throughout the Quran, there are two words that are used quite often as a reference to the Quran: the Quran and the Book. The word "the Quran" is a verbal noun implying, "the reading or the recital." This implies that the Quran is something that is recited by the tongue. The word "the Book" implies that it is recorded. Daraaz notes that these two words used for the Quran imply how the Quran was and is to be preserved. It was and is used to be preserved in the hearts as well as in written form. If a mistake creeps into one of those two forms, it can be spotted and corrected by the other form. This is, in reality, how the Quran has been passed on throughout the centuries. Thus, there is no room for anyone to doubt the authenticity and purity of the Quran. Daraaz goes on to make another point about these two words used for the Quran. Both of these words come from roots that imply, "combining or joining something together." In the case of reciting, one joins the different letters together to pronounce the proper sounds that make up the words. In the case of writing something down, one also joins the different letters together to record the proper words. Daraaz then states that one can make the following conclusion: These words of the Quran combine together all of the meanings, knowledge and truths that one needs to live. This conclusion is supported by what Allah Himself has said about the Quran, "And We have sent down to you the Book as an exposition of everything" *(al-Nahl*89). [See Muhammad Abdul lahDaraaz, *Al-NabaalAdheem: NadharaaiJadeedah fi al-Quraan*(Riyadh: DaarTaibah, 1997), pp. 5-61 Long before Daraaz, al-Raaghib al-Isfahaani made the same point concerning why this revelation is called the "Quran" in comparison with the previous revelations; it encompasses all that the previous scripturesencompassed as well as all the knowledge necessary for mankind. See alRaaghih al-Isfahaani, Muja,uAlujradaatAlfaadh al-Quraan (Beirut: Daar al-Fikr, n.d.), p. 414.

to say a great deal about the Quran. In reality, though, in this verse, Allah has stated many important points about this Book[3]. The first aspect that one notes is that Allah refers to the Book with the demonstrative pronoun *dhaalika,* which would normally be translated as, "that" instead *of* "this." However, the word "that" is used for "this" for particular reasons. Siddiqi noted,

> The demonstrative pronoun ذلك ["that"] indicates remoteness of distance, but at times it indicates esteem, honour and grandeur of that for which it is used as we find in the case of the Quran.[4]

Second, the phrase *is* actually more comparable to something like, "This *is the* Book." It implies that it *is* the most complete book and that *no* other *book* deserves to he called a "book" like this book does. It is the real book that encompasses what no other previous book encompasses. In other words, Allah is pointing to the completeness and perfection of this book and, hence, its superiority over all over books[5].

Third, Allah mentions that this is a book concerning which there can be no doubt. It is the case that many disbelievers and skeptics doubt this book. However, that is not the meaning of this passage. The meaning is that the proofs and evidence that this is a true and perfect revelation from Allah are so great and clear that there is in reality no room or reason for anyone to doubt this book. This applies to the book as a whole and every portion of its guidance. There should be no doubt concerning anything that Allah has stated in this book. The absence of doubt, as al-Saadi points out, implies that the believer must be completely certain and satisfied that everything stated in this book is true.[6]

Fourth, Allah describes this book as "guidance." Commenting on this portion of the verse, al-Saadi noted,

> Allah stated the word "guidance" without stating its regimen or governing word. He did not say, "Guidance for the benefit of so and so," or "for the benefit of such and such purpose." [Such was not said] so that the concept of guidance may be left in its generality. It is guidance for all of the needs and benefits of the life of this world and that of the Hereafter. It is the guide for humans concerning fundamental and secondary aspects. It distinguishes truth from falsehood and what is sound from what is weak. And it makes clear for them how to follow the path that is beneficial for them in both their worldly affairs and their other worldly matters.[7]

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[3] One will note that in many cases the true or complete ramifications of the original Arabic of the Quran are very difficult or impossible to capture in a mere translation. Of course, the English translation cannot be called the Quran. The Quran is only the original Arabic text. No matter how excellent a translation may be, it can never match the miraculous nature and linguistic excellence of the Quran.

[4] Abdul Harneed Siddiqi, The Holy Quran: English Translation and Explanatory Notes (Lahore. Pakistan: Islamic Book Centre, n.d.), vol. 1, p. 10. There are some commentators who understand the demonstrative pronoun phrase he:e to mean, "that is the book." They are then forced to explain what is the referent of "that."Fakhar al-Deer Al-Raazi has given seven possible explanations. [See Fakhar al-Veen al-Raa7i, al-7hfreer alKabeer (Beirut: Daarlhyaa al-Turaath al-Arabi, n.d.), vol. 2, pp. 12-13.] However, it is clear from the statements of the Companions that the meaning of the phrase is "this is the book" and not "that is the book." This controversy is discussed in detail in this author's lecture series, "Tafseer Soorah al Ragarah," Lecture #3.

[5] Cf., Abdul RahmaanaI-Saadi, Taiseer al-Kareern al-Rahmaan fi TafseerKalaam al-Mannaan (Beirut: Muassasah al-Risaalah, 1996), p. 23.

[6] Al-Saadi, p. 23.

[7] Al-Saadi, p. 23

This verse makes it clear that the Quran is first and foremost a book of guidance. This is a point that shall be discussed later and forms one of the main focuses of this present work.

Finally, in this verse, Allah mentions that the book is a guidance for those who have *taqwa* (fear of Allah and God-consciousness). Elsewhere Allah has described this revelation as,

هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

"A guidance for mankind and clear proofs for the guidance and the criterion [between right and wrong]" *(al-Bagarah*185). What these two verses, *al-Bagarah*2 and *al-Bagarah*185, imply is that the guidance of the Quran is there for everyone to see and benefit from. However, not everyone is gong to benefit from its wonderful guidance. Only those who approach the Quran in the proper way, seeking to obey it and implement its guidance, will be the ones who truly benefit from the guidance of the Quran.

Allah also refers to Quran as *rooh*("spirit"). Allah says,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

"Thus We have revealed to you*a rooh*[8]of Our command" *(al-Shoora*52). While commenting upon this verse, Saalihal-Fauzaan noted that *rooh*implies the thing that gives life to a heart. In the same way that the physical heart's life is directly tied to *a rooh,* the spiritual life is also directly tied to *a rooh,* and that *rooh* is the Quran. It is this Quran that gives life to the spiritual heart. If the heart is void of the Quran, then it is in fact spiritually dead, no matter how much it may be physically alive in this world.

The heart attains real life when it is joined with the Quran. It is by the teachings of the Quran that the heart truly knows its Lord and knows how to worship Him., The heart then becomes filled with love of Allah, fear of Allah, reverence for Him and hope in Him. These are some of the key ingredients that are needed for a healthy heart. The heart is moved by the Quran in the same way that the physical heart is moved by the physical soul. The physical death that is the result of the loss of the *rooh* cannot compare to the spiritual death that is the result of being void of the spiritual *rooh* or the Quran. Physical death comes to believers, disbelievers, evildoers and even animals. Its result is a departure from this worldly life. A spiritual death is what the disbelievers are experiencing and its result is the painful abode of the Hell-fire forever.[9]

Al-Raawi notes that people are very much aware of the result of the physical *rooh*leaving the body. When that happens, they take the body and bury it as it is not able to perform any action since its *rooh* has left. In a sense, it has become useless. At the same time, people disregard what happens when the effects of the Quran are no longer seen on a person. They do not see what happens

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[8]*Rooh*lexicall[y] refers to the "spirit, soul". In this particular verse, it hasbeen interpreted in a number of ways. Some say that it means prophethood; others say that it means "a mercy"; others have said that it means "book"; and another interpretation is that it is in reference to the Angel Gabriel. [See Muhammad al-Qurtuhi, *al-Jaanri li-A hkaam al-Quraon* (Beirut: Daar Ihyaa al-Turaath al-Arahi, n.d.), vol. 16, pp. 54-55.) In any case, the Quran has been referred to as *rooh*and many scholars agree that there is a special significance in this description that is discussed above in the text.

[9]Saalih al-Fauzaan, Muhaadhiraat fi al-Aqeedahwa al-Dawah (Riyadh: DaaraI-Aasimah, 1415 A.H.), vol. 2, pp. 291-292.

to the person in both this life and the Hereafter when he has lost the *rooh* of the Quran. Without this *rooh,* a person is truly spiritually dead even though it looks to all around him that he is physically alive. He is dead because he is not even realizing his purpose in this life. He is living his life without heading toward its proper goal, hence, he may as well be physically dead.[10]

In the same verse quoted above, as in other verses, Allah describes the Quran as a "light" *(noor).* Allah says,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاء مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

"Thus We have revealed to you a *rooh* of Our command. You knew not what is the Book nor what is faith. But We have made it [this Quran] a light *(noor)* wherewith We guide whosoever of Our servants We will. And verily you guide [mankind] to the straight path" *(al-Shoora 52).*

Light is the thing that shows the person the path in front of him. It is by light that he can avoid the harmful objects in his way and follow the way that is most beneficial. However, as al-Fauzaan noted, this is different from the light that one physically senses in this world. This is a spiritual light. By this light, one recognizes and understands what will benefit him in both his mundane and religious spheres. He will recognize truth from falsehood and he will be following the path that leads to Paradise.[11]

This light leads to the Straight Path and Allah's grace and mercy. However, as will be a recurring theme throughout this work, that light is only beneficial for one who follows it. Allah says,

يَا أَيُّهَا النَّاسُ قَدْ جَاءكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا فَأَمَّا الَّذِينَ آمَنُواْ بِاللّهِ وَاعْتَصَمُواْ بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا

"0 mankind! Verily, there has come to you a convincing proof from your Lord, and We sent down to you a manifest light [this Quran]. So, as for those who believed in Allah and held fast to it [the Quran],[12] He will admit them to His mercy and grace, and guide them to Himself by a Straight Path" *(al-N isaa*174-175).

From the above it is clear that the Quran is the key to the believers' real and true life. Without the Quran, a person is suffering from a spiritual death and living in darkness. In fact, Allah has said in reference to the guidance that Herevealed and blesses His followers with, .

[10]Al-Raawi, pp. 387-8.
[11] Al-Fauzaan p. 292.
[12]An alternative interpretation for "held fast to it," is, "held fast to Him," meaning Allah. This alternative interpretation is more consistent with the principles of tafseer: however, the interpretation given above is more consistent with the context of the verse. Allah knows best. In either case, though, the purport will be the same as holding fast to Him or to His revelation virtually imply one and the same meaning.

أَوَ مَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا

"Is he who was dead and We gave him life and set for him a light whereby he can walk among men like him who is in the darkness from which he can never come out?" *(al-An'am*122).

Allah also says about the Quran,

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

"Indeed, We have sent down for you [0 mankind] a book in which there is your honor and distinction[13] [for the one who follows it]. Will you not then understand?" *(al-Anbiyaa 10)*. This verse was first addressed to the Arabs of the Quraish.[14]It was a great blessing upon them that this Quran was revealed in their language. If they then adhered to it, they would be remembered and honored for that distinction that Allah bestowed upon them.

Beyond that, though, the verse is addressing all believers and all humans and is stating the fact that one's honor, distinction or glory is found in adhering to and applying the Quran by becoming true believers in it. Allah has said,

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

"Honor belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not" *(al-Munafiqoon 8)*.

This fact was demonstrated in the case of the Arabs. Before their belief in and following of the Quran, they were not a people who were known or necessarily respected throughout the world. They had little or nothing to offer the world. But after receiving the Quran, they conveyed it to the world. This was, as SayyidQutb pointed out, the only thought or provisions that they had to offer the world. By it, their position was exalted. They became the leaders of the East and the West.[15]

Commenting *on al-Anbiyaa*10, "a book in which there is your honor and distinction," al-Saadi wrote,

> This verse is confirmed by what actually occurred. The believers in the Messenger, those who took heed by the Quran, from the Companions and those who came afterwards, achieved prominence, distinction, great renown and honor among the kings. Such is something well-known to everyone. Similarly, it is well-known what happened to those who did not raise their heads with the Quran and were not guided or purified through it. [They suffered from] disgrace, disdain, ignobility, and unhappiness.

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[13]Although there are numerous other interpretations for this portion of the verse, this is what has been narrated from ibnAbbaas and concluded by alTabari. See Abu Jafar Muhammad ibnJareer al-Tabari, Jaami al-BayaananTaweelAyi al-Quran (Beirut: Daar al-Fikr, 1988), vol. 10, p. 7.

[14] However, its meaning is general and is directed to every believer or every human from the time of the Prophet (peace be upon him).

[15] Sayyid Qutb, Fl Dhilaal al-Quran (Cairo: Daar al-Shurooq, 1992), vol. 4, p. 2370

There is no way to achieve the happiness of this world nor that of the Hereafter except by following the remembrance of this Book.[16]

This principle applies to all times. If the believers want to be respected, to have honor and dignity and not live in disgrace and humiliation, Allah has shown them what they need to turn to: the Quran. If they turn to it and apply it in their lives, it will be the source of their honor and dignity in not just this temporary life but in the everlasting life in the Hereafter. Umar bin al-Khattaab is quoted to have said about Islam itself, which directly implies the Quran also, "We were the most despised people and Allah honored us and gave us strength through Islam. And if we ever seek such honor through something other than that which Allah honored us by, Allah will then disgrace us."[17]

In fact, the Prophet (peace be upon him) himself' said about the Quran,

إن الله يرفع بهذا الكتاب أقواماً ويضع به آخرين

"Verily, Allah exalts some people by this Book and He debases others by it."[18]

In these few verses and words of Allah discussed here, one can already get a clear picture of the importance of the Quran itself. It is *the* Book that contains the needed guidance. It is the *rooh* or soul for the person. It is the light that guides the person. And it is the source of the Muslim's dignity, honor and happiness in both this life and the Hereafter.

There are many other descriptive names that Allah has used in reference to the Quran, such as *al-Furqaan* (the criterion between right and *wrong), al-Dhikr* (the Reminder), *al-Burhan* (the conclusive evidence) and so on.[19]

"There are also many other illuminating verses of the Quran that highlight its prominence.[20] In this brief discussion only two more sets of verses will be presented. In these verses, Allah, the Speaker of the Quran and the One who revealed the Quran-- the One who truly knows the Quran has described the Quran in a way that is nothing short of amazing for the one who reflects upon them. Allah has said,

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

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16 Al Saadi, p 468

17 Recorded by al-Haakim who said that it is sahih according to Muslim and al-Bukhari's standards. See Abdul Adheem al-Mundhiri, Al-Targheebwa al-Tarheeb milt al-Hadeeth al-Shareef (Beirut: Daar al-KutubalIliniyyah, 1986), vol. 3, pp. 559-560

18 Recorded by Muslim and others.

19 The number of names or descriptions that Allah has given the Quran reaches fifty-five. See Jalaal al-Veen al-Suyooti, Al-Itgaanft Mont alQuran (Beirut: Daar al-Marifah, 1978), vol. 1, pp. 67-68.

20 The number of names or descriptions that Allah has given the Quran reaches fifty-five. See Jalaal al-Veen al-Suyooti, Al-Itgaanft Mont alQuran (Beirut: Daar al-Marifah, 1978), vol. 1, pp. 67-68.

'I he interested reader may wish to read the following verses in particular with their respective commenta: ics: al-Baqarah 98-99; al-Baqarah 185; al-Bagarah 252; ali-Iinraan 108; ali-Inzraan 138; al-Nisaa 105; a!Maaidah 15-16; al-Afaaidah 48-49; al-Maaidalr 83-85; al-Anaant 19; alAnaant 92; al-Anaant 104-106; al-Anaam 155; al-Araaf 2-3; al-Araaf 52; al-Araaf 203-204; al-Anfaal 2; }bonus 37-38; bonus 57-58; }'oonus 108109; Hood 120; Yoosuf 1-3; al-Raad 19; Ibraaheent 1-3; al-Nab! 102; alIsraa 9; al-Jsraa 41; al-Israa 45-46; al-Israa 82; al-Israa 88-89; al-Israa 105-106; Taha 1-6; Taha 113-114; al-Noor 1; al-Noor 34; al-Noon 46; alFurqaan 1; al-Furquan 30-33; al-Shuaraa 192-202; al-Nand 1-6; al-Nan:! 76-77; al-Qasas 49-50; al-Qasas 51-54; al-Qasas 85-88; al-Ankaboot 4752; al-Roost 58; Lugntaan 1-5; Foatir 31-32; }a Seen 69-711; Saad 29; alZumar 27-28;al-Zunrar 32-33; al-Zuniar 41; Fussilat 1-6; Fussilat 41-42; Fussilat 44; al-ZukhruJ 1-4; al-7_ukhruf 43-44; al-Dukhaan 1-8; a!Jaaihivah 20-22; al-Alrgaaf 29-32; Muliammad 20-31; Qaaf 45; al-Qaniar 17; a!-TW'aagiah 75-80; al-Ilashr 21; al-Haagah 48-50.

"had We sent down this Quran on a mountain, verily, you would have seen **it** humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect" *(al-Hashr 21)*. Allah has also said,

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى بَل لِّلَّهِ الأَمْرُ جَمِيعًا

"If there were a Quran with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, [this would be the one]. But, truly, the Command is with Allah in all things" *(al-Rad* 31).

Words of the Prophet (peace be upon him) about the Quran

The Prophet (peace be upon him), who received the inspiration and lived by it, also spoke about many of the important features of the Quran. Below are presented just a small sampling of his many important and illuminating statements.

The Prophet (peace be upon him) has made it clear that this Quran is a great blessing and miracle from Allah. In the following hadith, the Prophet (peace be upon him) is referring to the miracles that were given to the previous prophets. Although the miracles that were performed at their hands were something great, they cannot compare to what the Prophet Muhammad (peace be upon him) received as his standing miracle— even the staff that was given to the Prophet Moses (peace be upon him) or the raising of the dead and healing of the blind by the Prophet Jesus (peace be upon him) cannot compare to what the Prophet Muhammad (peace he upon him) has received in the form of the Quran. For this reason, the Prophet (peace be upon him) had reason to hope that he will have the greatest number of followers on the Day of Judgment. The Prophet (peace be upon him) said,

مَامِنَ الأَنْبِيَاءِ نَبِيٌّ إِلاَّ أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ

"There was no prophet among the prophets except that lie was given something that would make the people believe in him. But what I have been given is only an inspiration that Allah has revealed to me. So I hope that I will have more followers than them on the Day of Resurrection."[21]

Another hadith sheds some light on the greatness of the Quran, which is the words and speech of Allah. The Prophet (peace be upon him) said.

فضل كلام الله على سائر الكلام كفضل الله على خلقه

"The superiority of the speech of Allah over all other speech is like the superiority of Allah over His creation."[22] When a person realizes that such is the nature of the superiority of the Quran, he will definitely dedicate some of his time to read this speech and not ignore it or turn to other sources for guidance.

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[21] Recorded by al Bukhari.

[22] Recorded by al-Tirinidhi, al-Daarimi and others. After a lengthy discussion, al-Huwaini concludes that the hadith is hasan due to its supporting evidence. Sec Abu Ishaaq al-Huwaini's footnotes to Ismaaeel ibn Katheer, KitaabFadhaail al-Quraan (Cairo: MaktabahibnTairniya, 1416 A.H.), p. 274.

The Prophet (peace be upon him) said about the Quran,

ابشروا فإن هذا القرآن طرفه بيد الله وطرفه بأيديكم فتمسكوا فإنكم لن تهلكوا ولن تضلوا بعده أبداً

"Have glad tidings! Verily, one end of this Quran is in the hand of Allah and another end is in your hands. Adhere to it for then you will not be destroyed and you will never go astray after it." [23]

The Messenger of Allah (peace be upon him) also said,

يا أيها الناس إنما أنا بشر يوشك أن يأتيني رسول ربي عزوجل فأجيب وإني تارك فيكم ثقلين أولهما كتاب الله عزوجل فيه الهدى والنور فخذوا بكتاب الله تعالى واستمسكوا به فحث على كتاب الله ورغب فيه

"0 people, certainly I am but a human and soon a messenger from my Lord may come to me and I will respond to his call [and die]. I am leaving among you two heavy things.[2] The first of them is the Book of Allah. It contains guidance and light. The one who adheres to it and follows it will be upon guidance. The one who misses adhering to it shall go astray. Therefore, take the Book of Allah and cling to it..."[24]

Another hadith states that the Prophet (peace be upon him) said,

إن لله أهلين من الناس قالوا يا رسول الله من هم قال هم أهل القرآن أهل الله وخاصته

"Certainly, Allah has special people among mankind." They asked, "0 Messenger of Allah, who are they?" He replied,

"They are the people of the Quran— they are the people of Allah and specially His."[25]

The Prophet (peace he upon him) also said,

خَيْرُكُم مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you is he who learns the Quran and teaches it to others."2[26]

The Messenger of Allah (peace be upon him) also said about the Quran,

ومن سلك طريقاً يلتمس فيه علماً سهّل الله له به طريقاً إلى الجنة وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده ومن بطأ به عمله لم يسرع به نسبه

"Whoever follows a path in order to seek knowledge thereby, Allah will make easy for him, due to it, a path to Paradise. No people gather together in a house of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that

[23] Recorded by al-Tabaraani, According to al-Albaani, its is sahih.

[24] Recorded by Ahmad with the above wording and Muslim has something very similar to it.

[25] Recorded by Ahmad, ibn Maajah, al-Nassai in Fadaail al Quran and other. According to al-Albaani, its is sahih. See al-Albanani, Saheed al Jaami (1988), vol, p.432

[26] Recorded by al-Bukhari.

tranquillity is descended upon them, mercy covers them, the angels surround them and Allah makes mention of them to those in His presence. Whoever is slowed by his deeds will not be hastened forward by his lineage."[27]

The Prophet (peace be upon him) also said,

مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَالأُتْرُجَّةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَالَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَالتَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا، وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْفَاجِرِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا

"The example of the believer who recites the Quran is like that of a citron which tastes good and smells good. And he who does not recite the Quran is like a date which is good in taste but has no smell. And the example of a hypocrite who recites the Quran is like the *raihaana* plant which smells good but tastes bitter. And the example of a hypocrite who does not recite the Quran is like the colocynth which tastes bitter and has no smell."[28]

Abdul Ghani notes how the Prophet (peace be upon him) has demonstrated the greatness and lofty nature of the Quran in this hadith: Even when it comes out of the mouth of someone who does not truly believe in it, it is described as having a good and pleasant aroma.[29]

Finally, another hadith demonstrates the importance of the Book of Allah in one's life: the Messenger of Allah (peace be upon him) said,

القرآن حجة لك أو عليك

"The Quran is either an argument for or against you."[1] In this hadith, the Prophet (peace be upon him) makes it clear that the Quran is either a proof for someone or a proof against him. There is no third, neutral party. One must be from one group or the other. This is similar to what Allah has said in the Quran,

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاء وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّالِمِينَ إِلاَّ خَسَارًا

"And We send down of the Quran that which is a healing and a mercy to those who believe. And it increases the wrongdoers nothing but loss" *(al-Israa 82).*

Statements about the Quran from Those Who Knew and Lived the Quran

Those who learned the Quran in depth and lived by its guiding light are the next people to be turned to learn more about the Quran. Foremost among this category are the Companions of the Prophet (peace be upon him) who received much of their teachings of the Quran directly from the Prophet (peace be upon him).

[27] Recorded by Muslim
[28] Recorded by Al Bukhari
[29] Abdul Ghani, p 61

One of the most succinct and concise descriptions of what the Quran is really meant to be comes from Ali ibn Abu Taalib, the Companion of the Prophet and the fourth *khaleefah* (caliph). Ali once stated,

> Stick to the Book of Allah, which speaks of those who have gone before as well as of those who will come later, and tells the truth in clear and definite terms in matters concerning which you disagree. Whosoever neglects it out of conceit shall be humiliated by Allah. And whosoever looks for guidance elsewhere shall be misled by Allah. It is the cord of Allah which shall never break, the Wise Message and the Right Path which shall never be distorted by evil minds nor corrupted by wicked tongues. Its mysteries shall never end, nor shall scholars ever be satisfied by the amount they know of it. Whoever speaks according to it has spoken the truth; whoever acts upon it shall be rewarded; whoever rules according to it does justice; and whoever calls to it shows the Straight Path.[30]

The Companion and scholar of the Quran, Abdullah ibn Masood once said, "A human should not be asked about himself except with respect to the Quran. If he loves the Quran, then he loves Allah and His messenger."[31]

The Companion Abdullah ibn Amr stated,

> When one reads the Quran, it is as if prophethood is descending upon him except that he is not receiving revelation. Whoever reads the Quran and believes that someone has been given something better than what he has been given has made great what Allah has belittled and belittled what Allah has made great.[32]

The Companion Abdullah ibn Abbaas, for whom the Prophet (peace be upon him) prayed that Allah would teach him the Book of Allah, as recorded by al-Bukhari and Muslim, said, "The bounty of Allah is Islam. And His mercy *is* that He made you from the people of the Quran."[33] Indeed, in the *soorah* known as *soorah al-Rahmaan,* in which Allah mentions many of the blessings that He has bestowed upon mankind, Allah begins the *soorah* by stating,

الرَّحْمَنُ – عَلَّمَ الْقُرْآنَ – خَلَقَ الْإِنسَانَ

"The Most Beneficent Allah has taught (you mankind) the Quran (by His Mercy). He created man" *(al-Rahmaan 1-3).*In these verses, Allah refers to *His* beneficent act of teaching mankind the Quran before He mentions His beneficent act of creating mankind. This has been cited by

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[30] This statement was recorded by al-Tirnmidhi as a hadith of the Prophet (peace be upon him). But, in that manner, its chain is weak as al-Tirmidhi himself points out. Some hadith scholars, including ibn Katheer and alAlbaani, say that it is correctly a statement of Ali ibn Abu Talib. however, al-Huwaini points out that even in its narration as a statement of Ali, thcre seems to be some weakness in its chain. Furthermore, he believes that ibn Katheer's statement about the narration was not meant to mean that at the very least it must be considered a statement of Ali. Allah knows best. See al-Arnaoot's footnotes to Ali ibn Abu al-Izz, *Sharh al-Aqeedah alTahaawiyya* (Beirut: Muassasat al-Risaalah, 1988), vol. 1, p. 10 or alAlbaani's footnotes to a different edition of the same work, *Sharh alAqeeda al-Tahaawi)ya* (Beirut: al-Maktab al-Islaami, 1984), p. 71; alHuwaini, footnotes to ibn Katheer, *Kitaab Fadhaail,* pp. 44-48

[31] Recorded by al-Taharaani and others. According to al-1luwaini, the chain back to Abdullah ibnMasood is sahib. See al-Htmaini, footnotes to ibnKatheer, Kitauh Fad/;nail, p. 48.

[32]This statement is recorded as a hadith of the Prophet (peace be upon him) by al-Tabaraani and others. Al-Huwaini discusses its chain in detail and shows that as a statement of the Messenger of Allah (peace be upon him), it is a weak narration. however, it seems to he correct as a statement of the Companion Abdullah ihnAmr, as presented above in the text. See al- Huwaini, footnotes to ibnKatheer, KitaabFadhaail, pp. 296-297.

[33] MahmoodibnShuaib, al-Kalimaat al-IHasaan (Al-Jeezah, Egypt: Maktabah Ali-Yaasir, 1994), p. 9.

some as an indication that, in reality, His merciful act of teaching the Quran is even more merciful than His act of creating humans. This interpretation is consistent with the statement just quoted from the scholar of the Quran Abdullah ibn Abbaas.

Uthmaan ibn Affaan and al-Hudhaifah ibn Yamaan are both reported to have said, "When the hearts become pure, they can never get enough of reading the Quran."[34]

Sufyaan al-Thauri, a student of the students of the Companions of the Messenger of Allah (peace be upon him), was asked which was preferred, jihad or reading the Quran. He replied that reading the Quran is preferred and, as part of his evidence, he quoted the hadith mentioned earlier,

خَيْرُكُم مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you is he who learns the Quran and teaches it to others."[2] Abdul Ghani has explained and supported Sufyaan's view by writing:

> There is nothing strange in Sufyaan al-Thauri (may Allah have mercy on him) giving preference to reciting the Quran over jihad. This is because jihad can be attended to by many, many people. The qualities and prerequisites for jihad are found in many among the Muslim nation. However, those who excel in reciting the Quran, being knowledgeable of its laws and being able to teach it to the Muslims are few in number. Therefore, their remaining behind and spending their time in teaching the Muslims the Book of Allah is better in their case than their going out for jihad, especially if the jihad is one which is a communal obligation and there are people attending to it. Inthat case, the learning of the Quran and teaching it to the Muslims is in itself a type of jihad.[35]

A Muslim's Obligation Toward the Quran

One of the most important concepts in the religion of Islam is the concept of *al-walaa.* This concept implies having loyalty to Allah, loving for the sake of Allah and hating for the sake of Allah. The Prophet (peace be upon him) said,

أوثق عرى الإيمان الموالاة في الله والمعاداة في الله والحب في الله والبغض في الله

"The strongest tie of *imaan*(bond of faith) is having loyalty for the sake of Allah, disassociating from others for the sake of Allah, love for the sake of Allah and hatred for the sake of Allah."[36]

Abdul Ghani notes that one of the first obligations of this required loyalty is to have loyalty and love for the Book of Allah, which is Allah's speech and His revelation to mankind. So, first and foremost, a Muslim must have a strong love for the Quran. But this love is not simply at a theoretical level. It must be exhibited by one's actions toward the Quran. This would include reading, studying, memorizing, defending and acting in accordance with the Quran.[37]

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[34] Quoted in Salaah al-Khaalidi, *Mafateeh li-I-Taammul ma al-Quraan* (Damascus: Dar al-Qalam, 1994), p. 46.

[35] SayyidSaeed Abdul Ghani.Hageeqalr al-Walaawa al-BaraajiMuragadAhl al-Sunnahwa al-Jamaah (Beirut: DaaribnIlazm, 1998), p. 57.

[36] Recorded by al-Tayaalisi, al-Haakim, al-Tabaraani and others. According to al-Albaani, it is sahib. See al-Albaani, Saheeh al-Joami, vol. I, p. 497.

[37] Abdul Ghani, p. 50.

This love for the Quran should flow from one's love for Allah and His Messenger (peace be upon him). One could not possibly love Allah and not love Allah's speech and revelation to mankind. Conversely, love for the Quran implies one's love for Allah and His Messenger (peace beupon him). The Companion Abdullah ibnMasood said, "Whoever loves to know if he loves Allah and His Messenger, he should look and see for if he loves the Quran, he loves Allah and His Messenger."[38]

In addition to loving the Quran, one must be very thankful and grateful to Allah for revealing the Quran and sending His messenger (peace be upon him) to teach the Book. Allah Himself reminds the believers of this great blessing and how before its revelation, the believers did not know the truth and were astray. Allah says,

لَقَدْ مَنَّ اللّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلالٍ مُّبِينٍ

"Allah did confer a great favor on the believers when He sent among them a Messenger from among themselves, rehearsing unto them the signs of Allah, purifying them, and instructing them in the Book and Wisdom (the sunnah), while before that, they had been clearly straying" *(ali-Miraan*164). This gratefulness for the revealing of the Quran should be exhibited by one's study, reading and devotion to the Quran and its teachings.[39]

With respect to one's obligation toward the Quran, it is important to note the hadith of the Messenger of Allah (peace be upon him) in which he said,

الدين النصيحة قلنا لمن قال لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم

"The religion is *naseehah."* The people said, "To whom?" The Prophet (peace be upon him) replied, "To Allah and to His Book and to His Messenger and to the Leaders of the Muslims and to the common folk of the Muslims."[40] In this hadith, the Prophet (peace be upon him) stated that one should make *naseehah* toward the book of Allah. Unfortunately, *naseehah*is a difficult word to translate. Based on the linguistic roots and the Quranic usage of the term, al-Raaghib al-Isfahaani has given the *shareeah* definition of the term as, *"Naseeha h*is the seeking of an action or statement that contains goodness and improvement for the other person."[41] Ibn al-Salaah has stated that the essence of *naseeha h*is where the one doing the *naseehah* (sincere well-wishing) truly seeks the best for the one to whom he is making *naseehah.* In both his intention and his actions, he desires what is best for the other person.[42]

This is how the believers' attitude must be toward the Quran. In other words, he must be acting sincerely with respect to it and doing "what is good for it," which would here imply reading it, understanding it, applying it and so forth. In a comprehensive passage, al-Maroozi has summedup some of the obligatory components of making *naseehah* to the Book of Allah. He stated,

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38 Recorded by al-Tabaraani. According to al-Haithami, the narrators in its chain are all trustworthy. See Abdullah al-Darweesh, Bughyah al-Zaaid fi TahyeeqMapna al-Zawaaidwa Martha al-Fawaaid (Beirut: Dar al-Fikr, 1992), vol. 7, p. 342.

39 Cf., al-Raawi, p 77

40 Recorded by Muslim

41 Raaghib al-IsfahaaniMuIa'nMufradaotAlfaadh al-Quran Damascus: Daar al-Qalam, 1997), P. 808.,

42 UthmaanIbn al-Salaah, SiyaanahSaheeh Muslim min al-Ikhlaal tin alGhalatwaHamaayatuhu min al-Isgaattiva al-Sagat (Beirut: Dar al-Gharab al-Islaami, 1984), p. 223.

> *Naseehah* for the Book of Allah implies having a strong love for it and great respect for its worth, since it is the speech of the Creator. It also implies a strong desire to understand it and taking special care in pondering over its verses, stopping while reading it, seeking the meaning that the Lord wants one to get from it. Then one must also apply it after understanding it. The same is true when one receives *naseehah* from another human being, one tries to understand the advice that he is receiving. Similarly, if he receives something in writing from another person, he will take utmost care to understand it so that he will be able to apply the advice. The same is true for the one who is accepting the counsel of the Book of Allah; he must do his best to understand it in order to be able to apply it for the sake of Allah in a way that is both pleasing and beloved to Allah. Then he spreads among the people what he has understood from it. And he continues to study it with love for it, acting according to its manners and behaving according to its guidance.[43]

Besides what al-Maroozi mentioned, *naseehah* to the book of Allah includes having the proper belief about the Quran: That it is revealed from Allah, that it is the speech and uncreated word of Allah, and that it is not like the word of man. In addition, the complete *naseehah* to the book of Allah requires that one, according to one's ability, reads and recites it properly, applies it, studies its admonitions, lessons and parables. Calling others to believe in the book of Allah is also part of this *naseehah.*

Another obligation that the believer has toward the Book of Allah is that he must accept the Book as the final judge and arbiter of any matter or issue. It is the law by which he abides. Whatever this Book says is lawful, he takes as lawful and whatever this Book says is unlawful, he treats as unlawful. Both "religious" and "mundane" matters must be subjected to the guidance of this Book. Allah says,

فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

"If you dispute over any matter, refer it to Allah and the Messenger if you truly believe in Allah and the Last Day. That is best and most suitable in the end" *(al-Nisaa*59).[44]

Allah also says,

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ

"If any do fail to judge by [the light of] what Allah revealed, they are unbelievers" *(al-Maaidah*44).

On this point, Abdul Ghani wrote,

> One of the greatest demonstrations of one's loyalty to the Book of Allah is ruling by the Book of Allah. It is a clear declaration of a Muslim's loyalty to this Book... It is a practical application and actual deed demonstrating the Muslim's

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[43] UthmaanIbn al-Salaah, SiyaanahSaheeh Muslim min al-Ikhlaal tin alGhalatwaHamaayatuhu min al-Isgaattiva al-Sagat (Beirut: Dar al-Gharab al-Islaami, 1984), p. 223.

[44] The commentators agree that referring the matter to Allah means referring it to the Book of Allah while referring it to the Messenger (peace be upon him) means referring it to him while he was alive and referring it to his sunnah after his death. Cf., Isniaaeel ibn Katheer, *Tafseer al-Quran al-Adlreent*(Riyadh: Dar al-Salaam, 1998), p. 338.

> love for this Book and the extent to which he respects and gives honor to it... Applying the Law of Allah and ruling by His Noble Book is an obligation of the faith, a goal of the creed, and a foundation of *tauheed* (Islamic monotheism). No one would stray from it except an ignorant person whose ignorance is not to be excused, a hypocrite whose hypocrisy is well-known or a disbeliever who is rejecting the Godhood of his Lord. That is because ruling by the Book of Allah is one of the greatest acts of worship by which the human worships his Lord and it is one of the greatest acts that takes one closer to Allah[45]

In addition to or as a subset to all of the above is the main goal of this work, which is written as an attempt to fulfill one's obligatory *naseehah* to the Book of Allah: When the Book of Allah is not being adhered to, not being read regularly or seriously, when it is being misinterpreted or misapplied, when its great wisdom is being ignored, when its laws are being usurped and man-made laws are invoked to replace it, then one must certainly stand up for the Book of Allah and try to redress this tragedy. What makes this tragedy even worse and most important to remedy is that often those who believe in the Quran take the wrong approach to it and, at the same time, think that they are showing the greatest amount of respect to the Quran. Unfortunately, their respect is sometimes misplaced. Until they fulfill these aspects mentioned above, then, in reality, they are not fulfilling their obligation of making *naseehah* to Allah's Book.

Summary

The purpose and goal of this chapter is very clear and straightforward: It is to remind the Muslim of what the Quran is in reality. When, as Uthmaanibn Affaan and al-Hudhaifah stated, a person whose heart is pure realizes the many important characteristics and attributes of the Quran, he will desire to read the Quran more often. He will desire to studythe Quran. He will zealously want to know how he is supposed to approach and understand the Quran. Then he will sincerely do his best to apply the Quran in the proper manner. When he does this, by the will of Allah, the Quran will have its desired effect on him, in the same way that it had its desired effect upon the Companions of the Prophet Muhammad (peace be upon him).

[45] Abdul Ghani p.98

Surah Al-Fatihah

The Meaning of Al-Fatihah and its Various Names

This **Surah** is called

- **Al-Fatihah**, that is, the Opener of the Book, the **Surah** with which prayers are begun.
- It is also called, **Umm Al-Kitab** (the Mother of the Book), according to the majority of the scholars.

In an authentic **Hadith** recorded by At-Tirmidhi, who graded it **Sahih**, Abu Hurayrah said that the Messenger of Allah said,

الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ

Al-Hamdu lillahi Rabbil-`Alamin is the Mother of the Qur'an, the Mother of the Book, and the seven repeated **Ayat** of the Glorious Qur'an.

It is also called **Al-Hamd** and **As-Salah**, because the Prophet said that his Lord said,

قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ،

فَإِذَا قَالَ الْعَبْدُ:الْحَمْدُلِلهِ رَبِّ الْعَالَمِينَ، قَالَ اللهُ: حَمِدَنِي عَبْدِي

The prayer (i.e., **Al-Fatihah**) is divided into two halves between Me and My servants.

When the servant says, `All praise is due to Allah, the Lord of existence,' Allah says, 'My servant has praised Me.

Al-Fatihah was called the **Salah**, because reciting it is a condition for the correctness of**Salah** - the prayer.

Al-Fatihah was also called **Ash-Shifa**' (the Cure).

It is also called **Ar-Ruqyah** (remedy), since in the **Sahih**, there is the narration of Abu Sa`id telling the story of the Companion who used **Al-Fatihah** as a remedy for the tribal chief who was poisoned. Later, the Messenger of Allah said to a Companion,

وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ How did you know that it is a **Ruqyah**?

Al-Fatihah was revealed in Makkah as Ibn Abbas, Qatadah and Abu Al-Aliyah stated.

Allah said,

وَلَقَدْ ءَاتَيْنَـكَ سَبْعًا مِّنَ الْمَثَانِي

And indeed, We have bestowed upon you the seven **Mathani** (seven repeatedly recited verses), (i.e. Surah **Al-Fatihah**) (15:87).

Allah knows best.

How many Ayat does Al-Fatihah Contain

There is no disagreement over the view that **Al-Fatihah** contains seven **Ayat**.

According to the majority of the reciters of Al-Kufah, a group of the Companions, the **Tabi`in**, and a number of scholars from the successive generations, the **Bismillah** is a separate **Ayah** in its beginning.

We will mention this subject again soon, if Allah wills, and in Him we trust.

The Number of Words and Letters in Al-Fatihah

The scholars say that **Al-Fatihah** consists of twenty-five words, and that it contains one hundred and thirteen letters.

The Reason it is called Umm Al-Kitab

In the beginning of the Book of **Tafsir**, in his **Sahih**, Al-Bukhari said;

"It is called **Umm Al-Kitab**, because the Qur'an starts with it and because the prayer is started by reciting it."

It was also said that it is called **Umm Al-Kitab**, because it contains the meanings of the entire Qur'an.

Ibn Jarir said,

"The Arabs call every comprehensive matter that contains several specific areas an **Umm**. For instance, they call the skin that surrounds the brain, **Umm Ar-Ra's**. They also call the flag that gathers the ranks of the army an **Umm**."

He also said,

"Makkah was called **Umm Al-Quran**, (the Mother of the Villages) because it is the grandest and the leader of all villages.

It was also said that the earth was made starting from Makkah."

Further, Imam Ahmad recorded that Abu Hurayrah narrated about **Umm Al-Qur'an** that the Prophet said,

هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ

It is **Umm Al-Qur'an**, the seven repeated (verses) and the Glorious Qur'an.

Also, Abu Jafar, Muhammad bin Jarir At-Tabari recorded Abu Hurayrah saying that the Messenger of Allah said about Al-Fatihah,

هِيَ أُمُّ الْقُرْآنِ وَهِيَ فَاتِحَةُ الْكِتَابِ وَهِيَ السَّبْعُ الْمَثَانِي

It is **Umm Al-Qur'an**, **Al-Fatihah** of the Book (the Opener of the Qur'an) and the seven repeated (verses).

Virtues of Al-Fatihah

Imam Ahmad bin Hanbal recorded in the **Musnad** that Abu Sa`id bin Al-Mu`alla said,

"I was praying when the Prophet called me, so I did not answer him until I finished the prayer. I then went to him and he said, What prevented you from coming?

I said, 'O Messenger of Allah! I was praying.'

He said, Didn't Allah say,

يَأَيُّهَا الَّذِينَ ءَامَنُواْ اسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which gives you life.

He then said,

"I will teach you the greatest **Surah** in the Qur'an before you leave the **Masjid** (Mosque)."

He held my hand and when he was about to leave the **Masjid**, I said, `O Messenger of Allah! You said: I will teach you the greatest **Surah** in the Qur'an.'

He said, Yes.

الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ

Al-Hamdu lillahi Rabbil-`Alamin,

It is the seven repeated (verses) and the Glorious Qur'an that I was given.

Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah also recorded this **Hadith**.

Also, Imam Ahmad recorded that Abu Hurayrah said,

"The Messenger of Allah went out while Ubayy bin Ka`b was praying and said, O Ubayy!

Ubayy did not answer him.

The Prophet said, O Ubayy!

Ubayy prayed faster then went to the Messenger of Allah saying, `Peace be unto you, O Messenger of Allah!'

He said, Peace be unto you. O Ubayy, what prevented you from answering me when I called you?

He said, `O Messenger of Allah! I was praying.'

He said, Did you not read among what Allah has sent down to me,

اسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which gives you life.

He said, `Yes, O Messenger of Allah! I will not do it again.'

the Prophet said,

أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ تَنْزِلْ لَا فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا؟

Would you like me to teach you a **Surah** the likes of which nothing has been revealed in the **Tawrah**, the **Injil**, the **Zabur** (Psalms) or the **Furqan** (the Qur'an)?

He said, `Yes, O Messenger of Allah!'

The Messenger of Allah said, I hope that I will not leave through this door until you have learned it.

He (Ka`b) said, `The Messenger of Allah held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Messenger of Allah! What is the **Surah** that you have promised to teach me?'

He said, What do you read in the prayer.

Ubayy said, `So I recited **Umm Al-Qur'an** to him.'

He said,

وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا إِنَّهَا السَّبْعُ الْمَثَانِي

By Him in Whose Hand is my soul! Allah has never revealed in the **Tawrah**, the **Injil**, the **Zabur** or the **Furqan** a **Surah** like it. It is the seven repeated verses that I was given."

Also, At-Tirmidhi recorded this **Hadith** and in his narration, the Prophet said,

إِنَّهَا مِنَ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ الَّذِي أُعْطِيتُهُ

It is the seven repeated verses and the Glorious Qur'an that I was given.

At-Tirmidhi then commented that this **Hadith** is **Hasan Sahih**.

There is a similar **Hadith** on this subject narrated from Anas bin Malik.

Further, Abdullah, the son of Imam Ahmad, recorded this **Hadith** from Abu Hurayrah from Ubayy bin Ka`b, and he mentioned a longer but similar wording for the above **Hadith**.

In addition, At-Tirmidhi and An-Nasa'i recorded this **Hadith** from Abu Hurayrah from Ubayy bin Ka`b who said that the Messenger of Allah said,

مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ

Allah has never revealed in the **Tawrah** or the **Injil** anything similar to **Umm Al-Qur'an**. It is the seven repeated verses and it is divided into two halves between Allah and His servant.

This is the wording reported by An-Nasa'i.

At-Tirmidhi said that this **Hadith** is **Hasan Gharib**.

Also, Imam Ahmad recorded that Ibn Jabir said,

"I went to the Messenger of Allah after he had poured water (for purification) and said, `Peace be unto you, O Messenger of Allah!'

He did not answer me. So I said again, `Peace be unto you, O Messenger of Allah!'

Again, he did not answer me, so I said again, `Peace be unto you, O Messenger of Allah!'

Still he did not answer me.

The Messenger of Allah went while I was following him, until he arrived at his residence. I went to the Masjid and sat there sad and depressed. The Messenger of Allah came out after he performed his purification and said,

Peace and Allah's mercy be unto you,

peace and Allah's mercy be unto you,

peace and Allah's mercy be unto you.

He then said,

O Abdullah bin Jabir! Should I inform you of the best **Surah** in the Qur'an!

I said, `Yes, O Messenger of Allah!'

He said, "Read,

`All praise be to Allah, the Lord of the existence,' until you finish it."

This **Hadith** has a good chain of narrators.

Some scholars relied on this **Hadith** as evidence that some **Ayat** and **Surahs** have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur'an, Al-Bukhari recorded that Abu Sa`id Al-Khudri said,

"Once, we were on a journey when a female servant came and said, `The leader of this area has been poisoned and our people are away. Is there a healer among you?'

Then a man whose healing expertise did not interest us stood for her, he read a **Ruqyah** for him, and he was healed.

The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him,

`You know of a (new) **Ruqyah**, or did you do this before?'

He said, `I only used **Umm Al-Kitab** as **Ruqyah**.'

We said, `Do not do anything further until we ask the Messenger of Allah.'

When we went back to Al-Madinah we mentioned what had happened to the Prophet. The Prophet said,

وَمَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ

Who told him that it is a **Ruqyah.** Divide (the sheep) and reserve a share for me."

Also, Muslim recorded in his **Sahih**, and An-Nasa'i in his **Sunan** that Ibn Abbas said,

"While Jibril (Gabriel) was with the Messenger of Allah, he heard a noise from above. Jibril lifted his sight to the sky and said,

`This is a door in heaven being open, and it has never been opened before now.'

An angel descended from that door and came to the Prophet and said,

`Receive the glad tidings of two lights that you have been given, which no other Prophet before you was given:

- the Opening of the Book and

- the last (three) **Ayat** of **Surah Al-Baqarah**.

You will not read a letter of them, but will gain its benefit.'"

This is the wording collected by An-Nasa'i (Al-Kubra 5:12) and Muslim recorded similar wording (1:554).

Al-Fatihah and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet said,

مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا أُمَّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ

Whoever performs any prayer in which he did not read **Umm Al-Qur'an**, then his prayer is incomplete.

He said it thrice.

Abu Hurayrah was asked, "When we stand behind the Imam!"

He said, "Read it to yourself, for I heard the Messenger of Allah say,

قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ

Allah, the Exalted, said, `I have divided the prayer (**Al-Fatihah**) into two halves between Myself and My servant, and My servant shall have what he asks for.'

If he says, **الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ** (All praise and thanks be to Allah, the Lord of existence.

قَالَ اللهُ: حَمِدَنِي عَبْدِي

Allah says, `My servant has praised Me.'

When the servant says, **الرَّحْمَنِ الرَّحِيمِ** The Most Gracious, the Most Merciful.

قَالَ اللهُ: أَثْنَى عَلَيَّ عَبْدِي،

Allah says, `My servant has glorified Me.'

When he says, **مَلِكِ يَوْمِ الدِّينِ** The Owner of the Day of Recompense.

قَالَ اللهُ: مَجَّدَنِي عَبْدِي وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي

Allah says, `My servant has glorified Me,' or `My servant has related all matters to Me.'

When he says, **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** You (alone) we worship, and You (alone) we ask for help.

قَالَ: هذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ

Allah says, `This is between Me and My servant, and My servant shall acquire what he sought.'

When he says, **اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** Guide us to the straight path. **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ** The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray,

قَالَ اللهُ: هذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

Allah says, `This is for My servant, and My servant shall acquire what he asked for.'"

These are the words of An-Nasa'i, while both Muslim and An-Nasa'i collected the following wording,

"A half of it is for Me and a half for My servant, and My servant shall acquire what he asked for."

Explaining this Hadith

The last **Hadith** used the word **Salah** `prayer' in reference to reciting the Qur'an, (**Al-Fatihah** in this case) just as Allah said in another **Ayah**,

وَلاَ تَجْهَرْ بِصَلاتِكَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً

And offer your **Salah** (prayer) neither aloud nor in a low voice, but follow a way between.

meaning, with your recitation of the Qur'an, as the **Sahih** related from Ibn Abbas.

Also, in the last **Hadith**, Allah said,

"I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for."

Allah next explained the division that involves reciting **Al-Fatihah**, demonstrating the importance of reciting the Qur'an during the prayer, which is one of the prayer's greatest pillars. Hence, the word `prayer' was used here although only a part of it was actually being referred to, that is, reciting the Qur'an.

Similarly, the word `recite' was used where prayer is meant, as demonstrated by Allah's statement,

وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

And recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.

in reference to the **Fajr** prayer, the Two **Sahihs** recorded that the angels of the night and the day attend this prayer.

Reciting Al-Fatihah is required in Every Rak`ah of the Prayer

All of these facts testify to the requirement that reciting the Qur'an (**Al-Fatihah**) in the prayer is required, and there is a consensus between the scholars on this ruling. The **Hadith** that we mentioned also testifies to this fact, for the Prophet said,

مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ

Whoever performs any prayer in which he did not recite **Umm Al-Qur'an**, his prayer is incomplete.

Also, the Two **Sahihs** recorded that Ubadah bin As-Samit said that the Messenger of Allah said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

There is no prayer for whoever does not recite the Opening of the Book.

Also, the **Sahihs** of Ibn Khuzaymah and Ibn Hibban recorded that Abu Hurayrah said that the Messenger of Allah said,

لَا تُجْزِئُ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِأُمِّ الْقُرْآنِ

The prayer during which **Umm Al-Qur'an** is not recited is invalid.

There are many other **Hadiths** on this subject. Therefore, reciting the Opening of the Book, during the prayer by the **Imam** and those praying behind him, is required in every prayer, and in every**Rak`ah**.

The Tafsir of Isti`adhah (Seeking Refuge)

Allah said,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـهِلِينَ

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them).

And if an evil whisper comes to you from **Shaytan** (Satan), then seek refuge with Allah. Verily, He is Hearing, Knowing. (7:199-200)

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَـطِينِ

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Repel evil with that which is better. We are Best-Acquainted with things they utter. And say:

"My Lord!

I seek refuge with You from the whisperings (suggestions) of the **Shayatin** (devils).

And I seek refuge with You, My Lord! lest they should come near me." (23:96-98)

and,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Repel (an evil) with one which is better, then verily he with whom there was enmity between you, (will become) as though he was a close friend.

But none is granted it except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world.

And if an evil whisper from **Shaytan** tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allah. Verily, He is the Hearing, the Knowing. (41:34-36)

These are the only three **Ayat** that carry this meaning.

Allah commanded that we be lenient human enemy, so that his soft nature might make him an ally and a supporter.

He also commanded that;

we seek refuge from the satanic enemy, because the devil does not relent in his enmity if we treat him with kindness and leniency. The devil only seeks the destruction of the Son of Adam due to the vicious enmity and hatred he has always had towards man's father, Adam.

Allah said,

يَـبَنِى آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَـنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ

O Children of Adam!

Let not **Shaytan** deceive you, as he got your parents (Adam and **Hawwa**' (Eve)) out of Paradise. (7:27)

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy. He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

and,

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

Will you then take him (**Iblis**) and his offspring as protectors and helpers rather than Me while they are enemies to you. What an evil is the exchange for the **Zalimun** (polytheists, and wrongdoers, etc). (18:50)

The devil assured Adam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَإِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

"By Your might, then I will surely, mislead them all. Except Your chosen servants among them (i.e. faithful, obedient, true believers of Islamic Monotheism)." (38:82-83)

Also, Allah said,

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَـنِ الرَّجِيمِ

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

إِنَّمَا سُلْطَـنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ

So when you (want to) recite the Qur'an, seek refuge with Allah from **Shaytan**, the outcast (the cursed one).

Verily, he has no power over those who believe and put their trust only in their Lord (Allah).

His power is only over those who obey and follow him (Satan), and those who join partners with Him. (16:98-100)

Seeking Refuge before reciting the Qur'an

Allah said,

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَـنِ الرَّجِيمِ

So when you (want to) recite the Qur'an, seek refuge with Allah from **Shaytan**, the outcast (the cursed one).

meaning, before you recite the Qur'an.

Similarly, Allah said,

إِذَا قُمْتُمْ إِلَى الصَّلَوةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ

When you intend to offer **As-Salah** (the prayer), wash your faces and your hands (forearms). (5:6)

meaning, before you stand in prayer, as evident by the **Hadiths** that we mentioned.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said,

"When the Messenger of Allah would stand up in prayer at night, he would start his prayer with the **Takbir** (saying **"Allahu Akbar"**; Allah is Greater) and would then supplicate,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

All praise is due to You, O Allah, and also the thanks. Blessed be Your Name, Exalted be Your sovereignty, and there is no deity worthy of worship except You.

He would then say thrice,

لَا إِلَهَ إِلَّا اللهُ

There is no deity worthy of worship except Allah.

He would then say,

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

I seek refuge with Allah, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.

The four collectors of the **Sunan** recorded this **Hadith**, which At-Tirmidhi considered the most famous **Hadith** on this subject.

Abu Dawud and Ibn Majah recorded that Jubayr bin Mut`im said that his father said,

"When the Messenger of Allah started the prayer, he said,

اللهُ أَكْبَرُ كَبِيرًا ثَلَاثًا

Allah is the Greater, truly the Greatest (thrice);

الْحَمْدُ للهِ كَثِيرًا ثَلَاثًا

all praise is due to Allah always (thrice);

سُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا ثَلَاثًا

and all praise is due to Allah day and night (thrice).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

O Allah! I seek refuge with You from the cursed Satan, from his Hamz, Nafkh and Nafth.

Amr said,

The **Hamz** means asphyxiation,

the **Nafkh** means arrogance, and

the **Nafth** means poetry."

Also, Ibn Majah recorded that Ali bin Al-Mundhir said that Ibn Fudayl narrated that Ata' bin As-Sa'ib said that Abu Abdur-Rahman As-Sulami said that Ibn Mas`ud said that the Prophet said,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيطَانِ الرَجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

O Allah!

I seek refuge with You from the cursed devil, from his **Hamz**, **Nafkh** and **Nafth**.

He said,

The **Hamz** means death, the **Nafkh** means arrogance, and the **Nafth** means poetry."

Seeking Refuge with Allah when One is Angry

In his Musnad, Al-Hafiz Abu Ya`la Ahmad bin Ali bin Al-Muthanna Al-Mawsili reported that Ubayy bin Ka`b said,

"Two men disputed with each other in the presence of the Messenger of Allah and the nose of one of them became swollen because of extreme anger. The Messenger of Allah said,

إِنِّي لَأَعْلَمُ شَيْئًا لَوْ قَالَهُ لَذَهَبَ عَنْهُ مَا يَجِدُ:

I know of some words that if he said them, what he feels will go away,

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from the cursed Satan

An-Nasa'i also recorded this **Hadith** in his book, Al-Yawm wal-Laylah.

Al-Bukhari recorded that Sulayman bin Surad said,

"Two men disputed in the presence of the Prophet while we were sitting with him. One of them was cursing the other fellow and his face turned red due to anger.

The Prophet said,

إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ:

I know of a statement which if he said it, will make what he feels disappear,

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I seek refuge with Allah from the cursed Satan.'"

They said to the man, `Do you not hear what the Messenger of Allah is saying'

He said, `I am not insane.'"

Also, Muslim, Abu Dawud and An-Nasa'i recorded this **Hadith**.

There are many other **Hadiths** about seeking refuge with Allah. One can find this subject in the books on supplication and the virtues of righteous, good deeds.

Is the Isti`adhah (seeking Refuge) required

The majority of the scholars state that reciting the **Isti`adhah** (in the prayer and when reciting the Qur'an) is recommended and not required, and therefore, not reciting it does not constitute a sin.

However, Ar-Razi recorded that Ata' bin Abi Rabah said that the **Isti`adhah** is required;

- in the prayer and
- when one reads the Qur'an.

In support of Ata's statement, Ar-Razi relied upon the apparent meaning of the **Ayah**, فَاسْتَعِذْ (Then seek refuge).

He said that the **Ayah** contains a command that requires implementation.

Also, the Prophet always said the **Isti`adhah**.

In addition, the **Isti`adhah** wards off the evil of Satan, which is necessary; the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allah from the cursed devil." Then this will suffice.

Virtues of the Isti`adhah

The virtues of **Isti`adhah** are:

- The **Isti`adhah** cleanses the mouth from the foul speech that it has indulged in.
- It also purifies the mouth and prepares it to recite the speech of Allah.
- Further, the **Isti`adhah** entails seeking Allah's help and acknowledging His ability to do everything.
- The **Isti`adhah** also affirms the servant's meekness, weakness and inability to face the enemy of his inner evil, whom Allah alone, Who created this enemy, is able to repel and defeat. This enemy does not accept kindness, unlike the human enemy.

There are three **Ayat** in the Qur'an that affirms this fact.

Also, Allah said,

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ وَكَفَى بِرَبِّكَ وَكِيلاً

Verily, My servants (i.e. the true believers of Islamic Monotheism) - you have no authority over them. And sufficient is your Lord as a Guardian. (17:65)

We should state here that the believers, whom the human enemies kill, become martyrs, while those who fall victim to the inner enemy - Satan - become bandits.

Further, the believers who are defeated by the apparent enemy - disbelievers - gain a reward, while those defeated by the inner enemy earn a sin and become misguided.

Since Satan sees man where man cannot see him, it is befitting that the believers seek refuge from Satan with Whom Satan cannot see.

The **Isti`adhah** is a form of drawing closer to Allah and seeking refuge with Him from the evil of every evil creature.

What does Isti`adhah Mean

Isti`adhah means,

"I seek refuge with Allah from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from."

Indeed, only Allah is able to prevent the evil of Satan from touching the son of Adam. This is why Allah allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allah required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil.

This meaning is reiterated in only three **Ayat** in the Qur'an.

Allah said in Surah **Al-A`raf**,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـهِلِينَ

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). (7:199)

This is about dealing with human beings.

He then said in the same **Surah**,

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

And if an evil whisper comes to you from **Shaytan**, then seek refuge with Allah. Verily, He is Hearing, Knowing. (7: 200)

Allah also said in Surah **Al-Mu'minun**,

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَـطِينِ

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say:

"My Lord!

I seek refuge with You from the whisperings (suggestions) of the **Shayatin** (devils). And I seek refuge with You, My Lord! lest they should come near me." (23:96-98)

Further, Allah said in Surah **As-Sajdah**,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world.

And if an evil whisper from **Shaytan** tries to turn you away (from doing good), then seek refuge in Allah. Verily, He is the Hearing, the Knowing. (41:34-36)

Why the Devil is called Shaytan

In the Arabic language,

Shaytan is derived from **Shatana**, which means the far thing. Hence, the **Shaytan** has a different nature than mankind, and his sinful ways are far away from every type of righteousness.

It was also said that;

Shaytan is derived from **Shata**, (literally `burned'), because it was created from fire.

Some scholars said that both meanings are correct, although they state that the first meaning is more plausible.

Further, Siybawayh (the renowned Arab linguistic) said,

"The Arabs say, `So-and-so has **Tashaytan**,' when he commits the act of the devils. If**Shaytan** was derived from **Shata**, they would have said, **Tashayyata** (rather than**Tashaytan**)."

Hence, **Shaytan** is derived from the word that means, far away. This is why they call those who are rebellious (or mischievous) from among the Jinns and mankind a `**Shaytan**'.

Allah said,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِيٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

And so We have appointed for every Prophet enemies - **Shayatin** (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception). (6:112)

In addition, the **Musnad** by Imam Ahmad records that Abu Dharr said that the Messenger of Allah said,

يَا أَبَا ذَرَ تَعَوَّذْ بِاللهِ مِنْ شَيَاطِينِ الإِنْسِ وَالْجِنِّ

O Abu Dharr! Seek refuge with Allah from the devils of mankind and the Jinns.

Abu Dharr said, "I asked him, `Are there human devils?'

He said, Yes."

Furthermore, it is recorded in Sahih Muslim that Abu Dharr said that the Messenger of Allah said,

يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الأَسْوَدُ

The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a **Sutrah**, i.e. a barrier.

Abu Dharr said,

"I said, `What is the difference between the black dog and the red or yellow dog!'

He said, الْكَلْبُ الأَسْوَدُ شَيْطَانٌ

The black dog is a devil."

Also, Ibn Jarir At-Tabari recorded that;

Umar bin Al-Khattab once rode a **Berthawn** (huge camel) which started to proceed arrogantly. Umar kept striking the animal, but the animal kept walking in an arrogant manner. Umar dismounted the animal and said,

"By Allah! You have carried me on a **Shaytan**. I did not come down from it until after I had felt something strange in my heart."

This **Hadith** has an authentic chain of narrators.

The Meaning of Ar-Rajim

Ar-Rajim means, being expelled from all types of righteousness.

Allah said,

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps**Rujuman** (as missiles) to drive away the **Shayatin** (devils). (67:5)

Allah also said,

إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَكِبِ

وَحِفْظاً مِّن كُلِّ شَيْطَـنٍ مَّارِدٍ

لاَ يَسَّمَّعُونَ إِلَى الْمَلإِ الأَعْلَى وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ

دُحُوراً وَلَهُمْ عَذابٌ وَاصِبٌ

إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. (37:6-10)

Further, Allah said,

وَلَقَدْ جَعَلْنَا فِى السَّمَاءِ بُرُوجًا وَزَيَّنَّـهَا لِلنَّـظِرِينَ - وَحَفِظْنَـهَا مِن كُلِّ شَيْطَـنٍ رَّجِيمٍ

إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ

And indeed, We have put the big stars in the heaven and We beautified it for the beholders.And We have guarded it (near heaven) from every **Shaytan Rajim** (outcast **Shaytan**).Except him (devil) who steals the hearing then he is pursued by a clear flaming fire. (15:16-18)

There are several similar **Ayat**.

It was also said that **Rajim** means, the person who throws or bombards things, because the devil throws doubts and evil thoughts in people's hearts.

The first meaning is more popular and accurate.

Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

1:1 In the Name of Allah, the Most Gracious, the Most Merciful.

الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ

1:2 All praise and thanks be to Allah, the Lord of all that exists,

الرَّحْمـنِ الرَّحِيمِ

1:3 the Most Gracious, the Most Merciful.

مَـالِكِ يَوْمِ الدِّينِ

1:4 The Owner of the Day of Recompense."

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

1:5 You (alone) we worship, and You (alone) we ask for help.

اهدِنَـــا الصِّرَاطَ المُستَقِيمَ

1:6 Guide us to the straight path.

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

1:7 The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray.

Bismillah is the First Ayah of Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ (١)

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

The Companions started the Book of Allah with **Bismillah**:

The scholars also agree that **Bismillah** is a part of an **Ayah** in Surah **An-Naml** (Surah 27).

They disagree over whether it is a separate **Ayah** before every **Surah**, or if it is an **Ayah**, or a part of an **Ayah**, included in every **Surah** where the **Bismillah** appears in its beginning.

Ad-Daraqutni also recorded a **Hadith** from Abu Hurayrah from the Prophet that supports this**Hadith** by Ibn Khuzaymah.

Also, similar statements were attributed to Ali, Ibn Abbas and others.

The opinion that **Bismillah** is an **Ayah** of every **Surah**, except **Al-Bara'ah** (Surah 9), was attributed to (the Companions);

- Ibn Abbas
- Ibn Umar
- Ibn Az-Zubayr
- Abu Hurayrah
- Ali

This opinion was also attributed to the **Tabi`in**:

- Ata'
- Tawus
- Sa`id bin Jubayr
- Makhul
- Az-Zuhri

This is also the view of;

- Abdullah bin Al-Mubarak
- Ash-Shafi`i
- Ahmad bin Hanbal, (in one report from him)
- Ishaq bin Rahwayh
- Abu Ubayd Al-Qasim bin Salam

On the other hand, Malik, Abu Hanifah and their followers said that **Bismillah** is not an **Ayah**in **Al-Fatihah** or any other **Surah**.

Dawud said that it is a separate **Ayah** in the beginning of every **Surah**, not part of the **Surah**itself, and this opinion was also attributed to Ahmad bin Hanbal.

Basmalah aloud in the Prayer

As for **Basmalah** aloud during the prayer, those who did not agree that it is a part of **Al-Fatihah**, state that the **Basmalah** should not be aloud.

The scholars who stated that **Bismillah** is a part of every **Surah** (except Surah 9) had different opinions;

some of them, such as Ash-Shafi`i, said that one should recite **Bismillah** with **Al-Fatihah**aloud.

This is also the opinion of many among the Companions, the **Tabi`in** and the **Imams** of Muslims from the **Salaf** and the later generations. For instance, according to Ibn Abdul-Barr and Al-Bayhaqi this is the opinion of;

- Abu Hurayrah
- Ibn Umar
- Ibn Abbas
- Muawiyah
- Umar
- Ali

Also, the Four Khalifah - as Al-Khatib reported - were said to have held this view although the report from them is contradicted.

The **Tabi`in** scholars who gave this **Tafsir** include

- Sa`id bin Jubayr
- Ikrimah
- Abu Qilabah
- Az-Zuhri
- Ali bin Al-Hasan, his son Muhammad
- Sa`id bin Al-Musayyib
- Ata'
- Tawus
- Mujahid
- Salim
- Muhammad bin Ka`b Al-Qurazi
- Abu Bakr bin Muhammad bin `Amr bin Hazm
- Abu Wa'il
- Ibn Sirin

- Muhammad bin Al-Munkadir
- Ali bin Abdullah bin Abbas, his son Muhammad
- Nafi` the freed slave of Ibn Umar
- Zayd bin Aslam
- Umar bin Abdul-Aziz
- Al-Azraq bin Qays
- Habib bin Abi Thabit
- Abu Ash-Sha`tha'
- Makhul
- Abdullah bin Ma`qil bin Muqarrin

Also, Al-Bayhaqi added to this list;

- Abdullah bin Safwan
- Muhammad bin Al-Hanafiyyah

In addition, Ibn Abdul-Barr added

- `Amr bin Dinar

The proof that these scholars relied on is that, since **Bismillah** is a part of **Al-Fatihah**, it should be recited aloud like the rest of **Al-Fatihah**.

Also, An-Nasa'i recorded in his **Sunan**, Ibn Hibban and Ibn Khuzaymah in their **Sahihs** and Al-Hakim in the **Mustadrak**, that Abu Hurayrah once performed the prayer and recited **Bismillah**aloud. After he finished the prayer, he said,

"Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allah."

Ad-Daraqutni, Al-Khatib and Al-Bayhaqi graded this **Hadith** **Sahih**.

Furthermore, in **Sahih** Al-Bukhari it is recorded that Anas bin Malik was asked about the recitation of the Prophet.

He said, "His recitation was unhurried."

He then demonstrated that and recited, while lengthening the recitation of **Bismillah Ar-Rahman Ar-Rahim**,

Also, in the **Musnad** of Imam Ahmad, the **Sunan** of Abu Dawud, the **Sahih** of Ibn Hibban and the **Mustadrak** of Al-Hakim - it is recorded that Umm Salamah said,

"The Messenger of Allah used to distinguish each **Ayah** during his recitation,

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَـلَمِينَ

الرَّحْمَـنِ الرَّحِيمِ

مَـلِكِ يَوْمِ الدِّينِ

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

All praise and thanks be to Allah, the Lord of all that exists,

the Most Gracious, the Most Merciful.

The Owner of the Day of Recompense."

Ad-Daraqutni graded the chain of narration for this **Hadith** **Sahih**.

Furthermore, Imam Abu Abdullah Ash-Shafi`i and Al-Hakim in his **Mustadrak**, recorded that;

Mu`awiyah led the prayer in Al-Madinah and did not recite the **Bismillah**. The **Muhajirin** who were present at that prayer criticized that. When Mu`awiyah led the following prayer, he recited the **Bismillah** aloud.

The **Hadiths** mentioned above provide sufficient proof for the opinion that the **Bismillah** is recited aloud.

As for the opposing evidences and the scientific analysis of the narrations mentioned their weaknesses or otherwise it is not our desire to discuss this subject at this time.

Other scholars stated that the **Bismillah** should not be recited aloud in the prayer, and this is the established practice of the Four **Khalifah**, as well as Abdullah bin Mughaffal and several scholars among the **Tabi`in** and later generations.

It is also the **Madhhab** (view) of Abu Hanifah, Ath-Thawri and Ahmad bin Hanbal.

Imam Malik stated that the **Bismillah** is not recited aloud or silently. This group based their view upon what Imam Muslim recorded that

`A'ishah said that the Messenger of Allah used to start the prayer by reciting the **Takbir**(**Allahu Akbar**; Allah is Greatest) and then recite,

الْحَمْدُ للَّهِ رَبِّ الْعَلَمِينَ

All praise and thanks be to Allah, the Lord of all that exists. (Ibn Abi Hatim 1:2).

Also, the Two **Sahihs** recorded that Anas bin Malik said,

"I prayed behind the Prophet, Abu Bakr, Umar and Uthman and they used to start their prayer with,

الْحَمْدُ للَّهِ رَبِّ الْعَلَمِينَ

All praise and thanks be to Allah, the Lord of all that exists.

Muslim added,

"And they did not mention, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the Name of Allah, the Most Gracious, the Most Merciful) whether in the beginning or the end of the recitation."

Similar is recorded in the **Sunan** books from Abdullah bin Mughaffal, (may Allah be pleased with him).

These are the opinions held by the respected **Imams**, and their statements are similar in that they agree that the prayer of those who recite **Al-Fatihah** aloud or in secret is correct. All the favor is from Allah.

The Virtue of Al-Fatihah

Imam Ahmad recorded in his **Musnad**, that a person who was riding behind the Prophet said, "The Prophet's animal tripped, so I said, `Cursed **Shaytan**.'

The Prophet said,

لَا تَقُلْ: تَعِسَ الشَّيْطَانُ، فَإِنَّكَ إِذَا قُلْتَ: تَعِسَ الشَّيْطَانُ، تَعَاظَمَ وَقَالَ: بِقُوَّتِي صَرَعْتُهُ،

وَإِذَا قُلْتَ: بِاسْمِ اللهِ تَصَاغَرَ حَتَى يَصِيرَ مِثْلَ الذُبَابِ

Do not say, 'Cursed **Shaytan**,' for if you say these words, Satan becomes arrogant and says, 'With my strength I made him fall.'

When you say, '**Bismillah**,' Satan will become as small as a fly.

Further, An-Nasa'i recorded in his book Al-Yawm wal-Laylah, and also Ibn Marduwyah in his **Tafsir**that Usamah bin Umayr said,

"I was riding behind the Prophet..." and he mentioned the rest of the above **Hadith**.

The Prophet said in this narration,

لَا تَقُلْ هكَذَا فَإِنَّهُ يَتَعَاظَمُ حَتَّى يَكُونَ كَالْبَيْتِ،

وَلَكِنْ قُلْ: بِسْمِ اللهِ، فَإِنَّهُ يَصْغَرُ حَتَّى يَكُونَ كَالذُّبَابَةِ

Do not say these words, because then Satan becomes larger; as large as a house.

Rather, say, '**Bismillah**,' because Satan then becomes as small as a fly.

This is the blessing of reciting **Bismillah**.

Basmalah is recommended before performing any Deed

Basmalah (reciting **Bismillah**) is recommended before starting any action or deed. For instance,

- **Basmalah** is recommended before starting a **Khutbah** (speech).
- The **Basmalah** is also recommended before one enters the place where he wants to relieve himself, there is a **Hadith** concerning this practice.
- Further, **Basmalah** is recommended at the beginning of ablution, for Imam Ahmad and the **Sunan**compilers recorded that Abu Hurayrah, Sa`id bin Zayd and Abu Sa`id narrated from the Prophet,لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ (There is no valid ablution for he who did not mention Allah's Name in it).

This **Hadith** is **Hasan** (good).

Also, the **Basmalah** is recommended before eating, for Muslim recorded in his **Sahih** that the Messenger of Allah said to Umar bin Abi Salamah while he was a child under his care,

قُلْ بِسْمِ اللهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

- Say **Bismillah**,
- eat with your right hand and
- eat from whatever is next to you.

Some of the scholars stated that **Basmalah** before eating is obligatory.

Basmalah before having sexual intercourse is also recommended. The Two **Sahihs** recorded that Ibn Abbas said that the Messenger of Allah said,

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ:

بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا،

فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا

If anyone of you before having sexual relations with his wife says,

'In the Name of Allah.

O Allah! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,'

and if it is destined that they should have a child then, Satan will never be able to harm that child.

The Meaning of "Allah"

Allah is the Name of the Lord, the Exalted.

It is said that Allah is the Greatest Name of Allah, because it is referred to when describing Allah by the various attributes.

For instance, Allah said,

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ عَالِمُ الْغَيْبِ وَالشَّهَـدَةِ هُوَ الرَّحْمَـنُ الرَّحِيمُ

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَـمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَـنَ اللَّهِ عَمَّا يُشْرِكُونَ

هُوَ اللَّهُ الْخَـلِقُ الْبَارِىءُ الْمُصَوِّرُ لَهُ الأَسْمَآءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِى السَّمَـوَتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah, beside Whom **La ilaha illa Huwa** (none has the right to be worshipped but He) the Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

He is Allah, beside Whom **La ilaha illa Huwa**, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.

He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the Wise. (59:22-24)

Hence, Allah mentioned several of His Names as Attributes for His Name Allah.

Similarly, Allah said,

وَلِلَّهِ الأَسْمَآءُ الْحُسْنَى فَادْعُوهُ بِهَا

And (all) the Most Beautiful Names belong to Allah, so call on Him by them. (7:180)

and,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say (O Muhammad): "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." (17:110)

Also, the Two **Sahihs** recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ للهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

Allah has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise.

These Names were mentioned in a **Hadith** recorded by At-Tirmidhi and Ibn Majah, and there are several differences between these two narrations.

The Meaning of Ar-Rahman Ar-Rahim - the Most Gracious, the Most Merciful

Ar-Rahman and **Ar-Rahim** are two names derived from **Ar-Rahmah** (the mercy), but **Rahman** has more meanings that pertain to mercy than **Ar-Rahim**.

There is a statement by Ibn Jarir that indicates that there is a consensus on this meaning.

Further, Al-Qurtubi said,

"The proof that these names are derived (from **Ar-Rahmah**), is what At-Tirmidhi recorded - and graded **Sahih** from Abdur-Rahman bin `Awf that he heard the Messenger of Allah say,

قَالَ اللهُ تَعَالَى:

أَنَا الرَّحْمنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا اسْمًا مِن اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا قَطَعْتُهُ

Allah the Exalted said,

'I Am **Ar-Rahman**. I created the **Raham** (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.'

He then said, "This is a text that indicates the derivation."

He then said,

"The Arabs denied the name **Ar-Rahman**, because of their ignorance about Allah and His attributes."

Al-Qurtubi said,

"It was said that both **Ar-Rahman** and **Ar-Rahim** have the same meaning, such as the words **Nadman** and **Nadim**, as Abu Ubayd has stated."

Abu Ali Al-Farisi said,

`**Ar-Rahman**, which is exclusively for Allah, is a name that encompasses every type of mercy that Allah has. **Ar-Rahim** is what effects the believers, for Allah said,

وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

And He is ever **Rahim** (merciful) to the believers.' (33:43)

Also, Ibn Abbas said - about **Ar-Rahman** and **Ar-Rahim**,

`They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy).'

Ibn Jarir said; As-Surri bin Yahya At-Tamimi narrated to me that Uthman bin Zufar related that Al-`Azrami said about **Ar-Rahman** and **Ar-Rahim**,

"He is **Ar-Rahman** with all creation and **Ar-Rahim** with the believers."

Hence. Allah's statements,

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَـنُ

Then He rose over **(Istawa)** the Throne (in a manner that suits His majesty), **Ar-Rahman**. (25:59)

and,

الرَّحْمَـنُ عَلَى الْعَرْشِ اسْتَوَى

Ar-Rahman (Allah) rose over **(Istawa)** the (Mighty) Throne (in a manner that suits His majesty. (20:5)

Allah thus mentioned the **Istawa** - rising over the Throne - along with His Name **Ar-Rahman**, to indicate that His mercy encompasses all of His creation.

Allah also said,

وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

And He is ever **Rahim** (merciful) to the believers, thus encompassing the believers with His Name **Ar-Rahim**.

They said,

"This testifies to the fact that **Ar-Rahman** carries a broader scope of meanings pertaining to the mercy of Allah with His creation in both lives. Meanwhile, **Ar-Rahim** is exclusively for the believers."

Yet, we should mention that there is a supplication that reads,

رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا

The **Rahman** and the **Rahim** of this life and the Hereafter.

Allah's Name **Ar-Rahman** is exclusively His.

For instance, Allah said,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say (O Muhammad): "Invoke Allah or invoke **Ar-Rahman** (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. (17:110)

and, وَاسْئَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

And ask (O Muhammad) those of Our Messengers whom We sent before you: "Did We ever appoint alihah (gods) to be worshipped besides **Ar-Rahman** (Most Gracious, Allah)." (43:45)

Further, when Musaylimah the Liar called himself the **Rahman** of Yamamah, Allah made him known by the name `Liar' and exposed him. Hence, whenever Musaylimah is mentioned, he is described as `the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the Bedouins.

Therefore, Allah first mentioned His Name - **Allah** - that is exclusively His and described this Name by **Ar-Rahman**, which no one else is allowed to use, just as Allah said,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say (O Muhammad): "Invoke Allah or invoke **Ar-Rahman** (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." (17:110)

Only Musaylimah and those who followed his misguided ways described Musaylimah by **Ar-Rahman**.

As for Allah's Name **Ar-Rahim**, Allah has described others by it.

For instance, Allah said,

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided) for the believers (he is) kind (full of pity), and **Rahim** (merciful). (9:128)

Allah has also described some of His creation using some of His other Names.

For instance, Allah said,

إِنَّا خَلَقْنَا الإِنسَـنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـهُ سَمِيعاً بَصِيراً

Verily, We have created man from **Nutfah** (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer (**Sami`**) and seer (**Basir**). (76:2)

In conclusion, there are several of Allah's Names that are used as names for others besides Allah. Further, some of Allah's Names are exclusive for Allah alone, such as **Allah**, **Ar-Rahman**, **Al-Khaliq** (the Creator), **Ar-Raziq** (the Sustainer), and so forth.

Hence, Allah started the **Tasmiyah** (meaning, `In the Name of Allah, Most Gracious Most Merciful') with His Name, Allah, and described Himself as **Ar-Rahman**, (Most Gracious) which is softer and more general than **Ar-Rahim**. The most honorable Names are mentioned first, just as Allah did here.

A **Hadith** narrated by Umm Salamah stated that the recitation of the Messenger of Allah was slow and clear, letter by letter,

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ - الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ - الرَّحْمَـنِ الرَّحِيمِ - مَـلِكِ يَوْمِ الدِّينِ

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

All the praises and thanks be to Allah, the Lord of all that exists.

The Most Gracious, the Most Merciful.

The Owner of the Day of Recompense. (1:1-4)

And this is how a group of scholars recite it. Others connected the recitation of the**Tasmiyah** to **Al-Hamd**.

The Meaning of Al-Hamd

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)

Al-Hamd be to Allah, the Lord of all that exists.

Abu Jafar bin Jarir said,

"The meaning of الْحَمْدُ لِلَّهِ **Al-Hamdu Lillah** (all praise and thanks be to Allah) is: all thanks are due purely to Allah, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation.

These thanks are due to Allah's innumerable favors and bounties that only He knows the amount of. Allah's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allah also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allah for these favors from beginning to end."

Further, Ibn Jarir commented on the **Ayah**, الْحَمْدُ لِلَّهِ **Al-Hamdu Lillah,** that it means,

"A praise that Allah praised Himself with, indicating to His servants that they too should praise Him, as if Allah had said,

`Say: All thanks and praise is due to Allah.'

It was said that the statement, الْحَمْدُ لِلَّهِ **Al-Hamdu Lillah**, (All praise and thanks be to Allah), entails praising Allah by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, `All thanks are due to Allah,' he will be thanking Him for His favors and bounties."

The Difference between Praise and Thanks

- **Hamd** is more general, in that it is a statement of praise for one's characteristics, or for what he has done.
- Thanks are given for what was done, not merely for characteristics.

The Statements of the Salaf about Al-Hamd

Hafs mentioned that Umar said to Ali,

"We know **La ilaha illallah, Subhan Allah** and **Allahu Akbar**. What about **Al-Hamdu Lillah**"

Ali said,

"A statement that Allah liked for Himself, was pleased with for Himself and He likes that it be repeated."

Also, Ibn Abbas said,

"**Al-Hamdu Lillah** is the statement of appreciation.

When the servant says **Al-Hamdu Lillah**, Allah says, `My servant has praised Me."

Ibn Abi Hatim recorded this **Hadith**.

The Virtues of Al-Hamd

Imam Ahmad bin Hanbal recorded that Al-Aswad bin Sari said,

"I said, `O Messenger of Allah! Should I recite to you words of praise for My Lord, the Exalted, that I have collected!'

He said, أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ

Verily, your Lord likes **Al-Hamd**."

An-Nasa'i also recorded this **Hadith**.

Furthermore, Abu Isa At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Musa bin Ibrahim bin Kathir related that Talhah bin Khirash said that Jabir bin Abdullah said that the Messenger of Allah said, أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

- The best **Dhikr** (remembering Allah) is **La ilaha illallah** and
- the best supplication is **Al-Hamdu Lillah**.

At-Tirmidhi said that this **Hadith** is **Hasan Gharib**.

Also, Ibn Majah recorded that Anas bin Malik said that the Messenger of Allah said,

مَا أَنْعَمَ اللهُ عَلَى عَبْدٍ نِعْمَةً فَقَالَ: الْحَمْدُ لِلَّهِ، إِلَّا كَانَ الَّذِي أَعْطَى أَفْضَلَ مِمَّا أَخَذَ

No servant is blessed by Allah and says, `**Al-Hamdu Lillah**', except that what he was given is better than that which he has himself acquired.

Further, in his **Sunan**, Ibn Majah recorded that Ibn Umar said that the Messenger of Allah said,

إِنَّ عَبْدًا مِنْ عِبَادِ اللهِ قَالَ

:يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ.

فَعَضَلَتْ بِالْمَلَكَيْنِ فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا فَصَعِدَا إِلَى اللهِ فَقَالَا:

يَا رَبَّنَا إِنَّ عَبْدًا قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا،

قَالَ اللهُ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟

قَالَا: يَا رَبِّ إِنَّهُ قَالَ: لَكَ الْحَمْدُ يَا رَبِّ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ.

فَقَالَ اللهُ لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي، حَتَّى يَلْقَانِي فَأَجْزِيهِ بِهَا.

A servant of Allah once said,

`O Allah! Yours is the **Hamd** that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.'

The two angels were confused as to how to write these words. They ascended to Allah and said, `O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.'

Allah said while having more knowledge in what His servant has said, 'What did My servant say!'

They said, `He said, `O Allah! Yours is the **Hamd** that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.'

Allah said to them, `Write it as My servant has said it, until he meets Me and then I shall reward him for it.

(ال) "Al" before Hamd encompasses all Types of Thanks and Appreciation for Allah

The letters **Alif** and **Lam** before the word **Hamd** serve to encompass all types of thanks and appreciation for Allah, the Exalted. A **Hadith** stated,

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ

O Allah! All of Al-Hamd is due to You, You own all the ownership, all types of good are in Your Hand and all affairs belong to You.

The Meaning of Ar-Rabb, the Lord

Ar-Rabb is the owner who has full authority over his property.

Ar-Rabb, linguistically means, the master or the one who has the authority to lead.

All of these meanings are correct for Allah. When it is alone, the word **Rabb** is used only for Allah. As for other than Allah, it can be used to say **Rabb Ad-Dar**, the master of such and such object.

Further, it was reported that **Ar-Rabb** is Allah's Greatest Name.

The Meaning of Al-`Alamin

Al-`Alamin** is plural for **`Alam, which encompasses everything in existence except Allah. The word **`Alam** is itself a plural word, having no singular form.

The **`Alamin** are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called an **`Alam**.

Al-Farra` and Abu `Ubayd said,

"**Alam** includes all that has a mind, the Jinns, mankind, the angels and the devils, but not the animals."

Also, Zayd bin Aslam and Abu Muhaysin said,

"**Alam** includes all that Allah has created with a soul."

Further, Qatadah said about, رَبِّ الْعَالَمِينَ (The Lord of the **`Alamin**),

"Every type of creation is an **Alam**."

Az-Zajjaj also said,

"**Alam** encompasses everything that Allah created, in this life and in the Hereafter."

Al-Qurtubi commented,

"This is the correct meaning, that the **Alam** encompasses everything that Allah created in both worlds."

Similarly, Allah said,

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَـلَمِينَ - قَالَ رَبُّ السَّمَـوَتِ وَالأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ مُّوقِنِينَ

Fir`awn (Pharaoh) said: "And what is the Lord of the **`Alamin**!"

Musa (Moses) said:

"The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." (26:23-24)

Why is the Creation called `Alam

Alam is derived from **`Alamah**, that is because it is a sign testifying to the existence of its Creator and to His Oneness.

Allah said next,

الرَّحْمَـنِ الرَّحِيمِ (٣)

Ar-Rahman (the Most Gracious), **Ar-Rahim** (the Most Merciful).

We explained these Names in the **Basmalah**.

Al-Qurtubi said,

"Allah has described Himself by **`Ar-Rahman, Ar-Rahim'** after saying `the Lord of the**Alamin'**, so His statement here includes a warning, and then an encouragement.

Similarly, Allah said, نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الأَلِيمُ

Declare (O Muhammad) unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

Allah said,

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful. (6:165)

Hence, **Rabb** contains a warning while **Ar-Rahman Ar-Rahim** encourages.

Further, Muslim recorded in his **Sahih** that the Messenger of Allah said,

لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ رَحْمَتِهِ أَحَدٌ

If the believer knew what punishment Allah has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allah has, none will lose hope of earning His earning.

Indicating Sovereignty on the Day of Judgment

Allah said next, مَـالِكِ يَوْمِ الدِّينِ (٤)

The Owner of the Day of Recompense.

Allah mentioned His sovereignty of the Day of Resurrection, but this does not negate His sovereignty over all other things. For Allah mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission.

Similarly, Allah said, يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً

The Day that **Ar-Ruh** (Jibril (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right. (78:38)

and, وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَـنِ فَلاَ تَسْمَعُ إِلاَّ هَمْساً

And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps. (20:108)

and, يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed. (11:105)

Ad-Dahhak said that Ibn Abbas commented,

"Allah says, `On that Day, no one owns anything that they used to own in the world.'"

The Meaning of Yawm Ad-Din

Ibn Abbas said,

"**Yawm Ad-Din** is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allah will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons."

In addition, several other Companions, **Tabi`in** and scholars of the **Salaf**, said similarly, for this meaning is apparent and clear from the **Ayah**.

Allah is Al-Malik (King or Owner)

Allah is the True Owner **(Malik)** (of everything and everyone).

Allah said, هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَـمُ

He is Allah, beside Whom **La ilaha illa Huwa**, the King, the Holy, the One free from all defects. (59:23)

Also, the Two **Sahihs** recorded Abu Hurayrah saying that the Prophet said,

أَخْنَعُ اسْمٍ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الْأَمْلَاكِ وَلَا مَالِكَ إِلَّا اللهُ

The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.

Also the Two **Sahihs** recorded that the Messenger of Allah said,

يَقْبِضُ اللهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ:

أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟

On the Day of Judgement Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim,

'I Am the King!

Where are the kings of the earth?

Where are the tyrants?

Where are the arrogant'?

Also, in the Glorious Qur'an; لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

Whose is the kingdom this Day? (It will be) Allah's, the One, the Irresistible. (40:16)

As for calling someone other than Allah a king in this life, then it is done as a figure of speech. For instance, Allah said,

إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

Indeed Allah appointed Talut (Saul) as a king over you. (2:247)

and, وَكَانَ وَرَآءَهُم مَّلِكٌ

As there was a king behind them, (18:79)

and, إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكًا

When He made Prophets among you, and made you kings. (5:20)

Also, the Two **Sahihs** recorded, مِثْلُ الْمُلُوكِ عَلَى الْأَسِرَّةِ

Just like kings reclining on their thrones.

The Meaning of Ad-Din

Ad-Din means the reckoning, the reward or punishment.

Similarly, Allah said, يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ

On that Day Allah will pay them the **(Dinahum)** recompense (of their deeds) in full. (24:25)

and, أَءِنَّا لَمَدِينُونَ

Shall we indeed (be raised up) to receive reward or punishment (according to our deeds). (37:53)

A **Hadith** stated, الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوتِ

The wise person is he who reckons himself and works for (his life) after death.

meaning, he holds himself accountable.

Also, Umar said,

- "Hold yourself accountable before you are held accountable,
- weigh yourselves before you are weighed, and
- be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ That Day shall you be brought to Judgement, not a secret of yours will be hidden. (69:18)"

The Linguistic and Religious Meaning of `Ibadah

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ (٥)

You (alone) we worship, and You (alone) we ask for help.

Linguistically, `**Ibadah** means subdued.

For instance, a road is described as **Mu`abbadah**, meaning, `paved'. In religious terminology, `**Ibadah** implies the utmost love, humility and fear.

The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations

"**You...**", means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas.

Some of the **Salaf** said, **Al-Fatihah** is the secret of the Qur'an, while these words are the secret of **Al-Fatihah**, **إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ** You (alone) we worship, and You (alone) we ask for help from.

The first part is a declaration of innocence from **Shirk** (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allah alone. This meaning is reiterated in various instances in the Qur'an.

For instance, Allah said, فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

So worship Him (O Muhammad) and put your trust in Him. And your Lord is not unaware of what you (people) do. (11:123)

and, قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust." (67:29)

and, رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

(He alone is) the Lord of the east and the west; **La ilaha illa Huwa** (none has the right to be worshipped but He). So take Him alone as **Wakil** (Disposer of your affairs), (73:9)

and, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

You (alone) we worship, and You (alone) we ask for help.

We should mention that in this **Ayah**, the type of speech here changes from the third person to direct speech by using the **Kaf** in the statement **Iyyaka** (You). This is because after the servant praised and thanked Allah, he stands before Him, addressing Him directly;

You (alone) we worship, and You (alone) we ask for help from. **إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ**

So take Him alone as **Wakil** (Disposer of your affairs)), (73:9) and, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ You (alone) we worship, and You (alone) we ask for help from.

Al-Fatihah indicates the Necessity of Praising Allah. It is required in every Prayer

The beginning of Surah **Al-Fatihah** contains Allah's praise for Himself by His most beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites **Al-Fatihah**, if he is able.

The Two **Sahihs** recorded that Ubadah bin As-Samit said that the Messenger of Allah said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

There is no valid prayer for whoever does not recite **Al-Fatihah** of the Book.

Also, it is recorded in **Sahih** Muslim that Abu Hurayrah said that the Messenger of Allah said,

يَقُولُ اللَّهُ تَعَالَى :

قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، إِذَا قَالَ الْعَبْدُ:

Allah said,

`I divided the prayer into two halves between Myself and My servant, one half is for Me and one half for My servant. My servant shall have what he asks for.' When the servant says, الْحَمْدُ للَّهِ رَبِّ الْعَالَمِينَ All praise and thanks be to Allah, the Lord of all that exists,

Allah says, `My servant has praised Me.'

When the servant says, الرَّحْمَـنِ الرَّحِيمِ The Most Gracious, the Most Merciful,

Allah says, `My servant has praised Me.'

When the servant says, مَـالِكِ يَوْمِ الدِّينِ The Owner of the Day of Recompense,

Allah says, `My servant has glorified Me.'

If the servant says, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ You (alone) we worship, and You (alone) we ask for help,

Allah says, `This is between Me and My servant, and My servant shall have what he asked.'

If the servant says, اهدِنَـــا الصِّرَاطَ المُستَقِيمَ ـ صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray,

Allah says, `This is for My servant, and My servant shall have what he asked.'

Tawhid Al-Uluhiyyah

Ad-Dahhak narrated that Ibn `Abbas said, إِيَّاكَ نَعْبُدُ (You (alone) we worship) means,

It is You whom we single out, Whom we fear and Whom we hope in, You alone, our Lord, and none else.

Tawhid Ar-Rububiyyah

وَإِيَّاكَ نَسْتَعِينُ

And You we ask for help from, to obey you and in all of our affairs."

Further, Qatadah said that the Ayah, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ You (alone) we worship, and You (alone) we ask for help from,

"Contains Allah's command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs."

Allah mentioned, إِيَّاكَ نَعْبُدُ You we worship before, وَإِيَّاكَ نَسْتَعِينُ And You we worship, and You we ask for help from, because the objective here is the worship, while Allah's help is the tool to implement this objective. Certainly, one first takes care of the most important aspects and then what is less important, and Allah knows best.

Allah called His Prophet an `Abd

Allah called His Messenger an **Abd** (servant) when He mentioned sending down His Book, the Prophet's involvement in inviting to Him, and when mentioning the **Isra'** (overnight journey from Makkah to Jerusalem and then to heaven), and these are the Prophet's most honorable missions.

Allah said, الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ

All praise and thanks be to Allah, Who has sent down to His servant (Muhammad) the Book (the Qur'an), (18:1)

and, وَأَنَّهُ لَمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

And when the servant of Allah (Muhammad) stood up invoking Him (his Lord - Allah in prayer), (72:19)

and, سُبْحَانَ الَّذِى أَسْرَى بِعَبْدِهِ لَيْلاً

Glorified (and Exalted) be He (Allah) (above all that they associate with Him) Who took His servant (Muhammad) for a journey by night. (17:1)

Encouraging the Performance of the Acts of Worship during Times of Distress

Allah also recommended that His Prophet resort to acts of worship during times when he felt distressed because of the disbelievers who defied and denied him.

Allah said, وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـجِدِينَ
وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e. death). (15:97-99)

Why Praise was mentioned First

Since the praise of Allah, Who is being sought for help, was mentioned, it was appropriate that one follows the praise by asking for his need. We stated that Allah said,

فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ

One half for Myself and one half for My servant, and My servant shall have what he asked.

This is the best method for seeking help, by first praising the one whom help is sought from and then asking for His aid, and help for one's self, and for his Muslim brethren by saying. اهْدِنَـــا الصِّرَاطَ الْمُسْتَقِيمَ Guide us to the straight path.

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allah recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord! Truly, I am in need of whatever good that You bestow on me! (28:24)

Also, one may first mention the attributes of whoever is being asked, such as what Dhun-Nun said,

لاَ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ

La ilaha illa Anta (none has the right to be worshipped but You (O Allah), Glorified (and Exalted) be You (above all that they associate with You)! Truly, I have been of the wrongdoers. (21:87)

Further, one may praise Him without mentioning what he needs.

The Meaning of Guidance mentioned in the Surah

اهدِنَـــا الصِّرَاطَ المُستَقِيمَ (٦) Guide us to the straight path.

The guidance mentioned in the **Surah** implies being directed and guided to success.

Allah said,

اهدِنَـــا الصِّرَاطَ المُستَقِيمَ (Guide us to the straight path),

meaning guide, direct, lead and grant us the correct guidance.

Also, **وَهَدَيْنَـهُ النَّجْدَين** And shown him the two ways (good and evil), (90:10),

means, `We explained to him the paths of good and evil.'

Also, Allah said, اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

He (Allah) chose him (as an intimate friend) and guided him to a straight path, (16:121)

and, فَاهْدُوهُمْ إِلَى صِرَطِ الْجَحِيمِ

And lead them on to the way of flaming Fire (Hell). (37:23)

Similarly, Allah said, وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path. (42:52)

and, الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا

All praise and thanks be to Allah, Who has guided us to this. (7:43)

meaning, guided us and directed us and qualified us for this end - Paradise.

The Meaning of As-Sirat Al-Mustaqim, the Straight Path

As for the meaning of **As-Sirat Al-Mustaqim**, Imam Abu Jafar At-Tabari said,

"The **Ummah** agreed that **Sirat Al-Mustaqim**, is the clear path without branches, according to the language of the Arabs. For instance, Jarir bin `Atiyah Al-Khatafi said in a poem,

`The Leader of the faithful is on a path that will remain straight even though the other paths are crooked."

At-Tabari also stated that, "There are many evidences to this fact."

At-Tabari then proceeded,

"The Arabs use the term, **Sirat** in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked.

The straight path mentioned in the Qur'an refers to Islam."

Imam Ahmad recorded in his Musnad that An-Nawwas bin Sam`an said that the Prophet said,

ضَرَبَ اللهُ مَثَلًا

صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَتَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ:

يَاأَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَعْوَجُّوا،

وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ

قَالَ:وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجْهُ

فَالصِّرَاطُ: الْإِسْلَامُ

وَالسُّورَانِ: حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ

وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

Allah has set an example:

a **Sirat** (straight path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the**Sirat** who heralds,

'O people! Stay on the path and do not deviate from it.'

Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors,

'Woe unto you! Do not open it, for if you open it you will pass through.'

- The straight path is Islam,
- the two walls are Allah's set limits,
- while the doors resemble what Allah has prohibited.
- The caller on the gate of the **Sirat** is the Book of Allah,
- while the caller above the **Sirat** is Allah's admonishment in the heart of every Muslim.

The Faithful ask for and abide by Guidance

If someone asks,

"Why does the believer ask Allah for guidance during every prayer and at other times, while he is already properly guided Has he not already acquired guidance?"

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allah would not have directed him to invoke Him to acquire the guidance. The servant needs Allah the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it. The servant does not have the power to benefit or harm himself, except by Allah's permission. Therefore, Allah directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success.

Indeed, the happy person is he whom Allah guides to ask of Him. This is especially the case if a person urgently needs Allah's help day or night.

Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنزَلَ مِن قَبْلُ

O you who believe!

Believe in Allah, and His Messenger (Muhammad), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him). (4:16)

Therefore, in this Ayah Allah commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith.

Also, Allah commanded His believing servants to proclaim,

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

Our Lord ! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower. (3:8)

Hence, اهدِنَـــا الصِّرَاطَ المُستَقِيمَ (Guide us to the straight way) means,

"Make us firm on the path of guidance and do not allow us to deviate from it."

Allah then guides,

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ (٧)

The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray.

We mentioned the **Hadith** in which the servant proclaims, اهدِنَـــا الصِّرَاطَ المُستَقِيمَ (Guide us to the straight way) and Allah says,

"This is for My servant, and My servant shall acquire what he asks for."

Allah's statement; صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ The way of those upon whom You have bestowed Your grace, defines the path.

`Those upon whom Allah has bestowed His grace' are those mentioned in **Surat An-Nisa**' (chapter 4), when Allah said,

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّـلِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقاً - ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيماً

And whoever obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His grace, the Prophets, the **Siddiqin**(the truly faithful), the martyrs, and the righteous. And how excellent these companions are!

Such is the bounty from Allah, and Allah is sufficient to know. (4:69-70)

Allah's statement, ... غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

Not (the way) of those who earned Your anger, nor of those who went astray, meaning:

guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allah and His Messengers. They are the people who adhere to Allah's commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allah is angry with, whose intentions are corrupt, who know the truth, yet deviate from it.

Also, help us avoid the path of those who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path.

Allah asserted that the two paths He described here are both misguided when He repeated the negation `not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why `anger' descended upon the Jews, while being described as `led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources.

This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allah said about the Jews,

مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

Those (Jews) who incurred the curse of Allah and His wrath. (5:60)

The attribute that the Christians deserve most is that of being led astray, just as Allah said about them,

قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيراً وَضَلُّواْ عَن سَوَآءِ السَّبِيلِ

Who went astray before and who misled many, and strayed (themselves) from the right path, (5:77)

There are several **Hadiths** and reports from the **Salaf** on this subject.

Imam Ahmad recorded that Adi bin Hatim said,

"The horsemen of the Messenger of Allah seized my paternal aunt and some other people. When they brought them to the Messenger of Allah , they were made to stand in line before him. My aunt said,

`O Messenger of Allah! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allah grant you His favor.'

He said, `Who is your supporter'

She said, `Adi bin Hatim.'

He said, `The one who ran away from Allah and His Messenger'

She said, `So,

the Prophet freed me.'

When the Prophet came back, there was a man next to him, I think that he was `Ali, who said to her, `Ask him for a means of transportation.'

She asked the Prophet , and he ordered that she be given an animal."

Adi then said,

"Later on, she came to me and said,

`He (Muhammad) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him and he granted him his favor, and so-and-so came to him and he granted him his favor.'

So I went to the Prophet and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar.

He said,

`O `Adi! What made you run away, so **that La ilaha illallah** is not proclaimed?

Is there a deity worthy of worship except Allah What made you run away, so that**Allahu Akbar** (Allah is the Greater) is not proclaimed?

Is there anything Greater than Allah?'

I proclaimed my Islam and I saw his face radiate with pleasure and he said:

إِنَّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَ إِنَّ الضَّالِّينَ النَّصَارَى

Those who have earned the anger are the Jews and those who are led astray are the Christians."

This **Hadith** was also collected by At-Tirmidhi who said that it is **Hasan Gharib**.

Also, when Zayd bin `Amr bin Nufayl went with some of his friends - before Islam - to Ash-Sham seeking the true religion, the Jews said to him,

"You will not become a Jew unless you carry a share of the anger of Allah that we have earned."

He said, "I am seeking to escape Allah's anger."

Also, the Christians said to him,

"If you become one of us you will carry a share in Allah's discontent."

He said, "I cannot bear it."

So he remained in his pure nature and avoided worshipping the idols and the polytheistic practices. He became neither a Jew, nor Christian. As for his companions, they became Christians because they found it more pure than Judaism. Waraqah bin Nawfal was among these people until Allah guided him by the hand of His Prophet, when he was sent as Prophet, and Waraqah believed in the revelation that was sent to the Prophet may Allah be pleased with him.

The Summary of Al-Fatihah

The honorable Surah **Al-Fatihah** contains seven **Ayat** including the praise and thanks of Allah, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes.

It also mentions the Hereafter, which is the Day of Resurrection, and directs Allah's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him.

It also calls to the sincerity of the worship of Allah alone, singling Him out in His divinity, believing in His perfection, being free from the need of any partners, having no rivals nor equals.

Al-Fatihah directs the believers to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and to pass over the actual **Sirat** (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous.

Al-Fatihah also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The Surah also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

The Bounties are because of Allah, not the Deviations

Allah said, صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ ...

The way of those upon whom you have bestowed Your grace, when He mentioned His favor.

On mentioning anger, Allah said, ... غَيرِ المَغضُوبِ عَلَيهِمْ ...

Not (that) of those who earned Your anger, without mentioning the subject, although it is He Who has sent down the anger on them, just as Allah stated in another **Ayah**,

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْماً غَضِبَ اللَّهُ عَلَيْهِم

Have you (O Muhammad) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allah (i.e. Jews). (58:14)

Also, Allah relates the misguidance of those who indulged in it, although they were justly misguided according to Allah's appointed destiny. For instance, Allah said,

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no **Wali** (guiding friend) to lead him (to the right path). (18:17)

and, مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgression. (7:186)

These and several other **Ayat** testify to the fact that Allah alone is the One Who guides and misguides, contrary to the belief of the **Qadariyyah** sect, who claimed that the servants choose and create their own destiny. They rely on some unclear Ayat avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic Hadith narrated,

إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللهُ فَاحْذَرُوهُمْ

When you see those who follow what is not so clear in it (the Qur'an), then they are those whom Allah has mentioned (refer to 3:7). Hence, avoid them.

The Prophet was referring to Allah's statement,

فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ

So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking **Al-Fitnah** (polytheism and trials), and seeking for its hidden meanings. (3:7)

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'an that testifies to his innovation. The Qur'an came to distinguish between truth and falsehood, and guidance and misguidance. The Qur'an does not contain any discrepancies or contradictions, because it is a revelation from the Most Wise, Worthy of all praise.

Saying Amin

It is recommended to say **Amin** after finishing the recitation of **Al-Fatihah**.

Amin means, "O Allah! Accept our invocation."

The evidence that saying **Amin** is recommended is contained in what Imams Ahmad, Abu Dawud and At-Tirmidhi recorded, that Wa'il bin Hujr said,

"I heard the Messenger of Allah recite, غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ (Not (that) of those who earned Your anger, nor of those who went astray), and he said `**Amin**'extending it with his voice."

Abu Dawud's narration added, "Raising his voice with it."

At-Tirmidhi then commented that this **Hadith** is **Hasan** and was also narrated from Ali and Ibn Mas`ud.

Also, Abu Hurayrah narrated that

whenever the Messenger of Allah would recite, غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ (Not (the way) of those who earned Your anger, nor of those who went astray), He would say**Amin** until those who were behind him in the first line could hear him.

Abu Dawud and Ibn Majah recorded this **Hadith** with the addition,

"Then the **Masjid** would shake because of (those behind the Prophet) reciting **Amin**."

Also, Ad-Daraqutni recorded this **Hadith** and commented that it is **Hasan**.

Further, Bilal narrated that he said, "O Messenger of Allah! Do not finish saying **Amin** before I can join you." This was recorded by Abu Dawud.

In addition, Abu Nasr Al-Qushayri narrated that Al-Hasan and Jafar As-Sadiq stressed the `**m**'in **Amin**.

Saying **Amin** is recommended for those who are not praying (when reciting **Al-Fatihah**) and is strongly recommended for those who are praying, whether alone or behind the **Imam**.

The Two **Sahihs** recorded that the Messenger of Allah said,

إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

When the **Imam** says, **'Amin'**, then say, **'Amin'**, because whoever says, **Amin'** with the angels, his previous sins will be forgiven.

Muslim recorded that the Messenger of Allah said,

إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

When any of you says in the prayer, **'Amin`** and the angels in heaven say, **`Amin'**, in unison, his previous sins will be forgiven.

It was said that the **Hadith** talks about both the angels and the Muslims saying **Amin`** at the same time. The **Hadith** also refers to when the **Amins** said by the angels and the Muslims are equally sincere (thus bringing about forgiveness).

Further, it is recorded in **Sahih** Muslim that Abu Musa related to the Prophet that he said,

إِذَا قَالَ يَعْنِي الْإِمَامَ : وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ

When the **Imam** says, **`Walad-dallin'**, say, **`Amin'** and Allah will answer your invocation.

In addition, At-Tirmidhi said that **`Amin**' means,

"Do not disappoint our hope",

while the majority of scholars said that it means.

"Answer our invocation."

Also, in his **Musnad**, Imam Ahmad recorded that A'ishah said that when the Jews were mentioned to him, the Messenger of Allah said,

إِنَّهُم لَنْ يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ

- They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it,

- and for the **Qiblah** which we were guided to, while they were led astray from it,

- and for our saying **`Amin'** behind the **Imam**.

Also, Ibn Majah recorded this **Hadith** with the wording,

مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى السَّلَامِ وَالتَّأْمِينِ

The Jews have never envied you more than for your saying the **Salam** (Islamic greeting) and for saying **Amin**.

This is the end of the Tafsir of Surah **At-Fatihah**, and all praise and thanks are due to Allah.

Surah Al-Baqarah

The Virtues of Surah Al-Baqarah

In Musnad Ahmad, Sahih Muslim, At-Tirmidhi and An-Nasa'i, it is recorded that Abu Hurayrah said that the Prophet said,

لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَانُ

Do not turn your houses into graves. Verily, **Shaytan** does not enter the house where Surah**Al-Baqarah** is recited.

At-Tirmidhi said, "**Hasan Sahih**".

Also, Abdullah bin Mas`ud said,

"**Shaytan** flees from the house where Surah **Al-Baqarah** is heard."

This **Hadith** was collected by An-Nasa'i in **Al-Yawm wal-Laylah**, and Al-Hakim recorded it in his **Mustadrak**, and then said that its chain of narration is authentic, although the Two**Sahihs** did not collect it.

In his Musnad, Ad-Darimi recorded that Ibn Mas`ud said,

"**Shaytan** departs the house where Surah **Al-Baqarah** is being recited, and as he leaves, he passes gas."

Ad-Darimi also recorded that Ash-Sha`bi said that Abdullah bin Mas`ud said,

"Whoever recites ten **Ayat** from Surah **Al-Baqarah** in a night, then **Shaytan** will not enter his house that night. These ten **Ayat** are;

- four from the beginning,
- **Ayat Al-Kursi** (255),
- the following two **Ayat** (256-257) and
- the last three **Ayat**."

In another narration, Ibn Mas`ud said,

"Then **Shaytan** will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these **Ayat** were to be recited over a senile person, they would wake him up."

Further, Sahl bin Sa`d said that the Messenger of Allah said,

إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقَرَةُ، وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَيْلَةً لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ

Everything has a hump (or, high peek), and **Al-Baqarah** is the high peek of the Qur'an. Whoever recites **Al-Baqarah** at night in his house, then **Shaytan** will not enter that house for three nights. Whoever recites it during a day in his house, then **Shaytan** will not enter that house for three days.

This **Hadith** was collected by Abu Al-Qasim At-Tabarani, Abu Hatim Ibn Hibban in his **Sahih**and Ibn Marduwyah.

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Abu Hurayrah said,

"The Messenger of Allah sent an expedition force comprising of many men and asked each about what they memorized of the Qur'an. The Prophet came to one of the youngest men among them and asked him, `What have you memorized (of the Qur'an) young man?'

He said, `I memorized such and such **Surahs** and also **Al-Baqarah**.'

The Prophet said, `You memorized Surah **Al-Baqarah**.'

He said, `Yes.'

The Prophet said, `Then you are their commander.'

One of the noted men (or chiefs) commented, `By Allah! I did not learn Surah **Al-Baqarah**, for fear that I would not be able to implement it.

The Messenger of Allah said,

تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوَ مِسْكًا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ،

Learn Al-Qur'an and recite it, for the example of whoever learns the Qur'an, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air.

وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ

The example of whoever learns the Qur'an and then sleeps (i.e. lazy) while the Qur'an is in his memory, is the example of a bag that has musk, but is closed tight.

This is the wording collected by At-Tirmidhi, who said that this **Hadith** is **Hasan**.

In another narration, At-Tirmidhi recorded this same **Hadith** in a **Mursal** manner, so Allah knows best.

Also, Al-Bukhari recorded that;

Usayd bin Hudayr said that he was once reciting Surah **Al-Baqarah** while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horsestopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yahya was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet and told him what had happened and then said, "O Messenger of Allah! My son Yahya was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it."

The Prophet said, "Do you know what that was?"

He said, "No."

The Prophet said,

تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ وَلَو قَرَأْتَ لَأَصْبَحْتَ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُم

They were the angels, they came close hearing your voice (reciting Surah **Al-Baqarah**), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.

This is the narration reported by Imam Abu Ubayd Al-Qasim bin Salam in his book Fada'il Al-Qur'an.

Virtues of Surah Al-Baqarah and Surah Al Imran

Imam Ahmad said that Abu Nu`aym narrated to them that Bishr bin Muhajir said that Abdullah bin Buraydah narrated to him from his father,

"I was sitting with the Prophet and I heard him say,

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَة

Learn Surah **Al-Baqarah**, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.

He kept silent for a while and then said,

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَإِنَّهُمَا الزَّهْرَاوَانِ، يُظِلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَايَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ،

Learn Surah **Al-Baqarah** and Al Imran because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds.

وَإِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي ؟

The Qur'an will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'an will ask him, 'Do you know me?'

فَيَقُولُ: مَا أَعْرِفُكَ.

The man will say, 'I do not know you.'

فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ

The Qur'an will say, 'I am your companion, the Qur'an, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.'

فَيُعْطَى الْمُلْكَ بِيَمِينِهِ وَالْخُلْدَ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ،

Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head.

وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا،

His parents will also be granted two garments that the people of this life could never afford.

فَيَقُولَانِ: بِمَا كُسِينَا هَذَا؟

They will say, 'Why were we granted these garments?'

فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ

It will be said, 'Because your son was carrying the Qur'an.'

ثُمَّ يُقَالُ: اقْرَأْ وَاصْعَدْ فِي دَرَجِ الْجَنَّةِ وَغُرَفِهَا،

It will be said (to the reader of the Qur'an), 'Read and ascend through the levels of Paradise.'

فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذًّا كَانَ أَوْ تَرْتِيلًا

He will go on ascending as long as he recites, whether reciting slowly or quickly."

Ibn Majah also recorded part of this **Hadith** from Bishr bin Al-Muhajir, and this chain of narrators is **Hasan**, according to the criteria of Imam Muslim.

A part of this **Hadith** is also supported by other **Hadiths**.

For instance, Imam Ahmad recorded that Abu Umamah Al-Bahili said that he heard the Messenger of Allah say,

اقْرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ

Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection.

اقْرَأُوا الزَّهْرَاوَيْنِ، الْبَقَرَةَ وَآلَ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ أَهْلِهِمَا يَوْمَ الْقِيَامَةِ

Read the two lights, **Al-Baqarah** and **Al Imran**, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.

The Prophet then said,

اقْرَأُوا الْبَقَرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ

Read **Al-Baqarah**, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.

Also, Imam Muslim narrated this **Hadith** in the Book of Prayer.

Imam Ahmad narrated that An-Nawwas bin Sam`an said that the Prophet said,

يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدَمُهُمْ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ

On the Day of Resurrection the Qur'an and its people who used to implement it will be brought forth, preceded by Surah **Al-Baqarah** and **Al Imran**.

An-Nawwas said,

"The Prophet set three examples for these two **Surahs** and I did not forget these examples ever since. He said,

كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ صَاحِبِهِمَا

They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.

It was also recorded in **Sahih** Muslim and At-Tirmidhi narrated this **Hadith**, which he rendered**Hasan Gharib**.

Surah Al-Baqarah was revealed in Al-Madinah

There is no disagreement over the view that Surah **Al-Baqarah** was revealed in its entirety in Al-Madinah. Moreover, **Al-Baqarah** was one of the first Surahs to be revealed in Al-Madinah, while, Allah's statement, **وَاتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ** (And be afraid of the Day when you shall be brought back to Allah). (2:281) was the last **Ayah** to be revealed from the Qur'an.

Also, the **Ayat** about usury were among the last **Ayat** to be revealed.

Khalid bin Ma`dan used to call **Al-Baqarah** the **Fustat** (tent) of the Qur'an.

Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of **Al-Baqarah's Ayat** is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allah knows best.

Ibn Jurayj narrated that Ata said that Ibn Abbas said,

"Surah **Al-Baqarah** was revealed in Al-Madinah."

Also, Khasif said from Mujahid that Abdullah bin Az-Zubayr said;

"Surah **Al-Baqarah** was revealed in Al-Madinah."

Several Imams and scholars of Tafsir issued similar statements, and there is no difference of opinion over this as we have stated.

The Two **Sahihs** recorded that;

Ibn Mas`ud kept the **Ka`bah** on his left side and Mina on his right side and threw seven pebbles (at the **Jamrah**) and said,

"The one to whom Surah **Al-Baqarah** was revealed (i.e. the Prophet) performed **Rami** (the**Hajj** rite of throwing pebbles) similarly."

The Two **Sahihs** recorded this **Hadith**.

Further, Ibn Marduwyah reported a **Hadith** of Shu`bah from Aqil bin Talhah from Utbah bin Marthad;

"The Prophet saw that his Companions were not in the first lines and he said,

يَا أَصْحَابَ سُورَةِ الْبَقَرَة

O Companions of Surah **Al-Baqarah**.

I think that this incident occurred during the battle of Hunayn when the Companions retreated. Then, the Prophet commanded Al-Abbas (his uncle) to yell out,

يَا أَصْحَابَ الشَّجَرَة

O Companions of the tree!

meaning, the Companions who participated in the pledge of **Ar-Ridwan** (under the tree).

In another narration, Al- Abbas cried,

"O Companions of Surah **Al-Baqarah**!"

encouraging them to come back, so they returned from every direction.

Also, during the battle of Al-Yamamah, against the army of Musaylimah the Liar, the Companions first retreated because of the huge number of soldiers in Musaylimah's army. The**Muhajirun** and the **Ansar** called out for each other, saying; "O people of Surah **Al-Baqarah**!" Allah then gave them victory over their enemy, may Allah be pleased with all of the companions of all the Messengers of Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

2:1 Alif Lam Mim. الم

The Discussion of the Individual Letters

Allah, the Most Gracious, the Most Merciful says; الم (١)

Alif Lam Mim.

The individual letters in the beginning of some **Surahs** are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, Umar, Uthman, Ali and Ibn Mas`ud.

It was said that these letters are the names of some of the **Surahs**.

It was also said that they are the beginnings that Allah chose to start the **Surahs** of the Qur'an with.

Khasif stated that Mujahid said,

"The beginnings of the **Surahs**, such as **Qaf**, **Sad**, **Ta Sin Mim** and **Alif Lam Ra**, are just some letters of the alphabet."

Some linguists also stated that;

they are letters of the alphabet and that Allah simply did not cite the entire alphabet of twenty-eight letters.

For instance, they said, one might say, "My son recites **Alif, Ba, Ta, Tha**..." he means the entire alphabet although he stops before mentioning the rest of it.

This opinion was mentioned by Ibn Jarir.

The Letters at the Beginning of Surahs

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen:

- **Alif,**
- **Lam,**
- **Mim,**
- **Sad,**
- **Ra,**
- **Kaf,**
- **Ha,**
- **Ya,**
- **Ayn,**
- **Ta,**
- **Sin,**
- **Ha,**
- **Qaf,**
- **Nun.**

So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said,

"There is no doubt that Allah did not reveal these letters for jest and play."

Some ignorant people said that;

some of the Qur'an does not mean anything, (meaning, such as these letters) thus committing a major mistake.

On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim, **آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا** (We believe in it; all of it (clear and unclear verses) is from our Lord), (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allah knows best.

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

2:2 This is the Book, wherein there is no doubt, a guidance for the Muttaqin.

There is no Doubt in the Qur'an

Allah says; ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ ...

This is the Book, wherein there is no doubt,

The Book, is the Qur'an, and **Rayb** means doubt.

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, and Murrah Al-Hamadani narrated from Ibn Mas`ud and several other Companions of the Messenger of Allah that, **لاَ رَيْبَ فِيهِ** (In which there is no **Rayb**),

means about which there is no doubt.

Abu Ad-Darda, Ibn Abbas, Mujahid, Sa`id bin Jubayr, Abu Malik, Nafi Ata, Abu Al-Aliyah, Ar-Rabi bin Anas, Muqatil bin Hayyan, As-Suddi, Qatadah and Isma`il bin Abi Khalid said similarly.

In addition, Ibn Abi Hatim said,

"I do not know of any disagreement over this explanation."

The meaning of this is that;

the Book, the Qur'an, is without a doubt revealed from Allah.

Similarly, Allah said in Surah **As- Sajdah**, تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

The revelation of the Book (this Qur'an) in which there is no doubt, is from the Lord of all that exists. (32:2)

Some scholars stated that this **Ayah** - 2:2 - contains a prohibition meaning,

"Do not doubt the Qur'an."

Furthermore, some of the reciters of the Qur'an pause upon reading, لَا رَيْبَ (there is no doubt) and they then continue; فِيهِ هُدًى لِّلْمُتَّقِينَ (in which there is guidance for the **Muttaqin** (the pious and righteous persons)).

However, it is better to pause at, لَا رَيْبَ فِيهِ (in which there is no doubt) because in this case, هُدًى (guidance) becomes an attribute of the Qur'an and carries a better meaning than, فِيهِ هُدًى (in which there is guidance).

Guidance is granted to Those Who have Taqwa

Allah said, هُدًى لِّلْمُتَّقِينَ (٢)

guidance for the **Muttaqin**.

that it means, "They are the believers."

Hidayah - correct guidance - is only granted to those who have **Taqwa** - fear of Allah.

Allah said,

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand). (41:44)

and, وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إِلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the **Zalimin** (wrongdoers) in nothing but loss. (17:82)

This is a sample of the numerous **Ayat** indicating that the believers, in particular, benefit from the Qur'an. That is because the Qur'an is itself a form of guidance, but the guidance in it is only granted to the righteous, just as Allah said,

يَأَيُّهَا النَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! There has come to you a good advice from your Lord (i. e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. (10:57)

Ibn Abbas and Ibn Mas`ud and other Companions of the Messenger of Allah said, هُدًى لِّلْمُتَّقِينَ (guidance for the **Muttaqin** (the pious and righteous persons),

means, a light for those who have **Taqwa**.

The Meaning of Al-Muttaqin

Ibn Abbas said about, هُدًى لِّلْمُتَّقِينَ (guidance for the **Muttaqin**) that it means,

"They are the believers who avoid **Shirk** with Allah and who work in His obedience."

Ibn Abbas also said that **Al-Muttaqin** means,

"Those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed."

Further, Qatadah said that,

لِّلْمُتَّقِينَ (**Al-Muttaqin**), are those whom Allah has described in His statement; الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ (Who believe in the **Ghayb** and perform the **Salah**) (2:3), and the following **Ayat**.

Ibn Jarir stated that the **Ayah** (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view.

Also, At-Tirmidhi and Ibn Majah narrated that Atiyah As-Sa`di said that the Messenger of Allah said,

لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَالَا بَأْسَ بِهِ حَذَرًا مِمَّا بِهِ بَأْسٌ

The servant will not acquire the status of the **Muttaqin** until he abandons what is harmless out of fear of falling into that which is harmful.

At-Tirmidhi then said "**Hasan Gharib**."

There are Two Types of Hidayah (Guidance)

Huda here means;

- the faith that resides in the heart, and only Allah is able to create it in the heart of the servants.

Allah said, إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ
Verily, you (O Muhammad) guide not whom you like. (28:56)

لَّيْسَ عَلَيْكَ هُدَاهُمْ

Not upon you (Muhammad) is their guidance. (2:272)

مَن يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ

Whomsoever Allah sends astray, none can guide him. (7:186)

and, مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no **Wali** (guiding friend) to lead him (to the right path). (18:17)

- **Huda** also means to explain the truth, give direction and lead to it.

Allah, the Exalted, said, وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path (i.e. Allah's religion of Islamic Monotheism). (42: 52)

إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner, and to every people there is a guide. (13:7)

and, وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

And as for **Thamud**, We showed and made clear to them the path of truth (Islamic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance. (41:17)

testifying to this meaning. Also, Allah said, وَهَدَيْنَـهُ النَّجْدَين

And shown him the two ways (good and evil). (90:10)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allah knows best.

Meaning of Taqwa

The root meaning of **Taqwa** is to avoid what one dislikes.

It was reported that; Umar bin Al-Khattab asked Ubayy bin Ka`b about **Taqwa**.

Ubayy said, "Have you ever walked on a path that has thorns on it?"

Umar said, "Yes."

Ubayy said, "What did you do then?"

He said, "I rolled up my sleeves and struggled."

Ubayy said, "That is **Taqwa**."

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

2:3 Who believe in the Ghayb and perform the Salah and spend out of what We have provided for them

The Meaning of Iman

Allah says; الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ...

Those Who have faith in the **Ghayb**.

Abu Jafar Ar-Razi said that Al-Ala bin Al-Musayyib bin Rafi narrated from Abu Ishaq that Abu Al-Ahwas said that Abdullah said,

"**Iman** is to trust."

Ali bin Abi Talhah reported that Ibn Abbas said, يُؤْمِنُونَ (who have faith),

means they trust.

Also, Ma`mar said that Az-Zuhri said, "**Iman** is the deeds."

In addition, Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that,

`They have faith', means, they fear (Allah).

Ibn Jarir (At-Tabari) commented,

"The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of **Iman**, which necessitates following deeds of the tongue by implementation. Hence,**Iman** is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

Linguistically, in the absolute sense, **Iman** merely means trust, and it is used to mean that sometimes in the Qur'an, for instance, Allah the Exalted said,

يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

He trusts (**yu'minu**) in Allah, and trusts (**yu'minu**) in the believers. (9: 61)

Prophet Yusuf's brothers said to their father,

وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـدِقِينَ

But you will never believe us even when we speak the truth. (12:17)

Further, the word **Iman** is sometimes mentioned along with deeds, such as Allah said,

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ

Save those who believe (in Islamic Monotheism) and do righteous deeds. (95:6)

However, when **Iman** is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue. We should state here that Iman increases and decreases.

There are many narrations and **Hadiths** on this subject, and we discussed them in the beginning of our explanation of Sahih Al-Bukhari, all favors are from Allah.

Some scholars explained that **Iman** means **Khashyah** (fear of Allah). For instance, Allah said;

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter). (67:12)

and, مَّنْ خَشِىَ الرَّحْمَـنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ

Who feared the Most Gracious (Allah) in the **Ghayb** (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism). (50: 33)

Fear is the core of **Iman** and knowledge, just as Allah the Exalted said,

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His servants that fear Allah. (35:28)

The Meaning of Al-Ghayb

As for the meaning of **Ghayb** here, the **Salaf** have different explanations of it, all of which are correct, indicating the same general meaning.

For instance, Abu Jafar Ar-Razi quoted Ar-Rabi bin Anas, reporting from Abu Al-Aliyah about Allah's statement, يُؤْمِنُونَ بِالْغَيْبِ ((Those who) have faith in the **Ghayb**),

"They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the **Ghayb**."

Qatadah bin Di`amah said similarly.

Sa`id bin Mansur reported from Abdur-Rahman bin Yazid who said,

"We were sitting with Abdullah bin Mas`ud when we mentioned the Companions of the Prophet and their deeds being superior to our deeds.

Abdullah said, `The matter of Muhammad was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in **Al-Ghayb**.'

He then recited, الم - ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ - الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ...

Alif Lam Mim. This is the Book, wherein there is no doubt, a guidance for the**Muttaqin**. Those who believe in the **Ghayb**, until, الْمُفْلِحُونَ (the successful)."

Ibn Abi Hatim, Ibn Marduwyah and Al-Hakim, in his **Mustadrak**, recorded this **Hadith**.

Al-Hakim commented that this **Hadith** is authentic and that the Two Sheikhs - Al-Bukhari and Muslim - did not collect it, although it meets their criteria.

Ahmad recorded a **Hadith** with similar meaning from Ibn Muhayriz who said:

I said to Abu Jumu`ah, "Narrate a **Hadith** for us that you heard from the Messenger of Allah."

He said, "Yes. I will narrate a good **Hadith** for you.

Once we had lunch with the Messenger of Allah. Abu Ubaydah, who was with us, said, `O Messenger of Allah! Are people better than us We embraced Islam with you and performed **Jihad** with you.'

He said, نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي

Yes, those who will come after you, who will believe in me although they did not see me."

This **Hadith** has another route collected by Abu Bakr bin Marduwyah in his Tafsir, from Salih bin Jubayr who said:

Abu Jumu`ah Al-Ansari, the Companion of the Messenger of Allah, came to **Bayt Al-Maqdis** (Jerusalem) to perform the prayer. Raja' bin Haywah was with us, so when Abu Jumu`ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a **Hadith** for you that I heard from the Messenger of Allah."

We said, "Do so, and may Allah grant you mercy."

He said, "We were with the Messenger of Allah, ten people including Mu`adh bin Jabal. We said, "O Messenger of Allah! Are there people who will acquire greater rewards than us We believed in Allah and followed you.'

He said, مَا يَمْنَعُكُمْ مِنْ ذَلِكَ وَرَسُولُ اللهِ بَيْنَ أَظْهُرِكُمْ يَأْتِيكُمْ بِالْوَحْيِ مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ يَأْتِيهِمْ كِتَابٌ مِنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا فِيهِ، أُولَئِكَ أَعْظَمُ مِنْكُمْ أَجْرًا مَرَّتَيْنِ

What prevents you from doing so, while the Messenger of Allah is among you, bringing you the revelation from heaven There are people who will come after you and who will be given a book between two covers (the Qur'an), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much."

Allah says; ... وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣)

And perform **Salah**, and spend out of what we have provided for them.

Meaning of Iqamat As-Salah

Ibn Abbas said that, وَيُقِيمُونَ الصَّلَاةَ (And perform the **Salah**),

means, "Perform the prayer with all of the obligations that accompany it."

Ad-Dahhak said that Ibn Abbas said,

"**Iqamat As-Salah** means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer."

Qatadah said,

"**Iqamat As-Salah** means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer."

Muqatil bin Hayyan said **Iqamat As-Salah** means,

"To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'an, **Tashahhud** and blessings for the Prophet. This is **Iqamat As-Salah**."

The Meaning of "Spending" in this Ayah

Ali bin Abi Talhah reported that Ibn Abbas said, وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (And spend out of what We have provided for them) means,

"The **Zakah** due on their wealth."

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, as well as Murrah from Ibn Mas`ud and other Companions of the Messenger of Allah, that, وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (And spend out of what We have provided for them) means,

"A man's spending on his family. This was before the obligation of **Zakah** was revealed."

Juwaybir narrated from Ad-Dahhak,

"General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven **Ayat** of Surah **Bara'ah**, were revealed. These abrogated the previous case."

In many instances, Allah mentioned prayer and spending wealth together.

- Prayer is a right of Allah as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him.
- Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allah's saying, وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (And spend out of what we have provided for them).

The Two **Sahihs** recorded that Ibn Umar said that the Messenger of Allah said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ:

- شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ،
- وَإِقَامِ الصَّلَاةِ،
- وَإِيتَاءِ الزَّكَاةِ،
- وَصَوْمِ رَمَضَانَ،
- وَحَجِّ الْبَيْتِ

Islam is built upon five (pillars):

- Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah,
- establishing the prayer,
- giving **Zakah**,
- fasting Ramadan and
- Hajj to the House.

There are many other **Hadiths** on this subject.

The Meaning of Salah

In the Arabic language, the basic meaning of **Salah** is supplication. In religious terminology, **Salah** is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specified at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

وَالَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِالْأَخِرَةِ هُمْ يُوقِنُونَ

2:4 And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.

Allah says; وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ...

And who have faith in what is revealed to you and in what was revealed before you.

Ibn Abbas said that,

means, "They believe in what Allah sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord."

... وَبِالآخِرَةِ هُمْ يُوقِنُونَ (٤)

And in the Hereafter they are certain.

that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the Scale that weighs the deeds (the **Mizan**). The Hereafter is so named because it comes after this earthly life.

Attributes of the Believers

The people described here (2:4) are those whom Allah described in the preceding **Ayah**, الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (Those who have faith in the **Ghayb** and perform **Salah**, and spend out of what we have provided for them).

Mujahid once stated,

"Four **Ayat** at the beginning of Surah **Al-Baqarah** describe the believers, two describe the disbelievers, and thirteen describe the hypocrites."

The four **Ayat** mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are Jinns or humans. All of these attributes complement each other and require the existence of the other attributes.

For instance, it is not possible that one believes in the Unseen, performs the prayer and gives **Zakah** without believing in what the Messenger of Allah and the previous Messengers were sent with.

The same with certainty in the Hereafter, this is not correct without that, for Allah has commanded the believers,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنزَلَ مِن قَبْلُ

O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has revealed to the Messenger, and the Book which He sent own to those before (him). (4:136)

وَلاَ تُجَـدِلُواْ أَهْلَ الْكِتَـبِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ وَقُولُواْ ءَامَنَّا بِالَّذِى أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَـهُنَا وَإِلَـهُكُمْ وَاحِدٌ

And argue not with the People of the Book, unless it be in (a way) that is better, except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our **Ilah** (God) and your **Ilah** (God) is One (i.e. Allah)." (29:46)

يَـأَيُّهَآ الَّذِينَ أُوتُواْ الْكِتَـبَ ءَامِنُواْ بِمَا نَزَّلْنَا مُصَدِّقاً لِّمَا مَعَكُمْ

O you who have been given the Book (Jews and Christians)! Believe in what We have revealed (to Muhammad) confirming what is (already) with you. (4:47)

and, قُلْ يَـأَهْلَ الْكِتَـبِ لَسْتُمْ عَلَى شَىْءٍ حَتَّى تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ

Say (O Muhammad): "O People of the Book (Jews and Christians)! You have nothing until you act according to the **Tawrah** (Torah), the **Injil** (Gospel), and what has (now) been revealed to you from your Lord (the Qur'an)." (5:68)

Also, Allah the Exalted described the believers;

ءَامَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَـئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

The Messenger (Muhammad) believes in what has been revealed to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any of His Messengers". (2: 285)

and, وَالَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدٍ مِّنْهُمْ

And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers). (4:152)

This is a sample of the **Ayat** that indicate that the true believers all believe in Allah, His Messengers and His Books.

The faithful among the People of the Book, have a special significance here, since they believe in their Books and in all of the details related to that, so when such people embrace Islam and sincerely believe in the details of the religion, then they will get two rewards. As for the others, they can only believe in the previous religious teachings in a general way. For instance, the Prophet stated,

إِذَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَذِّبُوهُمْ وَلَا تُصَدِّقُوهُمْ وَلَكِنْ قُولُوا: آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُم

When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, 'We believe in what was revealed to us and what was revealed to you.'

However, the faith that many Arabs have in the religion of Islam as it was revealed to Muhammad might be more complete, encompassing and firmer than the faith of the People of the Book who embraced Islam. Therefore, if the believers in Islam among the People of the Book gain two rewards, other Muslims who have firmer Islamic faith might gain an equal reward that compares to the two the People of the Book gain (upon embracing Islam). And Allah knows best.

أُوْلَـئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

2:5 They are on guidance from their Lord, and they are the successful.

Guidance and Success are awarded to the Believers

Allah said, أُوْلَـئِكَ ... (They are,)

refers to those who believe in the Unseen, establish the prayer, spend from what Allah has granted them, believe in what Allah has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing good deeds and avoiding the prohibitions.

Allah then said, ... عَلَى هُدًى مِّن رَّبِّهِمْ ... (on guidance from their Lord,)

meaning, they are (following) a light, guidance, and have insight from Allah,

... وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (٥) (And they are the successful)

meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allah has prepared for His enemies.

إِنَّ الَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

2:6 Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.

Allah said, إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ (٦)

Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.

إِنَّ الَّذِينَ كَفَرُواْ (Verily, those who disbelieve)

meaning, covered the truth and hid it.

Since Allah has written that they would do so, it does not matter if you (O Muhammad) warn them or not, they would still have disbelieved in what you were sent with.

Similarly, Allah said, إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

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

About the rebellious People of the Book, Allah said,

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُواْ الْكِتَـبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُواْ قِبْلَتَكَ

And even if you were to bring to the People of the Book (Jews and Christians) all the **Ayat**, they would not follow your **Qiblah** (prayer direction). (2:145)

These **Ayat** indicate that whomever Allah has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allah directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muhammad - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards.

As for those who turn away in rejection, do not feel sad for them or concerned about them, for فَإِنَّمَا عَلَيْكَ الْبَلاَغُ وَعَلَيْنَا الْحِسَابُ (Your duty is only to convey (the Message) and on Us is the reckoning (13:40), and, إِنَّمَا أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (But you are only a warner. And Allah is a **Wakil** (Disposer of affairs, Trustee, Guardian) over all things), (11:12).

Ali bin Abi Talhah reported that Ibn Abbas said about Allah's statement, إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ (Verily, those who disbelieve, it is the same to them whether you (O Muhammad) warn them or do not warn them, they will not believe),

"That the Messenger of Allah was eager for all the people to believe and follow the guidance he was sent with. Allah informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allah has decreed to do so in the first place."

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَـرِهِمْ غِشَـوَةٌ وَلَـهُمْ عَذَابٌ عظِيمٌ

2:7 Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

Meaning of Khatama

Allah said, خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ (٧)

Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

As-Suddi said that, خَتَمَ اللَّهُ (**Khatama** Allah) means,

"Allah has sealed."

Qatadah said that this **Ayah** means,

"**Shaytan** controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand."

Ibn Jurayj said that Mujahid said, **خَتَمَ اللّهُ عَلَى قُلُوبِهِمْ** (Allah has set a seal on their hearts),

"A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal."

Ibn Jurayj also said that the seal is placed on the heart and the hearing.

In addition, Ibn Jurayj said, that Abdullah bin Kathir narrated that Mujahid said,

"The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type."

Al-Amash said, "Mujahid demonstrated with his hand while saying, `They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he said, `Then, the heart will be sealed.'

Mujahid also said that this is the description of the **Ran** (refer to 83:14)."

Al-Qurtubi said,

"The **Ummah** has agreed that Allah has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief.

Similarly, Allah said, **بَلْ طَبَعَ اللّهُ عَلَيْهَا بِكُفْرِهِمْ** (Nay, Allah has set a seal upon their hearts because of their disbelief), (4:155)."

He then mentioned the **Hadith** about changing the hearts, (in which the Prophet supplicated),

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ

O You Who changes the hearts, make our hearts firm on Your religion.

He also mentioned the **Hadith** by Hudhayfah recorded in the **Sahih**, in which the Messenger of Allah said,

تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا

The **Fitan** (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the **Fitan**, then a black dot will be engraved on it. Any heart that rejects the **Fitan**, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the barren rock; no **Fitnah** shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil.

Ibn Jarir said,

"The truth regarding this subject is what the authentic **Hadith** from the Messenger of Allah stated. Abu Hurayrah narrated that the Messenger of Allah said,

إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْتَبَ صَقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبَهُ، فَذَلِكَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَى:

When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the **Ran** (stain) that Allah described,

كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ

Nay! But on their hearts is the **Ran** (stain) which they used to earn." (83:14)

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this **Hadith**, and At-Tirmidhi said that it is **Hasan Sahih**.

The Meaning of Ghishawah

Reciting the **Ayah**, خَتَمَ اللّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ (Allah has set a seal on their hearts and on their hearing), then pausing, then continuing with, وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ (And on their eyes there is a**Ghishawah** (covering)) is accurate, for the stamp is placed on the heart and the hearing while the**Ghishawah**, the covering, is appropriately placed on the eyes.

In his **Tafsir**, As-Suddi said that Ibn Abbas and Ibn Mas`ud said about Allah's statement, خَتَمَ اللّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ (Allah has set a seal on their hearts and on their hearing),

"So that they neither understand nor hear.

Allah also said that He placed a covering on their sight, meaning eyes, and so, they do not see."

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الأَخِرِ وَمَا هُم بِمُؤْمِنِينَ

2:8 And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe.

يُخَـدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

2:9 They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

The Hypocrites

We mentioned that four **Ayat** in the beginning of Surah **Al-Baqarah** described the believers. The two last Ayat (2:6-7) describe the disbelievers.

Afterwards, Allah begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allah mentioned their description in detail. Each of the characteristics that Allah used to described them with is a type of hypocrisy itself. Allah revealed Surah **Bara'h** and Surah **Al-Munafiqun** about the hypocrites. He also mentioned the hypocrites in Surah **An-Nur** and other Surahs, so that their description would be known and their ways and errors could be avoided.

Allah said,

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ (٨)

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ (٩)

And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

Meaning of Nifaq

Nifaq means to show conformity - or agreement - and to conceal evil. **Nifaq** has several types:

- **Nifaq** in the creed that causes its people to reside in Hell for eternity, and
- **Nifaq** in deed, which is one of the major sins, as we will explain soon, Allah willing.

Ibn Jurayj said of the hypocrite that,

"His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."

The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allah migrated to Al-Madinah, where the **Ansar** from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madinah, Banu Qaynuqa-allies of Al-Khazraj, Banu An-Nadir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as Abdullah bin Salam.

During the early stage in Al-Madinah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah conducted peace treaties with the Jews and several other Arab tribes around Al-Madinah. Soon after, the battle of **Badr**occurred and Allah gave victory to Islam and its people.

Abdullah bin Ubayy bin Salul was a leader in Al-Madinah. He was Al-Khazraj's chief, and during the period of **Jahiliyyah** he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madinah, and many in Al-Madinah embraced Islam.

Ibn Salul's heart was filled with hatred against Islam and its people. When the battle of **Badr** took place, he said, "Allah's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book.

It was then that hypocrisy began in Al-Madinah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allah). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allah's reward in the Hereafter.

The Tafsir of Ayah 2:8

Allah said, وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ

And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe.

Muhammad bin Ishaq narrated that Ibn Abbas said that,

"This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did."

This is how Abu Al-Aliyah, Al-Hasan, Qatadah and As-Suddi explained this **Ayah**.

Allah revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allah said, **وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ** (And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe) meaning, they utter these false statements only with their tongues, just as Allah said,

إِذَا جَآءَكَ الْمُنَـفِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger. (63:1)

This **Ayah** means that;

the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allah and the Last Day with their words, when that is not the case in reality. Therefore, Allah stated that the hypocrites lie in their testimony of creed, when He said, وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (And Allah bears witness that the hypocrites are indeed liars), (63:1), and, وَمَا هُم بِمُؤْمِنِينَ (while in fact they believe not).

Allah said, يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا (They try to deceive Allah and those who believe).

The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allah, or that the statements they utter will help them with Allah, and this is an indication of their total ignorance. They think that such behavior will deceive Allah, just as it might deceive some of the believers.

Similarly, Allah said,

يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَىْءٍ أَلاَ إِنَّهُمْ هُمُ الْكَـذِبُونَ

On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars! (58:18)

Hence, Allah refuted their way by saying, وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ

While they only deceive themselves, and perceive (it) not!

Allah stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact.

Allah also said,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللّهَ وَهُوَ خَادِعُهُمْ

Verily, the hypocrites try to deceive Allah, but it is He Who deceives them. (4:142)

Also, Ibn Abi Hatim narrated that Ibn Jurayj commented on Allah's statement,

"The hypocrites pronounce, `There is no deity worthy of worship except Allah' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief."

Allah's statement;

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ

يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ

And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they believe not. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

Sa`id said that Qatadah commented,

"This is the description of a hypocrite. He is devious; he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows."

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْذِبُونَ

2:10 In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

The Meaning of `Disease' in this Ayah

Allah said, فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضاً وَلَهُمْ عَذَابٌ أَلِيمٌ ...

In their hearts is a disease and Allah has increased their disease. A painful torment is theirs,

because they used to tell lies.

As-Suddi narrated from Abu Malik and (also) from Abu Salih, from Ibn Abbas, and (also) Murrah Al-Hamdani from Ibn Mas`ud and other Companions that this **Ayah**, **فِي قُلُوبِهِم مَّرَضٌ** (In their hearts is a disease),

means, `doubt',

and,

فَزَادَهُمُ اللَّهُ مَرَضاً (And Allah has increased their disease) also means `doubt'.

Mujahid, Ikrimah, Al-Hasan Al-Basri, Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah also said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on, **فِي قُلُوبِهِم مَّرَضٌ** (In their hearts is a disease),

"A disease in the religion, not a physical disease. They are the hypocrites and the disease is the doubt that they brought to Islam.

فَزَادَهُمُ اللَّهُ مَرَضاً (And Allah has increased their disease) meaning, increased them in shameful behavior."

He also recited, فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace. (9:124-125)

and commented,

"Evil to their evil and deviation to their deviation."

This statement by Abdur-Rahman is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated.

Similarly, Allah said,

وَالَّذِينَ اهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَـهُمْ تَقْوَاهُمْ

While as for those who accept guidance, He increases their guidance and grants them their piety. (47:17)

Allah said next,

... بِمَا كَانُوا يَكْذِبُونَ (١٠)

Because they used to tell lies.

The hypocrites have two characteristics, they lie and they deny the Unseen.

The scholars who stated that the Prophet knew the hypocrites of his time have only the**Hadith** of Hudhayfah bin Al-Yaman as evidence. In it the Prophet gave him the names of fourteen hypocrites during the battle of Tabuk. These hypocrites plotted to assassinate the Prophet during the night on a hill in that area. They planned to excite the Prophet's camel, so that she would throw him down the hill. Allah informed the Prophet about their plot, and the Prophet told Hudhayfah their names.

As for the other hypocrites, Allah said about them,

وَمِمَّنْ حَوْلَكُم مِّنَ الأَعْرَابِ مُنَـفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النِّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad) know them not, We know them. (9:101)

and,

لَّئِن لَّمْ يَنتَهِ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِى الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَآ إِلاَّ قَلِيلاً

مَّلْعُونِينَ أَيْنَمَا ثُقِفُواْ أُخِذُواْ وَقُتِّلُواْ تَقْتِيلاً

If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah do not cease, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. (33:60-61)

These **Ayat** prove that the Prophet was not informed about each and everyone among the hypocrites of his time. Rather, the Prophet was only informed about their characteristics, and he used to assume that some people possessed these characteristics.

Similarly, Allah said,

وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ

Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! (47:30)

The most notorious hypocrite at that time was Abdullah bin Ubayy bin Salul; Zayd bin Arqam - the Companion - gave truthful testimony to that effect.

In addition, Umar bin Al-Khattab once mentioned the matter of Ibn Salul to the Prophet, who said,

إِنِّي أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَه

I would not like the Arabs to say to each other that Muhammad is killing his Companions.

Yet, when Ibn Salul died, the Prophet performed the funeral prayer for him and attended his funeral just as he used to do with other Muslims. It was recorded in the **Sahih** that the Prophet said,

إِنِّي خُيِّرْتُ فَاخْتَرْت

I was given the choice (to pray for him or not), so I chose.

In another narration, the Prophet said,

لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْت

If I knew that by asking (Allah to forgive Ibn Salul) more than seventy times that He would forgive him, then I would do that.

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِى الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ

2:11 And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."

أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ

2:12 Verily, they are the ones who make mischief, but they perceive not.

Meaning of Mischief

Allah said, وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ (١١)

And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."

In his Tafsir, As-Suddi said that Ibn Abbas and Ibn Mas`ud commented,

"They are the hypocrites.

As for, لاَ تُفْسِدُواْ فِي الأَرْضِ ("Do not make mischief on the earth"), that is disbelief and acts of disobedience."

Abu Jafar said that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah's statement, وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ (And when it is said to them: "Do not make mischief on the earth"),

means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah)."

Ar-Rabi bin Anas and Qatadah said similarly.

Types of Mischief that the Hypocrites commit

Ibn Jarir said,

"The hypocrites commit mischief on earth;

- by disobeying their Lord on it and continuing in the prohibited acts.
- They also abandon what Allah made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth.
- The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor.
- They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers.

This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."

The statement by Ibn Jarir is true; taking the disbelievers as friends is one of the categories of mischief on the earth.

Allah said,

وَالَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الأَرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief. (8:73),

In this way Allah severed the loyalty between the believers and the disbelievers.

Similarly, Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا

O you who believe! Do not take disbelievers as **Awliya** (protectors or helpers or friends) instead of believers. Do you wish to offer Allah a manifest proof against yourselves. (4: 144)

Allah then said,

إِنَّ الْمُنَـفِقِينَ فِى الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً

Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them. (4:145)

Since the outward appearance of the hypocrite displays belief, he confuses the true believers. Hence, the deceitful behavior of the hypocrites is an act of mischief, because they deceive the believers by claiming what they do not believe in, and because they give support and loyalty to the disbelievers against the believers.

If the hypocrite remains a disbeliever (rather than pretending to be Muslim), the evil that results from him would be less. Even better, if the hypocrite becomes sincere with Allah and makes the statements that he utters conform to his deeds, he will gain success.

Allah said,

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ

And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."

meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties."

Similarly, Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement,

means, "We seek to make amends between the believers and the People of the Book."

Allah said,

ألا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ (١٢)

Verily, they are the ones who make mischief, but they perceive not.

This **Ayah** means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ كَمَآ ءَامَنَ النَّاسُ قَالُواْ أَنُؤْمِنُ كَمَآ آمَنَ السُّفَهَآءُ

2:13 And when it is said to them: Believe as the people believe," They say: "Shall we believe as the fools have believed!"

أَلاَ إِنَّهُمْ هُمُ السُّفَهَآءُ وَلَـكِن لاَّ يَعْلَمُونَ

Verily, they are the fools, but they do not know.

Allah tells; وَإِذَا قِيلَ لَهُمْ ...

And when it is said to them:

Allah said that if the hypocrites are told, ... آمِنُواْ كَمَا آمَنَ النَّاسُ ...

"Believe as the people believe,"

meaning, `Believe just as the believers believe in Allah, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allah and His Messenger by heeding the commandments and avoiding the prohibitions.'

Yet the hypocrites answer by saying, ... قَالُواْ أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاء ...

"Shall we believe as the fools have believed!"

they meant (may Allah curse the hypocrites) the Companions of the Messenger of Allah.

This is the same Tafsir given by Abu Al-Aliyah and As-Suddi in his Tafsir, with a chain of narration to Ibn Abbas, Ibn Mas`ud and other Companions.

This is also the Tafsir of Ar-Rabi bin Anas and Abdur-Rahman bin Zayd bin Aslam.

The hypocrites said,

"Us and them having the same status, following the same path, while they are fools!"

`The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allah used the term foolish to include children, when He said,

وَلاَ تُؤْتُواْ السُّفَهَآءَ أَمْوَلَكُمُ الَّتِى جَعَلَ اللَّهُ لَكُمْ قِيَـماً

And do not give your property, which Allah has made a means of support for you, to the foolish. (4:5)

Allah answered the hypocrites in all of these instances. For instance, Allah said here,

... أَلا إِنَّهُمْ هُمُ السُّفَهَاء ...

Verily, they are the fools.

Allah thus affirmed that the hypocrites are indeed the fools.

yet, ... وَلَـكِن لاَّ يَعْلَمُونَ (١٣)

But they know not.

Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

وَإِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْاْ إِلَى شَيَـطِينِهِمْ قَالُواْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

2:14 And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils), they say: "Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَـنِهِمْ يَعْمَهُونَ

2:15 Allah mocks at them and leaves them increasing in their deviation to wander blindly.

The Hypocrites' Cunning and Deceit

Allah said, ... وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا

And when they meet those who believe, they say: "We believe,"

Allah said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire.

Yet, ... وَإِذَا خَلَوْاْ إِلَى شَيَاطِينِهِمْ ...

But when they are alone with their **Shayatin**,

meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

Human and Jinn Devils

Ibn Jarir said, "The devils of every creation are the mischievous among them. There are both human devils and Jinn devils.

Allah said,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِيٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

And so We have appointed for every Prophet enemies - **Shayatin** (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception). (6:112)

The Meaning of `Mocking

Allah said, ... قَالُواْ إِنَّا مَعَكُمْ ...

They say: "Truly, we are with you".

Muhammad bin Ishaq reported that Ibn Abbas said that the **Ayah** means,

"We are with you, **إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ** (Verily, we were but mocking), meaning, we only mock people (the believers) and deceive them."

... إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ (١٤)

Verily, we were but mocking,

Ad-Dahhak said that Ibn Abbas said that the **Ayah**, means,

"We (meaning the hypocrites) were mocking the Companions of Muhammad."

Also, Ar-Rabi` bin Anas and Qatadah said similarly.

Allah's statement, اللَّهُ يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥)

Allah mocks at them and leaves them increasing in their deviation to wander blindly.

answers the hypocrites and punishes them for their behavior.

Ibn Jarir commented,

"Allah mentioned what He will do to them on the Day of Resurrection, when He said,

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُواْ وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَـهِرُهُ مِن قِبَلِهِ الْعَذَابُ

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) (57:13)

and, وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لاَّنفُسِهِمْ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُواْ إِثْمَاً

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness." (3:178)

He then said,

"This, and its like, is Allah's mockery of the hypocrites and the people of **Shirk**."

The Hypocrites suffering for their Plots

Allah stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different.

Similarly, Allah said,

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allah. (42:40)

and, فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُواْ عَلَيْهِ

Then whoever transgresses (the prohibition) against you, transgress likewise against him. (2:194)

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality.

This is how the scholars explain deceit, cunning and mocking when attributed to Allah in the Qur'an.

Surely, Allah exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allah does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

Meaning of `Leaves them increasing in their deviation to wander blindly

Allah said, ... وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

...and leaves them increasing in their deviation to wander blindly.

As-Suddi reported that Ibn Abbas, Ibn Mas`ud and several other Companions of the Messenger of Allah said that, **وَيَمُدُّهُمْ** (and leaves them increasing) means,

He gives them respite.

Also, Mujahid said, "He (causes their deviation) to increase."

Allah said; أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not. (23:55-56)

Ibn Jarir commented,

"The correct meaning of this **Ayah** is `We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.'

Similarly, Allah said, وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly." (6:110)

Tughyan used in this **Ayah** means to transgress the limits, just as Allah said in another **Ayah**,

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

Verily, when the water **Tagha** (rose) beyond its limits, We carried you in the ship. (69:11)

Also, Ibn Jarir said that; the term `Amah, in the Ayah means, `deviation'.

He also said about Allah's statement, **فِي طُغْيَانِهِمْ يَعْمَهُونَ** (in their deviation to wander),

"In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allah has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation."

أُوْلَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلَـلَةَ بِالْهُدَى فَمَا رَبِحَت تِّجَـرَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ

2:16 These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.

Allah said, أُوْلَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلاَلَةَ بِالْهُدَى ...

These are they who have purchased error with guidance,

In his Tafsir, As-Suddi reported that Ibn Abbas and Ibn Mas`ud commented saying it means,

"They pursued misguidance and abandoned guidance."

Mujahid said, "They believed and then disbelieved,"

while Qatadah said, "They preferred deviation to guidance."

This statement is similar in meaning to Allah's statement about **Thamud**,

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى

And as for **Thamud**, We granted them guidance, but they preferred blindness to guidance. (41:17)

In summary, the statements that we have mentioned from the scholars of Tafsir indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allah's statement, أُوْلَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلاَلَةَ بِالْهُدَى (These are they who have purchased error with guidance),

meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allah described,

ذَلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَى قُلُوبِهِمْ

That is because they believed, and then disbelieved; therefore their hearts are sealed. (63:3)

The **Ayah** also includes those who preferred deviation over guidance. The hypocrites fall into several categories.

This is why Allah said, (١٦) ... فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ

So their commerce was profitless. And they were not guided,

meaning their trade did not succeed nor were they righteous or rightly guided throughout all this.

In addition, Ibn Jarir narrated that Qatadah commented on the **Ayah**,

"By Allah! I have seen them leaving guidance for deviation, leaving the **Jama`ah** (the community of the believers) for the sects, leaving safety for fear, and the **Sunnah** for innovation."

Ibn Abi Hatim also reported other similar statements.

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً فَلَمَّآ أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَـتٍ لاَّ يُبْصِرُونَ

2:17 Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allah removed their light and left them in darkness. (So) they could not see.

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَرْجِعُونَ

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

The Example of the Hypocrites

Allah says, مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءتْ مَا حَوْلَهُ ...

Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him,

Allah likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illuminated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it.

Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allah stated in other parts of the Qur'an.

Allah's statement, ... ذَهَبَ اللَّهُ بِنُورِهِمْ ...
Allah removed their light,

means, Allah removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke.

Allah said, ... وَتَرَكَهُمْ فِي ظُلُمَاتٍ ...
And left them in darkness,

that is their doubts, disbelief and hypocrisy. ... لاَ يُبْصِرُونَ (١٧)

(So) they could not see.

meaning, they are unable to find the correct path or find its direction.

In addition, they are, صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ (١٨)

They are deaf, dumb, and blind, so they return not (to the right path).

صُمٌّ (deaf), and thus cannot hear the guidance.

بُكْمٌ (dumb), and cannot utter the words that might benefit them.

عُمْيٌ (and blind), in total darkness and deviation.

Similarly, Allah said, فَإِنَّهَا لاَ تَعْمَى الأَبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

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

and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيهِ ظُلُمَـتٌ وَرَعْدٌ وَبَرْقٌ

2:19 Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

يَجْعَلُونَ أَصْـبعَهُمْ فِى ءَاذَانِهِم مِّنَ الصَّوَعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكـفِرِينَ

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَـرَهُمْ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْاْ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواْ

2:20 The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still.

وَلَوْ شَآءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَـرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.

Another Parable of the Hypocrites

Allah says, أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ...

Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

This is another parable which Allah gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are, كَصَيِّبٍ (Like a **Sayyib**), meaning, "The rain",

as Ibn Mas`ud, Ibn Abbas, and several other Companions have confirmed as well as Abu Al-Aliyah, Mujahid, Sa`id bin Jubayr, Ata, Al-Hasan Al-Basri, Qatadah, Atiyah Al-Awfi, Ata Al-Khurasani, As-Suddi and Ar-Rabi bin Anas.

Ad-Dahhak said "It is the clouds."

However, the most accepted opinion is that;

it means the rain that comes down during, ظُلُمَاتٌ (darkness),

meaning, here, the doubts, disbelief and hypocrisy.

وَرَعْدٌ (thunder), that shocks the hearts with fear.

The hypocrites are usually full of fear and anxiety, just as Allah described them,

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

They think that every cry is against them. (63: 4)

and, وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَـكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

لَوْ يَجِدُونَ مَلْجَئاً أَوْ مَغَـرَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ

They swear by Allah that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush. (9:56-57).

وَبَرْقٌ (The lightning),

is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites.

Allah said, يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ واللَّهُ مُحِيطٌ بِالْكَافِرِينَ (١٩)

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

meaning, their cautiousness does not benefit them because they are bound by Allah's all-encompassing will and decision.

Similarly, Allah said,

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ، فِرْعَوْنَ وَثَمُودَ ، بَلِ الَّذِينَ كَفَرُواْ فِى تَكْذِيبٍ ، وَاللَّهُ مِن وَرَآئِهِمْ مُّحِيطٌ

Has the story reached you of two hosts. Of Fir`awn (Pharaoh) and Thamud! Nay! The disbelievers (persisted) in denying. And Allah encompasses them from behind! (85:17-20)

Allah then said, يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ...

The lightning almost snatches away their sight,

meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith.

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

"The Qur'an mentioned almost all of the secrets of the hypocrites."

كُلَّمَا أَضَاءَ لَهُم مَّشَوْاْ فِيهِ ...

Whenever it flashes for them, they walk therein,

Ali bin Abi Talhah narrated that Ibn Abbas said,

"Whenever the hypocrites acquire a share in the victories of Islam, they are content with this share. Whenever Islam suffers a calamity, they are ready to revert to disbelief."

Similarly, Allah said, وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ

And among mankind is he who worships Allah on the edge: If good befalls him, he is content with that. (22:11)

... كُلَّمَا أَضَاءَ لَهُم مَّشَوْاْ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُواْ ...

Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still,

Muhammad bin Ishaq reported that Ibn Abbas said,

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion."

This was also said by Abu Al-Aliyah, Al-Hasan Al-Basri, Qatadah, Ar-Rabi bin Anas and As-Suddi, who narrated it from the Companions, and it is the most obvious and most correct view, and Allah knows best.

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the **Sirat** (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allah described when He said,

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُواْ وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said to them; "Go back to you rear! Then seek a light!" (57:13)

Allah described the believers,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

On the Day you shall see the believing men and the believing women - their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise). (57:12)

and, يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records - Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the **Sirat** (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, You are Able to do all things." (66:8)

Ibn Abi Hatim narrated that Abdullah bin Mas`ud commented on, نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ (Their Light will run forward before them),

"They will pass on the **Sirat**, according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times."

Ibn Abi Hatim also reported that Ibn Abbas said,

"Every person among the people of **Tawhid** (Islamic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel anxious. Hence, they will supplicate, رَبَّنَا أَتْمِمْ لَنَا نُورَنَا (Our Lord! Keep perfect our Light for us)."

Ad-Dahhak bin Muzahim said,

"On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the **Sirat**, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate, رَبَّنَا أَتْمِمْ لَنَا نُورَنَا (Our Lord! Keep perfect our Light for us)."

Types of Believers and Types of Disbelievers

Consequently, there are several types of people.

- There are the believers whom the first four **Ayat** (2:2-5) in Surah **Al-Baqarah** describe.
- There are the disbelievers who were described in the next two **Ayat**.
- And there are two categories of hypocrites:

the complete hypocrites who were mentioned in the parable of the fire,

and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

This is similar to the parables that were given in Surah **An-Nur**. Like the example of the believer and the faith that Allah put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allah willing.

Allah gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance.

Allah said, وَالَّذِينَ كَفَرُوا أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)

Allah then gave the example of ignorant disbelievers, simple in their ignorance.

He said; أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَـهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَـتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُورٍ

Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: 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)

Therefore, Allah divided the camp of the disbelievers into two groups, advocates and followers.

Allah mentioned these two groups in the beginning of Surah **Al-Hajj**,

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَـنٍ مَّرِيدٍ

And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious (disobedient to Allah) **Shaytan** (devil) (devoid of every kind of good). (22:3)

and, وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah). (22:8)

Furthermore, Allah has divided the group of the believers in the beginning of Surah **Al-Waqi`ah** and at the end. He also divided them in Surah **Al-Insan** into two groups,

- the **Sabiqun** (those who preceded), they are the "near ones" (**Muqaribun**) and
- **Ashab Al-Yamin** (the companions of the right), and they are righteous (**Abrar**).

In summary, these **Ayat** divide the believers into two categories,

- the near ones and
- righteous.

Also, the disbelievers are of two types,

- advocates and
- followers.

In addition, the hypocrites are divided into two types,

- pure hypocrites and
- those who have some hypocrisy in them.

The Two **Sahihs** record that Abdullah bin Amr said that the Prophet said,

ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا:

- مَنْ إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا ائْتُمِنَ خَانَ

Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up.

- Whenever he speaks, he tells a lie.
- Whenever he makes a covenant, he proves treacherous.
- Whenever he is entrusted, he breaches the trust.

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this**Hadith** stipulates, or in the creed, as the **Ayah** (2:20) stipulates.

Types of Hearts

Imam Ahmad recorded Abu Sa`id saying that the Messenger of Allah said

الْقُلُوبُ أَرْبَعَةٌ:

- قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يَزْهَرُ
- وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ
- وَقَلْبٌ مَنْكُوسٌ
- وَقَلْبٌ مُصْفَحٌ،

The hearts are four (types):

- polished as shiny as the radiating lamp,
- a sealed heart with a knot tied around its seal,
- a heart that is turned upside down and
- a wrapped heart.

فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ الْمُؤْمِنِ فَسِرَاجُهُ فِيهِ نُورُهُ،

As for the polished heart, it is the heart of the believer and the lamp is the light of faith.

وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ،

The sealed heart is the heart of the disbeliever.

وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ الْخَالِصِ عَرَفَ ثُمَّ أَنْكَرَ

The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it.

وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ

As for the wrapped heart, it is a heart that contains belief and hypocrisy.

وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ

The example of faith in this heart, is the example of the herb that is sustained by pure water.

وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقُرْحَةِ يَمُدُّهَا الْقَيْحُ وَالدَّمُ فَأَيُّ الْمَادَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ

The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart.

This **Hadith** has a **Jayid Hasan** (good) chain of narration.

Allah said,

... وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

And if Allah willed, He would have taken away their hearing and their sight. Certainly, Allah has power over all things.

Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement, **وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ** (And if Allah willed, He would have taken away their hearing and their sight),

"Because they abandoned the truth after they had knowledge in it."

... إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

Certainly, Allah has power over all things.

Ibn Abbas said, "Allah is able to punish or pardon His servants as He wills."

Ibn Jarir commented,

"Allah only described Himself with the ability to do everything in this Ayah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight."

Ibn Jarir and several other scholars of Tafsir stated that;

these two parables are about the same kind of hypocrite. So the `or' mentioned in, أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ (Or like a rainstorm from the sky) means `and', just as the **Ayah**, وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا (And obey neither a sinner or a disbeliever among them).

Therefore, `or' in the **Ayah** includes a choice of using either example for the hypocrites.

Also, Al-Qurtubi said that `or' means,

"To show compatibility of the two choices, just as when one says, `Sit with Al-Hasan or Ibn Sirin.'

According to the view of Az-Zamakhshari, `so it means each of these persons is the same as the other, so you may sit with either one of them.'

The meaning of `or' thus becomes `either.' Allah gave these two examples of the hypocrites, because they both perfectly describe them."

I (Ibn Kathir) say,

these descriptions are related to the type of hypocrite, because there is a difference between them as we stated.

For instance, Allah mentioned these types in Surah **Bara'h** when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds.

So the two examples mentioned here describe two types of hypocrites whose characteristics are similar.

For instance, Allah gave two examples in Surah **An-Nur**, one for the advocates of disbelief and one for the followers of disbelief, He said, وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ (As for those who disbelieved, their deeds are like a mirage in a desert) (24:39), until, أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ (Or (the state of a disbeliever) is like the darkness in a vast deep sea), (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allah knows best.

يَـأَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِىْ خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:21 O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa.

الَّذِى جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً وَالسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ للَّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ

2:22 Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

Tawhid Al-Uluhiyyah

Allah says; يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire **Taqwa**.

Allah mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist.

He also surrounded them with blessings, both hidden and apparent.

الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً ...

Who has made the earth a resting place for you,

He made the earth a resting place for them, just like the bed, stable with the firm mountains.

... وَالسَّمَاء بِنَاء ...

And the sky as a canopy, meaning, `a ceiling'.

Similarly, Allah said in another **Ayah**, وَجَعَلْنَا السَّمَآءَ سَقْفاً مَّحْفُوظاً وَهُمْ عَنْ ءَايَـتِهَا مُعْرِضُونَ

And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds). (21:32)

... وَأَنزَلَ مِنَ السَّمَاء مَاء ...

And sends down for you water (rain) from the sky,

meaning, through the clouds, when they need the rain.

... فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ ...

and brought forth therewith fruits as a provision for you.

Hence, Allah caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle.

Allah reiterated this bounty in various parts of the Qur'an.

There is another **Ayah** that is similar to this **Ayah** (2:22), that is, Allah's statement,

الَّذِى جَعَلَ لَكُمُ الأَرْضَ قَرَاراً وَالسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَـتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَـرَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

It is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists. (40:64)

The meaning that is reiterated here is that Allah is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him.

This is why Allah said next, ... فَلاَ تَجْعَلُواْ لِلَّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ (٢٢)

Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

The Two **Sahihs** record that Ibn Mas`ud said,

"I said to the Messenger of Allah, `Which evil deed is the worst with Allah?'

He said, أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ

To take an equal with Allah, while He alone created you."

Also, Mu`adh narrated the Prophet's statement, أَتَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ ؟

أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

Do you know Allah's right on His servants?

They must worship Him alone and refrain from associating anything with Him in worship.

Another **Hadith** states, لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلَكِنْ لِيَقُلْ: مَا شَاءَ اللهُ ثُمَّ شَاءَ فُلَانٌ

None of you should say, `What Allah and so-and-so person wills. Rather, let him say, `What Allah wills, and then what so-and-so person wills.

A Hadith with the same Meaning

Imam Ahmad narrated that Al-Harith Al-Ashari said that the Prophet of Allah said,

إِنَّ اللهَ عَزَّوَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنَّهُ كَادَ أَنْ يُبْطِيءَ بِهَا،

Allah commanded Yahya bin Zakariyya to implement five commands and to order the Children of Israel to implement them, but Yahya was slow in carrying out these commands.

فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أُمِرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فَإِمَّا أَنْ تُبَلِّغَهُمْ وَإِمَّا أَنْ أُبَلِّغَهُنَّ،

`Isa said to Yahya, `You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.'

فَقَالَ: يَا أَخِي إِنِّي أَخْشَى إِنْ سَبَقْتَنِي أَنْ أُعَذَّبَ أَوْ يُخْسَفَ بِي قَالَ: فَجَمَعَ يَحْيَى بْنُ زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ،

Yahya said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahya bin Zakariyya called the Children of Israel to **Bayt Al-Maqdis** (Jerusalem), until they filled the **Masjid**.

فَقَعَدَ عَلَى الشَّرَفِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ:

He sat on the balcony, thanked Allah and praised him and then said,

إِنَّ اللهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلُهُنَّ: أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي غَلَّتَهُ إِلَى غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَسُرُّهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ، وَإِنَّ اللهَ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا.

`Allah ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allah alone and not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that Allah created you and sustains you. Therefore, worship Him alone and do not associate anything with Him.

وَآمُرُكُمْ بِالصَّلَاةِ فَإِنَّ اللهَ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا.

I also command you to pray, for Allah directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro.

وَآمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكٍ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خَلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ.

I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allah than the scent of musk.

وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَشَدُّوا يَدَيْهِ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَفْتَدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّى فَكَّ نَفْسَهُ.

I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?' He kept ransoming himself with small and large amounts until he liberated himself.

وَآمُرُكُمْ بِذِكْرِ اللهِ كَثِيرًا وَإِنَّ مَثَلَ ذلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَى حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَأَحْصَنَ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللهِ

I also command you to always remember Allah. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allah, he will be resorting to the best refuge from Satan.

Al-Harith then narrated that the Messenger of Allah said,

وَأَنَا آمُرُكُمْ بِخَمْسٍ اللهُ أَمَرَنِي بِهِنَّ:

- الْجَمَاعَةِ
- وَالسَّمْعِ وَالطَّاعَةِ
- وَالْهِجْرَةِ
- وَالْجِهَادِ فِي سَبِيلِ اللهِ.
- فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجِعَ وَمَنْ دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُثَى جَهَنَّمَ

And I order you with five commandments that Allah has ordered me.

- Stick to the **Jama`ah** (community of the faithful),
- listen and obey (your leaders) and
- perform **Hijrah** (migration) and
- **Jihad** for the sake of Allah.
- Whoever abandons the **Jama`ah**, even the distance of a hand span, will have removed the tie of Islam from his neck, unless he returns. Whoever uses the slogans of **Jahiliyah** (the pre-Islamic period of ignorance) he will be among those kneeling in**Jahannam** (Hellfire).)

They said, "O Messenger of Allah! Even if he prays and fasts?"

He said, وَإِنَّ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ،

فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَمَّاهُمُ اللهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللهِ

Even if he prays, fasts and claims to be Muslim.

So call the Muslims with their names that Allah has called them: `The Muslims, the believing servants of Allah.'

This is a **Hasan Hadith**, and it contains the statement,

"Allah has created and sustains you, so worship Him and do not associate anything with Him in worship."

This statement is relevant in the **Ayat** (2:21-22) we are discussing here and support singling Allah in worship, without partners.

Signs of Allah's Existence

Several scholars of Tafsir, like Ar-Razi and others, used these **Ayat** as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator.

Once a Bedouin was asked about the evidence to Allah's existence, he responded,

"All praise is due to Allah! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists"

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the

land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allah's statement,

وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالأَنْعَـمِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and **Ad-Dawabb** (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allah. (35: 27-28)

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allah has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allah, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance.

There are numerous **Ayat** in the Qur'an on this subject.

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَآءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

2:23 And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِى وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَـفِرِينَ

2:24 But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

The Message of Messenger of Allah is True

Allah says; وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣)

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a Surah of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

Allah begins to prove the truth of Prophethood after He stated that there is no deity worthy of worship except Him.

Allah said to the disbelievers, **وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا** (And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, **فَأْتُواْ بِسُورَةٍ** (then produce a Surah) meaning, similar to what he brought to you.

Hence, if you claim that what he was sent with did not come from Allah, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allah. However, you will not be able to succeed in this quest.

Ibn Abbas said that, شُهَدَاءكُم (your witnesses), means "Aids."

Also, As-Suddi reported that Abu Malik said the **Ayah** means,

"Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you."

Also, Mujahid said that, وَادْعُواْ شُهَدَاءكُم (and call your witnesses) means,

"People, meaning, wise and eloquent men who will provide the testimony that you seek."

The Challenge

Allah challenged the disbelievers in various parts of the Qur'an. For instance, Allah said in Surah **Al-Qasas**,

قُلْ فَأْتُواْ بِكِتَـبٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَى مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَـدِقِينَ

Say (to them, O Muhammad): "Then bring a Book from Allah, which is a better guide than these two (the **Tawrah** (Torah) and the Qur'an), that I may follow it, if you are truthful". (28:49)

Also, Allah said in Surah **Al-Isra**,

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْءَانِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (17:88)

Allah said in Surah **Hud**,

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Or they say, "He (Prophet Muhammad) forged it (the Qur'an)."

Say: "Bring you then ten forged **Surahs** like it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!" (11:13)

and in Surah **Yunus**,

وَمَا كَانَ هَـذَا الْقُرْءَانُ أَن يُفْتَرَى مِن دُونِ اللَّهِ وَلَـكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَـابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَـلَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the **Tawrah**, and the **Injil**), and a full explanation of the Book (i.e. Laws decreed for mankind)- wherein there is no doubt - from the Lord of all that exists.

Or do they say: "He (Muhammad) has forged it!"

Say: "Bring then a Surah like it, and call upon whomsoever you can besides Allah, if you are truthful!" (10:37-38)

All of these **Ayat** were revealed in Makkah.

Allah also challenged the disbelievers in the **Ayat** that were revealed in Al-Madinah.

In this **Ayah**, Allah said, وَإِن كُنتُمْ فِي رَيْبٍ (And if you (Arab pagans, Jews, and Christians) are in**Rayb**) meaning, doubt. مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا (Concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ (then produce a Surah (chapter) the like thereof) meaning, similar to the Qur'an.

This is the Tafsir of Mujahid, Qatadah, Ibn Jarir At-Tabari, Az-Zamakhshari and Ar-Razi.

Ar-Razi said that this is the Tafsir of Umar, Ibn Mas`ud, Ibn Abbas, Al-Hasan Al-Basri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allah has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allah said,

فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ

Bring you then ten forged **Surahs** like it) (11:13)

and,

لاَ يَأْتُونَ بِمِثْلِهِ

They could not produce the like thereof. (17:88)

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allah challenged the Arab disbelievers both in Makkah and Al-Madinah several times, especially since they had tremendous hatred and enmity for the Prophet and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allah said,

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ ...

But if you do it not, and you can never do it,

indicating that they will never be able to answer the challenge.

This is another miracle, in that, Allah clearly stated without doubt that the Qur'an will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change.

How can anyone be able to produce something like the Qur'an, when the Qur'an is the Word of Allah Who created everything!

How can the words of the created ever be similar to the Words of the Creator!

Examples of the Miracle of the Qur'an

Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions.

Allah said,

الر كِتَابٌ أُحْكِمَتْ ءايَـتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

Alif Lam Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is Wise and well-acquainted (with all things). (11:1)

So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed. The Qur'an also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'an stated. Also, the Qur'an commanded every type of righteousness and forbade every type of evil, just as Allah stated,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

And the Word of your Lord has been fulfilled in truth and in justice. (6:115)

meaning, true in the stories it narrates and just in its Laws.

The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement,

"The most eloquent speech is the one that contains the most lies!"

Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that

elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur.

When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it.

When the Qur'an mentions the subject of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts! When the Qur'an promises, it opens the hearts and the ears, making them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent.

For instance, on the subject of promises and encouragement, the Qur'an said,

فَلاَ تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُواْ يَعْمَلُونَ

No person knows what is kept hidden for them of joy as a reward for what they used to do. (32:17)

and, وَفِيهَا مَا تَشْتَهِيهِ الأَنْفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنتُمْ فِيهَا خَـلِدُونَ

(There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. (43:71)

On the subject of warning and discouragement; أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ

Do you then feel secure that He will not cause a side of the land to swallow you up! (17:68)

and, أَءَمِنتُمْ مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هِىَ تَمُورُ

أَمْ أَمِنتُمْ مَّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـصِباً فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake !

Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind! Then you shall know how (terrible) has been My warning. (67:16-17)

On the subject of threats, the Qur'an said, فَكُلاًّ أَخَذْنَا بِذَنبِهِ

So We punished each (of them) for his sins. (29:40)

Also, on the subject of soft advice, the Qur'an said, أَفَرَأَيْتَ إِن مَّتَّعْنَـهُمْ سِنِينَ

ثُمَّ جَآءَهُم مَّا كَانُواْ يُوعَدُونَ

مَآ أَغْنَى عَنْهُمْ مَّا كَانُواْ يُمَتَّعُونَ

Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them. (26:205-207).

There are many other examples of the eloquence, beauty, and benefits of the Qur'an.

When the Qur'an is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act.

Ibn Mas`ud and other scholars of the Salaf said,

"When you hear what Allah said in the Qur'an, such as, يَا أَيُّهَا الَّذِينَ آمَنُواْ O you who believe! then listen with full attention, for it either contains a type of righteousness that Allah is enjoining, or an evil that He is forbidding."

For instance, Allah said,

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَـتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَـئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلَـلَ الَّتِى كَانَتْ عَلَيْهِمْ

He (Muhammad) commands them for **Al-Ma`ruf** (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from **Al-Munkar** (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful **At-Tayyibat** (i.e. all good and lawful things), and prohibits them as unlawful **Al-Khaba'ith** (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them. (7:157)

When the **Ayat** mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and safe refuge that Allah prepared for His loyal friends, or torment and Hell for His enemies, these **Ayat** contain glad tidings or warnings. The **Ayat** then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allah's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

The Qur'an is the Greatest Miracle given to the Prophet

The Two **Sahihs** record that Abu Hurayrah said that the Prophet said,

مَا مِنْ نَبِيَ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُه وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ

Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allah sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.

This is the wording narrated by Muslim.

The Prophet stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'an that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allah knows best.

The Prophet was also aided with innumerable signs and indications that testify to the truth of his Prophethood and what he was sent with, all thanks and praise is due to Allah.

Meaning of `Stones

Allah said, ... فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (٢٤)

Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

`Fuel' is wood or similar substances, used to start and feed a fire.

Similarly, Allah said, وَأَمَّا الْقَـسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَباً

And as for the **Qasitun** (disbelievers who deviated from the right path), they shall be firewood for Hell. (72:15)

and, إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ لَوْ كَانَ هَـؤُلاءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَـلِدُونَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you enter it.

Had these (idols) been **alihah** (gods), they would not have entered there (Hell), and all of them will abide therein. (21:98-99)

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allah save us from this evil end.

It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allah, just as Allah said,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:28)

Allah's statement, أُعِدَّتْ لِلْكَافِرِينَ (prepared for the disbelievers),

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves.

There is no contradiction between these two views, because they are dependent upon each other.

`Prepared' means,

it is `kept' and will surely touch those who disbelieve in Allah and His Messenger.

Ibn Ishaq narrated that Muhammad said that Ikrimah or Sa`id bin Jubayr said that Ibn Abbas said, أُعِدَّتْ لِلْكَافِرِينَ (prepared for the disbelievers),

"For those who embrace the disbelief that you (disbelievers) have embraced."

Jahannam (Hellfire) exists now

Many of the Imams of the **Sunnah** used this **Ayah** to prove that the Fire exists now. This is because Allah said, أُعِدَّتْ (prepared) meaning, prepared and kept.

There are many **Hadiths** on this subject. For instance, the Prophet said,

تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ

Paradise and the Fire had an argument..

Also, the Prophet said,

اسْتَأْذَنَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعضِي بَعْضًا فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ

The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allah allowed her two periods to exhale, one in winter and one in summer.

Also, there is a Hadith recorded from Ibn Mas`ud that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allah said,

هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً، الْآنَ وَصَلَ إِلَى قَعْرِهَا

This is a stone that was thrown from the top of **Jahannam** seventy years ago, but only now reached its bottom.

This **Hadith** is in **Sahih** Muslim.

There are many **Hadiths** that are **Mutawatir** (narrated by many different chains of narrations) on this subject, such as the **Hadiths** about the eclipse prayer, the night of **Isra** etc.

Allah's statements, فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ (Then produce a **Surah** of the like thereof) (2:23), and, بِسُورَةٍ مِّثْلِهِ (A **Surah** like it) (10:38),

this includes the short and long **Surahs** of the Qur'an. Therefore, the challenge to creation stands with regards to both the long and short **Surahs**, and there is no disagreement that I know of on this fact between the scholars of old and new.

Before he became Muslim, Amr bin Al-`As met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muhammad) in Makkah?"

Amr said, "A short, yet eloquent **Surah**." He asked, "What is it?"

He said, وَالْعَصْرِ، إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

By **Al-`Asr** (the time). Verily, man is in loss, (103:1-2)

Musaylimah thought for a while and said, "A similar **Surah** was also revealed to me."

Amr asked, "What is it?"

He said, "O **Wabr**, O **Wabr** (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin."

Amr said, "By Allah! You know that I know that you are lying."

وَبَشِّرِ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ أَنَّ لَهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

2:25 And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise).

كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَـذَا الَّذِى رُزِقْنَا مِن قَبْلُ وَأُتُواْ بِهِ مُتَشَـبِهاً

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste),

وَلَهُمْ فِيهَآ أَزْوَجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَـلِدُونَ

and they shall have therein Azwajun Mutahharatun (purified mates or wives), and they will abide therein forever.

Rewards of Righteous Believers

After mentioning the torment that Allah has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'an was called **Mathani**, based on the correct opinion of the scholars. We will elaborate upon this subject later.

Mathani means to mention faith and then disbelief, or vice versa. Or, Allah mentions the miserable and then the happy, or vice versa.

As for mentioning similar things, it is called **Tashabbuh**, as we will come to know, Allah willing.

Allah said,

وَبَشِّرِ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise),

Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms.

From **Hadiths** it is learned that the rivers of Paradise do not run in valleys, and that the banks of **Al-Kawthar** (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allah to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Hatim reported that Abu Hurayrah said that the Messenger of Allah said,

أَنْهَارُ الْجَنَّةِ تَفَجَّرُ تَحْتَ تِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْ

The rivers of Paradise spring from beneath hills, or mountains of musk.

He also reported from Masruq that Abdullah said,

"The rivers of Paradise spring from beneath mountains of musk."

The similarity between the Fruits of Paradise

Allah said next, ... كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَـذَا الَّذِي رُزِقْنَا مِن قَبْلُ ...

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before".

Ibn Abi Hatim reported that Yahya bin Abi Kathir said,

"The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, `This is the same as what you have just brought us.' The boys will say to them, `Eat, for the color is the same, but the taste is different.

Hence Allah's statement, ... وَأُتُواْ بِهِ مُتَشَابِهاً ...

and they will be given things in resemblance."

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that Abu Al-Aliyah said that, **وَأُتُواْ بِهِ مُتَشَابِهاً** (and they will be given things in resemblance) means,

"They look like each other, but the taste is different."

Also, Ikrimah said, **وَأُتُواْ بِهِ مُتَشَابِهاً** (and they will be given things in resemblance),

"They are similar to the fruits of this life, but the fruits of Paradise taste better."

Sufyan Ath-Thawri reported from Al-Amash, from Abu Thubyan, that Ibn Abbas said,

"Nothing in Paradise resembles anything in the life of this world, except in name."

In another narration, Ibn Abbas said,

"Only the names are similar between what is in this life and what is in Paradise."

The Wives of the People of Paradise are Pure

Allah said, .. وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ...

and they shall have therein **Azwajun Mutahharatun**,

Ibn Abi Talhah reported that Ibn Abbas said, "Purified from filth and impurity."

Also, Mujahid said,

"From menstruation, relieving the call of nature, urine, spit, semen and pregnancies."

Also, Qatadah said, "Purified from impurity and sin."

In another narration, he said, "From menstruation and pregnancies."

Further, Ata, Al-Hasan, Ad-Dahhak, Abu Salih, Atiyah and As-Suddi were reported to have said similarly.

Allah's statement, ... وَهُمْ فِيهَا خَالِدُونَ (٢٥) and they will abide therein forever.

meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases.

We ask Allah to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

إِنَّ اللَّهَ لاَ يَسْتَحْيِ أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا

2:26 Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

فَأَمَّا الَّذِينَ ءَامَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـذَا مَثَلاً

And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?"

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلاَّ الْفَـسِقِينَ

By it He misleads many, and many He guides thereby. And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah).

الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَـئِكَ هُمُ الْخَـسِرُونَ

2:27 Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

Allah says; إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا ...

Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

In his **Tafsir**, As-Suddi reported that Ibn Abbas, Ibn Mas`ud, and some Companions said;

"When Allah gave these two examples of the hypocrites" meaning Allah's statements, مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً (Their likeness is as the likeness of one who kindled a fire), (2:17) and, أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ (Or like a rainstorm from the sky), (2:19) "The hypocrites said, `Allah's far more exalted than for Him to make such examples.' So Allah revealed these Ayat (2:26-27) up to: هُمُ الْخَاسِرُونَ (Who are the losers)".

Sa`id said that Qatadah said,

"Allah does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allah mentioned the flies and the spider in His Book, the people of misguidance said, `Why did Allah mention these things.' So Allah revealed; إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it)."

A Parable about the Life of This World

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas commented on this **Ayah** (2:26);

"This is an example that Allah has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allah mentioned in the Qur'an: when they acquire (and collect the delights of) the life of this world, Allah then takes them away."

Afterwards, he recited, فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing. (6:44)

In this **Ayah** (2:26) Allah stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an

insignificant matter. Allah's statement, فَمَا فَوْقَهَا (Or so much more when it is bigger than it) **Fama fawqaha** means,

something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures.

Muslim narrated that Aishah said that the Messenger of Allah said,

مَا مِنْ مُسْلِمٍ يُشَاكُ شَوكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَة

No Muslim is harmed by a thorn, **Fama fawqaha** (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.

So Allah has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider.

Allah said,

يأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُواْ لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ ذُبَاباً وَلَوِ اجْتَمَعُواْ لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. (22:73)

مَثَلُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ أَوْلِيَآءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتاً وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُواْ يَعْلَمُونَ

The likeness of those who take (false deities as) **Awliya** (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house - if they but knew. (29:41)

and, أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَآءِ

تُؤْتِى أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِى الْحَيَوةِ الدُّنْيَا وَفِى الأَخِرَةِ وَيُضِلُّ اللَّهُ الظَّـلِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ

See you not how Allah sets forth a parable!

A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

Allah will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allah alone and none else), and in the Hereafter. And Allah will cause the **Zalimin** (polytheists and wrongdoers) to go astray those and Allah does what He wills. (14:24-27)

Allah said, ضَرَبَ اللَّهُ مَثَلاً عَبْدًا مَّمْلُوكًا لاَّ يَقْدِرُ عَلَى شَىْءٍ

Allah puts forward the example of (two men - a believer and a disbeliever); a servant under the possession of another, he has no power of any sort. (16:75)

He then said,

وَضَرَبَ اللَّهُ مَثَلاً رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لاَ يَقْدِرُ عَلَى شَىْءٍ وَهُوَ كَلٌّ عَلَى مَوْلاهُ أَيْنَمَا يُوَجِّههُّ لاَ يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ

And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice! (16:76)

Also, Allah said, ضَرَبَ لَكُمْ مَّثَلاً مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّن مَّا مَلَكَتْ أَيْمَـنُكُمْ مِّن شُرَكَآءَ فِى مَا رَزَقْنَـكُمْ

He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you! (30:28)

Mujahid commented on Allah's statement, **إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا** (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it),

"The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allah guides the believers by these parables."

Allah's statement;

... فَأَمَّا الَّذِينَ آمَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَـذَا مَثَلاً ...

And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?"

By it He misleads many, ... يُضِلُّ بِهِ كَثِيراً ...

In his Tafsir, As-Suddi reported that Ibn Abbas, Ibn Mas`ud and other people among the Companions said,

"Meaning the hypocrites. Allah guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allah mentioned for them which they know are true. This is how Allah misleads them." ... وَيَهْدِي بِهِ ...

And He guides thereby,

meaning, with the parables,

many, ... كَثِيراً ...

from among the people of faith and conviction. Allah adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allah has mentioned. This is guidance that Allah grants them;

... وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ (٢٦)

And He misleads thereby only the **Fasiqin** (the rebellious, disobedient to Allah),

meaning, the hypocrites.

The Arabs say that the date has **Fasaqat**, when it comes out of its skin, and they call the mouse a **Fuwaysiqah**, because it leaves its den to cause mischief.

The Two **Sahihs** recorded Aishah saying that the Messenger of Allah said,

خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُور

Five animals are **Fawasiq**, and they must be killed during **Ihram** and otherwise: the crow, the kite, the scorpion, the mouse and the rabid dog.

Fasiq, includes the disbeliever and the disobedient. However, the **Fisq** of the disbeliever is worse, and this is the type of **Fasiq** that the **Ayah** is describing here, because Allah described them as,

الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَـئِكَ هُمُ الْخَاسِرُونَ (٢٧)

Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

These are the characteristics of the disbelievers and they contradict the qualities of the believers.

Similarly, Allah said in Surah **Ar-Ra`d**,

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُوْلُواْ الأَلْبَـبِ

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلاَ يَنقُضُونَ الْمِيثَـقَ

وَالَّذِينَ يَصِلُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِ

Shall he then, who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth, be like him who is blind! But it is only the men of understanding that pay heed.

Those who fulfill the covenant of Allah and break not the **Mithaq** (bond, treaty, covenant).

And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning. (13:19-21)) until,

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِى الأَرْضِ أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

The covenant that these deviant people broke is Allah's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allah's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the **Ayah** (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allah took from them in the **Tawrah** to follow Muhammad when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allah's covenant in this case occurred when the People of the Book rejected the Prophet after they knew the truth about him, and they hid this truth from people, even though they swore to Allah that they would do otherwise. Allah informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the **Ayah** (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allah took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions, knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allah's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allah's Prophets and Books, although they knew that they were the truth.

This Tafsir was reported from Muqatil bin Hayyan, and it is very good. It is also the view that Az-Zamakhshari held.

Allah's statement next, ... وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ ...

And sever what Allah has ordered to be joined,

is in reference to keeping the relations with the relatives, as Qatadah asserted.

This **Ayah** is similar to Allah's statement,

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُواْ فِى الأَرْضِ وَتُقَطِّعُواْ أَرْحَامَكُمْ

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship. (47:22)

Ibn Jarir At-Tabari preferred this opinion.

However, it has been said that the meaning of the **Ayah** (2:27) here is more general. Hence, everything that Allah has commanded to nurture, and the people severed, is included in its meaning.

The Meaning of `Loss

Muqatil bin Hayyan commented on Allah's statement, أُولَـئِكَ هُمُ الْخَاسِرُونَ (It is they who are the losers),

"In the Hereafter."

Similarly, Allah said, أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

On them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

Also, Ad-Dahhak said that Ibn Abbas said,

"Every characteristic that Allah describes those other than the people of Islam - such as being losers - then it refers to disbelief. However, when they are attributed to the people of Islam, then these terms refer to sin."

Ibn Jarir commented on Allah's statement, أُولَـئِكَ هُمُ الْخَاسِرُونَ (It is they who are the losers),

"Losers is plural for loser, this word refers to whoever decreased his own share of Allah's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allah has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allah's mercy."

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

2:28 How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٢٨)

How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

How can anyone deny Allah's existence or worship others with Him while; وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ (You were dead and He gave you life),

meaning, He brought them from the state of non-existence to life.

Similarly, Allah said, أَمْ خُلِقُواْ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ الْخَـلِقُونَ أَمْ خَلَقُواْ السَّمَـوَتِ وَالأَرْضَ بَل لاَّ يُوقِنُونَ

Were they created by nothing! Or were they themselves the creators! Or did they create the heavens and the earth! Nay, but they have no firm belief. (52:35-36)

and, هَلْ أَتَى عَلَى الإِنسَـنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئاً مَّذْكُوراً

Has there not been over man a period of time, when he was not a thing worth mentioning. (76:1)

There are many other **Ayat** on this subject.

Ibn Jarir reported from Ata that Ibn Abbas said that, **وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ** (Seeing that you were dead and He gave you life) means,

"You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection."

Ibn Abbas then said, "This is similar to Allah's statement; قَالُواْ رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ

They will say: "Our Lord! You have made us to die twice and You have given us life twice." (40:11)"

هُوَ الَّذِى خَلَقَ لَكُم مَّا فِى الأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَآءِ فَسَوَّاهُنَّ سَبْعَ سَمَـوَاتٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

2:29 He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens and He is the Knower of everything.

Evidence of Allah's Ability

After Allah mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth.

Allah said,

... up هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ

He it is Who created for you all that is on earth. Then He **Istawa ila** the heaven and made them seven heavens.

meaning, He turned towards the heaven,

فَسَوَّاهُنَّ (And made them) meaning, that He made the heaven, seven heavens.

Allah said, ... فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٩)

And made them seven heavens and He is the Knower of everything.

meaning, His knowledge encompasses all His creation, just as He said in another **Ayah**,

Should not He Who has created know! (67:14) أَلاَ يَعْلَمُ مَنْ خَلَقَ

The Beginning of the Creation

This **Ayah** (2:29) is explained in detail in Surah **As-Sajdah** where Allah said;

قُلْ أَءِنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَاداً ذَلِكَ رَبُّ الْعَـلَمِينَ

وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَـرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَتَهَا فِى أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ

ثُمَّ اسْتَوَى إِلَى السَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ ائْتِيَا طَوْعاً أَوْ كَرْهاً قَالَتَآ أَتَيْنَا طَآئِعِينَ

فَقَضَاهُنَّ سَبْعَ سَمَـوَتٍ فِى يَوْمَيْنِ وَأَوْحَى فِى كُلِّ سَمَآءٍ أَمْرَهَا وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَحِفْظاً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Say (O Muhammad): "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals (in worship) with Him! That is the Lord of all that exists.

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four `days' were equal in the length of time) for all those who ask (about its creation). Then He **Istawa ila** the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly."

They both said: "We come willingly."

Then He finished them (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils).

Such is the decree of the Almighty, the Knower. (41:9-12).

These **Ayat** indicate that Allah started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of Tafsir reiterated, as we will come to know, Allah willing.

Allah also said, أَءَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَـهَا

رَفَعَ سَمْكَهَا فَسَوَّاهَا ، وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَـهَا ، وَالأَرْضَ بَعْدَ ذَلِكَ دَحَـهَا ، أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا ، وَالْجِبَالَ أَرْسَـهَا ، مَتَـعاً لَّكُمْ وَلأَنْعَـمِكُمْ

Are you more difficult to create or is the heaven that He constructed He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle. (79:27-33)

It is said that "Then" in the **Ayah** (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn Abbas by Ali bin Abi Talhah.

The Earth was created before Heaven

Mujahid commented on Allah's statement, هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً (He it is Who created for you all that is on earth),

"Allah created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allah said, ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ (Then He **Istawa ila** (turned towards) the heaven when it was smoke. (41:11), فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ (And made them seven heavens) means, one above the other, while the `seven earths' means, one below the other."

This **Ayah** testifies to the fact that the earth was created before heaven, as Allah has indicated in the **Ayat** in Surah **As-Sajdah**.

Spreading the Earth out after the Heavens were created

Sahih Al-Bukhari records that;

when Ibn Abbas was questioned about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.

Several Tafsir scholars of old and recent times also said similarly, as we have elaborated on in the Tafsir of Surah **An-Nazi`at**.

The result of that discussion is that the word **Daha** (translated above as "spread") is mentioned and explained in Allah's statement,

وَالأَرْضَ بَعْدَ ذَلِكَ دَحَـهَا ، أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا ، وَالْجِبَالَ أَرْسَـهَا

And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (79:30-32)

Therefore, **Daha** means that the earth's treasures were brought to its surface after finishing the job of creating whatever will reside on earth and heaven. When the earth became **Daha**, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allah knows best.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّي جَاعِلٌ فِى الأَرْضِ خَلِيفَةً

2:30 And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."

قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You."

قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

He (Allah) said: "I know that which you do not know."

Adam and His Children inhabited the Earth, Generation after Generation

Allah reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allah said,

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ ...

And (remember) when your Lord said to the angels,

This **Ayah** means, "O Muhammad! Mention to your people what Allah said to the angels.

... إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً ...

Verily, I am going to place a **Khalifah** on earth.

Meaning people reproducing generation after generation, century after century, just as Allah said,

وَهُوَ الَّذِى جَعَلَكُمْ خَلَـئِفَ الأَرْضِ

And it is He Who has made you (**Khala'if**) generations coming after generations, replacing each other on the earth. (6:165)

وَيَجْعَلُكُمْ خُلَفَآءَ الأَرْضِ

And makes you (**Khulafa**) inheritors of the earth. (27:62)

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَـئِكَةً فِى الأَرْضِ يَخْلُفُونَ

And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (**Yakhlufun**) on the earth. (43: 60)

and, فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ

Then after them succeeded an (evil) generation (**Khalf**)) (7:169).

It appears that Allah was not referring to Adam specifically as **Khalifah**, otherwise he would not have allowed the angels' statement,

... قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء ...

They said: "Will You place therein those who will make mischief therein and shed blood!"

The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allah stated that He would create man from clay. Or, the angels understood this fact from the word **Khalifah**, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurtubi said.

The statement the angels uttered was not a form of disputing with Allah's, nor out of envy for the Children of Adam, as some mistakenly thought. Allah has described them as those who do not precede Him in speaking, meaning that they do not ask Allah anything without His permission.

When Allah informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatadah mentioned, they said, **أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء** (Will You place therein those who will make mischief therein and shed blood).

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood.

"If the wisdom behind this action is that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures"

... وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ...

while we glorify You with praises and thanks and sanctify You."

Allah said to the angels in answer to their inquiry, ... قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (٣٠)

He (Allah) said: I know that which you do not know.

meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allah and follow His Messengers."

The **Sahih** recorded that; when the angels ascend to Allah with the records of the servant's deeds, Allah asks them, while having better knowledge, "How did you leave My servants?"

They will say, "We came to them while they were praying and left them while they were praying."

This is because the angels work in shifts with mankind, and they change shifts during the **Fajr** and **`Asr** prayers.

The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allah said,

يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ

The deeds of the night are elevated to Allah before the morning, and the deeds of the morning before the night falls.

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allah's statement, **إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ** (I know that which you do not know).

It was said that the meaning of Allah's statement, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know) is,

"I have a specific wisdom in creating them, which you do not have knowledge of."

It was also said that it is in answer to, وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ (While we glorify You with praises and thanks and sanctify You) after which Allah said, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know). Meaning,

"I know that Iblis is not as you are, although he is among you."

Others said, أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ "(Will You place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify You.) is their request that they should be allowed to inhabit the earth, instead of the Children of Adam. So Allah said to them, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know) if your inhabiting the heavens is better, or worse for you."

Ar-Razi as well as others said this. Allah knows best.

The Obligation of appointing a Khalifah and some related Issues

Al-Qurtubi, as well as other scholars, said that;

this **Ayah** (2:30) proves the obligation of appointing a **Khalifah** to pass judgments on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the **Imam**, and what is necessary in performing an obligation, is an obligation itself.

We should state here that **Imamah** occurs by;

- either naming a successor, as a group among **Ahl As-Sunnah** scholars said occurred - by the Prophet - in the case of Abu Bakr, or hinting to a successor.
- Or, the current **Khalifah** names a certain person as **Khalifah** after him, as Abu Bakr did with Umar.
- Or, the **Khalifah** might leave the matter in the hands of the Muslim consultative council, or a group of righteous men, just as Umar did.
- Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The **Khalifah** must be a responsible adult Muslim male, able to perform **Ijtihad** (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics.

He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hashim, or that he be immune from error, as the **Rafidah** (Shiites) falsely claim.

When the **Khalifah** becomes an immoral person (**Fasiq**), should he be impeached. There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allah said, إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَان

Unless you witness a clear **Kufr** regarding which you have clear proof from Allah.

Does the **Khalifah** have the right to resign from his post?

There is a difference on this issue.

It is a fact that Al-Hasan bin Ali removed himself from the position of **Khalifah** and surrendered it to Muawiyah. However, this occurred because of a necessity, and Al-Hasan was praised for this action.

It is not permissible to appoint two **Imams** for the world or more at the same time. This is not allowed because the Messenger of Allah said,

مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَكُمْ فَاقْتُلُوهُ كَائِنًا مَنْ كَانَ

Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is. This is the view of the majority of scholars.

Imam Al-Haramayn stated that; Abu Ishaq allowed the appointment of two or more **Imams** when the various provinces are far away from each other.

However, Imam Al-Haramayn himself was indecisive about this view.

وَعَلَّمَ ءَادَمَ الأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَـئِكَةِ فَقَالَ أَنبِئُونِى بِأَسْمَآءِ هَـؤُلاَءِ إِن كُنتُمْ صَـدِقِينَ

2:31 And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

قَالُواْ سُبْحَـنَكَ لاَ عِلْمَ لَنَآ إِلاَّ مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

2:32 They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise."

قَالَ يَـاءَادَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ

2:33 He said: "O Adam! Inform them of their names,"

فَلَمَّآ أَنبَأَهُم بِأَسْمَآئِهِم قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَـوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!"

The Virtue of Adam over the Angels

Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the **Khalifah** when they asked about it. So Allah informed the angels that He knows what they do not know, and then He mentioned this to show them Adam's superiority over them in knowledge.

Allah said, وَعَلَّمَ آدَمَ الأَسْمَاء كُلَّهَا ...

And He taught Adam all the names (of everything).

Ad-Dahhak said that Ibn Abbas commented on the **Ayah**;

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species."

Ibn Abi Hatim and Ibn Jarir reported that Asim bin Kulayb narrated from Sa`id bin Ma`bad that; Ibn Abbas was questioned, وَعَلَّمَ آدَمَ الأَسْمَاء كُلَّهَا (And He taught Adam all the names (of everything) "Did Allah teach him the names of the plate and the pot?"

He said, "Yes, and even the terms for breaking wind!"

Allah taught Adam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn Abbas stated about the terms for passing gas.

In his **Sahih**, Al-Bukhari explained this **Ayah** in the Book of Tafsir with a report from Anas bin Malik who said that the Messenger of Allah said,

يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا

The believers will gather on the Day of Resurrection and will say, `We should seek a means of intercession with our Lord.'

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا،

They will go to Adam and say, `O Adam! You are the father of all mankind, Allah created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place.'

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحْيِي ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ،

On that Adam will reply, `I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, `Go to Nuh, for he is the first of Allah's Messengers whom Allah sent to the people of the earth.'

فَيَأْتُونَه، They will go to Nuh and ask him.

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُر سُؤَالَه رَبَّه مَا لَيْسَ لَهُ بِه عِلْم فَيَسْتَحْيِي فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمَن

He will say, `I cannot do what you have asked.' He will recall asking Allah what he was not to know, and will also be embarrassed. He will say, `Go to **Khalil Ar-Rahman**.'

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ فَيَقُولُ: ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ،

They will go to Ibrahim and he will also say, `I cannot do what you have asked.' He will say, `Go to Musa, a servant to whom Allah spoke directly and gave the **Tawrah**.'

فَيَقُولُ: لَسْتُ هُنَاكُم فَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسَى عَبْدَاللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ وَرُوحَهُ،

Musa will say, `I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, `Go to `Isa, Allah's servant and Messenger and His Word and a spirit of His.'

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ائْتُوا مُحَمَّدًا عَبْدًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ،

They will go to `Isa and he will say, `I will not do what you asked. Go to Muhammad, a servant whose previous and latter errors were forgiven.'

فَيَأْتُونِّي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ لِي،

They will come to me, and I will go to Allah and seek His permission and He will give me His permission.

فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللهُ

When I gaze at my Lord, I will prostrate myself and Allah will allow me to remain like that as much as He will.

ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهْ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ،

Then I will be addressed, `O Muhammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.'

فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيُحَدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ

I will raise my head and thank and praise Allah with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise.

ثُمَّ أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ ثُمَّ أَشْفَعُ فَيُحَدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ

I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise.

ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ

I will do that for a third and then a fourth time.

فَأَقُولُ:مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ

I will say, `There are no more people left in Hell except those whom the Qur'an has incarcerated and have thus acquired eternity in Hell.'

This **Hadith** was collected by Muslim, An-Nasa'i and Ibn Majah.

The reason why we mentioned this **Hadith** here is the Prophet's statement,

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ

They will go to Adam and say, `O Adam! You are the father of all mankind, and Allah created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything.

This part of the **Hadith** testifies to the fact that Allah taught Adam the names of all creatures.

This is why Allah said, ... ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ ...

Then He showed them to the angels, meaning, the objects or creations.

Abdur-Razzaq narrated that Ma`mar said that Qatadah said,

"Allah paraded the objects before the angels,

... فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَـؤُلاء إِن كُنتُمْ صَادِقِينَ (٣١)

And said, "Tell Me the names of these if you are truthful"."

Allah's statement means, "Tell Me the names of what I paraded before you, O angels who said, **أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ** (Will You place therein those who will make mischief therein and shed blood), (2:30). You asked, `Are You appointing a **Khalifah** from us or from other creations We praise and glorify You.

Therefore, Allah said, "If you say the truth, that if I appoint a non-angel **Khalifah** on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the **Khalifahs** you will obey Me, follow My command and honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet."

قَالُواْ سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ (٣٢)

They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise."

Here the angels are praising Allah's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allah's knowledge, except by His permission, nor could anyone know anything except what Allah teaches them. This is why they said, **سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ** ("Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise) meaning,

Allah is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allah's wisdom and justice in all matters is perfect.

Adam's Virtue of Knowledge is demonstrated

Allah said, قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّا أَنبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ (٣٣)

He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the **Ghayb** (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!"

Zayd bin Aslam said,

"You are Jibril, you are Mikhail, you are Israfil, until he mentioned the name of the crow."

Mujahid said that Allah's statement, **قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ** (He said: "O Adam! Inform them of their names"),

"The name of the pigeon, the crow and everything."

Statements of a similar meaning were reported from Sa`id bin Jubayr, Al-Hasan, and Qatadah.

When Adam's virtue over the angels became apparent, as he mentioned the names that Allah taught him, Allah said to the angels,

... أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

Did I not tell you that I know the **Ghayb** (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!

This means, "Did I not state that I know the seen and unseen matters."

Similarly, Allah said, وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

And if you (O Muhammad) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden. (20:7)

Also, Allah said about the hoopoe, that it said to Suleiman;

أَلاَّ يَسْجُدُواْ لِلَّهِ الَّذِى يُخْرِجُ الْخَبْءَ فِى السَّمَـوَتِ وَالأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ
اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

(As **Shaytan** (Satan) has barred them from Allah's way) so they do not prostrate before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, **La ilaha illa Huwa** (none has the right to be worshipped but He), the Lord of the Supreme Throne! (27:25-26)

They also have comments other than what we have said about the meaning of Allah's statement, ... وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

And I know what you reveal and what you have been concealing.

It is reported from Ad-Dahhak that Ibn Abbas said that it means,

"`I know the secrets, just as I know the apparent things, such as, what Iblis concealed in his heart of arrogance and pride."

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that, **وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ** (And I know what you reveal and what you have been concealing) means,

"The apparent part of what they said was: `Do you create in it that which would commit mischief and shed blood!'

The hidden meaning was: `We have more knowledge and honor than any creation our Lord would create.'

But they came to know that Allah favored Adam above them regarding knowledge and honor."

وَإِذْ قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَـفِرِينَ

2:34 And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah).

Honoring Adam when the Angels prostrated before Him

Allah tells; وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٣٤)

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (**Shaytan**), he refused and was proud and was one of the disbelievers (disobedient to Allah).

This **Ayah** mentions the great honor that Allah granted Adam, and Allah reminded Adam's offspring of this fact.

Allah commanded the angels to prostrate before Adam, as this **Ayah** and many **Hadiths** testify, such as the **Hadith** about the intercession that we discussed.

There is a **Hadith** about the supplication of Musa,

"O my Lord! Show me Adam who caused us and himself to be thrown out of Paradise."

When Musa met Adam, he said to him, "Are you Adam whom Allah created with His Own Hands, blew life into and commanded the angels to prostrate before!"

Iblis was among Those ordered to prostrate before Adam, although He was not an Angel

When Allah commanded the angels to prostrate before Adam, Iblis was included in this command. Although Iblis was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Adam.

Satan was criticized for defying that command, as we will explain with detail, Allah willing, when we mention the Tafsir of Allah's statement, إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ (Except Iblis (Satan). He was one of the Jinn; he disobeyed the command of his Lord), (18:50).

Similarly, Muhammad bin Ishaq reported that Ibn Abbas said,

"Before he undertook the path of sin, Iblis was with the angels and was called `Azazil.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblis was from a genus called Jinn."

The Prostration was before Adam but the Obedience was to Allah

Qatadah commented on Allah's statement, وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ (And (remember) when We said to the angels: "Prostrate yourselves before Adam"),

"The obedience was for Allah and the prostration was before Adam. Allah honored Adam and commanded the angels to prostrate before him."

Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allah's statement,

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدًا وَقَالَ يأَبَتِ هَـذَا تَأْوِيلُ رُؤْيَـىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا

And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!" (12:100)

The practice of prostrating was allowed for previous nations, but was repealed for ours.

Mu`adh said to the Prophet,

"I visited Ash-Sham and found that they used to prostate before their priests and scholars. You, O Messenger of Allah, are more deserving of prostration."

The Prophet said,

لَا لَوْ كُنْتُ آمِرًا بَشَرًا أَنْ يَسْجُدَ لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوجِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا

No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.

Ar-Razi agreed with this view.

Also, Qatadah said about Allah's statement, فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (And they prostrated except Iblis (**Shaytan**), he refused and was proud and was one of the disbelievers (disobedient to Allah),

"Iblis, the enemy of Allah, envied Adam because Allah honored Adam. He said, `I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allah was too arrogant to prostrate before Adam."

I - Ibn Kathir - say, the following is recorded in the **Sahih**,

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ

No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.

Iblis had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allah, and His mercy.

وَقُلْنَا يَاءَادَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّـلِمِينَ

2:35 And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers). "

فَأَزَلَّهُمَا الشَّيْطَـنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

2:36 Then the Shaytan made them slip therefrom (the Paradise), and got them out from that in which they were.

وَقُلْنَا اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى الأَرْضِ مُسْتَقَرٌّ وَمَتَـعٌ إِلَى حِينٍ

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

Adam was honored again

Allah tells; وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ(٣٥)

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the **Zalimin** (wrongdoers)."

Allah honored Adam by commanding the angels to prostrate before him, so they all complied except for Iblis. Allah then allowed Adam to live and eat wherever and whatever he wished in Paradise.

Al-Hafiz Abu Bakr bin Marduwyah reported Abu Dharr saying,

"I said, `O Messenger of Allah! Was Adam a Prophet ?' He said, نَعَمْ نَبِيًّا رَسُولًا كَلَّمَهُ اللَّهُ قُبُلًا

Yes. He was a Prophet and a Messenger to whom Allah spoke directly,

meaning, اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ ((O Adam!) Dwell you and your wife in the Paradise)."

Hawwa' was created before Adam entered Paradise

Muhammad bin Ishaq stated,

The **Ayah** (2:35) indicates that **Hawwa** was created before Adam entered Paradise.

Ibn Ishaq said,

"After Allah finished criticizing Iblis, and after teaching Adam the names of everything, He said, قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ (O Adam! Inform them of their names...) until, the end of the **Ayah**...and I know what you reveal and what you have been concealing. (2:33)

Then Adam fell asleep, as the People of the Book and other scholars such as Ibn Abbas have stated, Allah took one of Adam's left ribs and made flesh grow in its place, while Adam was asleep and unaware. Allah then created Adam's wife, **Hawwa**, from his rib and made her a woman, so that she could be a comfort for him.

When Adam woke up and saw Hawwa next to him, it was claimed, he said, `My flesh and blood, my wife.' Hence, Adam reclined with **Hawwa**.

When Allah married Adam to **Hawwa** and gave him comfort, Allah said to him directly,

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

"O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the **Zalimin** (wrongdoers)."""

Allah tests Adam

Allah's statement to Adam, وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ (but come not near this tree) is a test for Adam. There are conflicting opinions over the nature of the tree mentioned here.

Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity.

Imam Abu Jafar bin Jarir said,

"The correct opinion is that Allah forbade Adam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allah has not mentioned anything in the Qur'an or the authentic **Sunnah** about the nature of this tree. It was said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allah knows best."

This is similar to what Ar-Razi stated in his Tafsir, and this is the correct opinion.

Allah's statement, فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا ...

Then the **Shaytan** made them slip therefrom,

either refers to Paradise, and in this case, it means that **Shaytan** led Adam and **Hawwa** away from it, as Asim bin Abi An-Najud recited it.

It is also possible that this **Ayah** refers to the forbidden tree. In this case, the **Ayah** would mean, as Al-Hasan and Qatadah stated,

"He tripped them."

In this case, فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا (Then the **Shaytan** made them slip therefrom) means,

"Because of the tree", just as Allah said, يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Turned aside therefrom (i.e. from Muhammad and the Qur'an) is he who is turned aside (by the decree and preordainment of Allah), (51:9),

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason.

This is why then Allah said, ... فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ...

And got them out from that in which they were.

meaning, the clothes, spacious dwelling and comfortable sustenance.

... وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٣٦)

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

Adam was very Tall

Ibn Abi Hatim narrated that Ubayy bin Ka`b said that the Messenger of Allah said,

إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِنِّي تَفِرُّ ؟

Allah created Adam tall, with thick hair, just as a date tree with full branches. When Adam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and **Ar-Rahman** called him, 'O Adam! Are you running away from Me?'

فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا وَلَكِنِ اسْتِحْيَاء

When Adam heard the words of **Ar-Rahman** (Allah), he said, 'No, O my Lord! But I am shy.'

Adam remained in Paradise for an Hour

Al-Hakim recorded that Ibn Abbas said, "Adam was allowed to reside in Paradise during the time period between the **`Asr** (Afternoon) prayer, until sunset."

Al-Hakim then commented this is "**Sahih** according to the Two Sheikhs (Al-Bukhari and Muslim), but they did not include it in their collections."

Also, Ibn Abi Hatim recorded Ibn Abbas saying,

"Allah sent Adam to earth to an area called, Dahna, between Makkah and At-Ta'if."

Al-Hasan Al-Basri said that; Adam was sent down to India, while **Hawwa** was sent to Jeddah. Iblis was sent down to Dustumaysan, several miles from Basra. Further, the snake was sent down to Asbahan.

This was reported by Ibn Abi Hatim.

Also, Muslim and An-Nasa'i recorded that Abu Hurayrah said that the Messenger of Allah said,

خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا

Friday is the best day on which the sun has risen. On Friday, Allah created Adam, admitted him into Paradise, and expelled him from it.

A Doubt and a Rebuttal

If one asks, "If the Paradise that Adam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblis to enter Paradise, although he was expelled from it by Allah's decision (when he refused to prostrate before Adam)?"

Basically, the response to this would be that the Paradise which Adam was in, was in the heavens, not on the earth, as we explained in the beginning of our book Al-Bidayah wan-Nihayah.

The majority of scholars said that **Shaytan** was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the **Tawrah** stated that Iblis hid inside the snake's mouth and entered Paradise.

Some scholars said that it is possible that **Shaytan** led Adam and **Hawwa** astray on his way out of Paradise.

Some scholars said that he led Adam and **Hawwa** astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari.

Al-Qurtubi mentioned several beneficial **Hadiths** here about snakes and the ruling on killing them.

فَتَلَقَّىٰ ءَادَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

1:37 Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Adam repents and supplicates to Allah

Allah tells; فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧)

Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Mujahid, Sa`id bin Jubayr, Abu Al-Aliyah, Ar-Rabi bin Anas, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi, Khalid bin Ma`dan, Ata Al-Khurasani and Abdur-Rahman bin Zayd bin Aslam have stated that the above **Ayah** is explained by Allah's statement,

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَـسِرِينَ

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers." (7:23)

As-Suddi said that Ibn Abbas commented on, فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ (Then Adam received from his Lord Words),

"Adam said, `O Lord! Did You not created me with Your Own Hands?' He said, `Yes.'

He said, `And blow life into me?' He said, `Yes.'

He said, `And when I sneezed, You said, `May Allah grant you His mercy.' Does not Your mercy precede Your anger?' He was told, `Yes.'

Adam said, `And You destined me to commit this evil act?' He was told, `Yes.'

He said, `If I repent, will You send me back to Paradise?' Allah said, `Yes.'"

Similar is reported from Al-Awfi, Sa`id bin Jubayr, Sa`id bin Ma`bad, and Ibn Abbas.

Al-Hakim recorded this **Hadith** in his **Mustadrak** from Ibn Jubayr, who narrated it from Ibn Abbas.

Al-Hakim said, "Its chain is **Sahih** and they (Al-Bukhari and Muslim) did not record it."

Allah's statement, ... إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

means that Allah forgives whoever regrets his error and returns to Him in repentance.

This meaning is similar to Allah's statements, أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

Know they not that Allah accepts repentance from His servants. (9:104)

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ

And whoever does evil or wrongs himself. (4:110)

and, وَمَن تَابَ وَعَمِلَ صَـلِحاً

And whosoever repents and does righteous good deeds. (25:71)

The **Ayat** mentioned above, testify to the fact that Allah forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants.

There is no deity worthy of worship except Allah, the Most Forgiving, the Most Merciful.

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:38 We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِآيَـتِنَآ أُولَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

2:39 But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever."

Allah tells; قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى ...

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you **Hudan** (guidance) from Me,

Allah stated that when He sent Adam, **Hawwa**, and **Shaytan** to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring. Abu Al-Aliyah said,

"**Al-Huda**, refers to the Prophets, Messengers, the clear signs and plain explanation."

... فَمَن تَبِعَ هُدَايَ ...

And whoever follows My guidance,

meaning, whoever accepts what is contained in My Books and what I send the Messengers with.

... فَلاَ خَوْفٌ عَلَيْهِمْ ...

There shall be no fear on them,

regarding the Hereafter, ... وَلاَ هُمْ يَحْزَنُونَ (٣٨)

nor shall they grieve.

regarding the life of this world.

Similarly, in Surah **Ta Ha**, Allah said,

قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ اتَّبَعَ هُدَاىَ فَلاَ يَضِلُّ وَلاَ يَشْقَى

He (Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed. (20:123)

Ibn Abbas commented,

"He will not be misguided in this life or miserable in the Hereafter."

The **Ayah**, وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection), (20:124) is similar to what Allah stated here,

وَالَّذِينَ كَفَرواْ وَكَذَّبُواْ بِآيَاتِنَا أُولَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩)

But those who disbelieve and belie Our **Ayat** - such are the dwellers of the Fire. They shall abide therein forever,

meaning, they will remain in Hell for eternity and will not find a way out of it.

يَـبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُواْ بِعَهْدِى أُوفِ بِعَهْدِكُمْ وَإِيَّـىَ فَارْهَبُونِ

2:40 O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.

وَءَامِنُواْ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ وَلاَ تَشْتَرُواْ بِآيَـتِي ثَمَنًا قَلِيلاً وَإِيَّـىَ فَاتَّقُونِ

2:41 And believe in what I have sent down (this Qur'an), confirming that which is with you (the Tawrah and the Injil), and be not the first to disbelieve therein, and buy not with My verses (the Tawrah and the Injil) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.

Encouraging the Children of Israel to embrace Islam

Allah says; يَا بَنِي إِسْرَائِيلَ ... O Children of Israel!

Allah commanded the Children of Israel to embrace Islam and to follow Muhammad. He also reminded them with the example of their father Israel, Allah's Prophet Yaqub, as if saying, "O children of the pious, righteous servant of Allah who obeyed Allah! Be like your father, following the truth."

This statement is similar to one's saying, "O you son of that generous man! Do this or that," or, "O son of the brave man, engage the strong fighters," or "O son of the scholar, seek the knowledge," and so forth. Similarly, Allah said,

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful servant. (17:3)

Israel is Prophet Yaqub (Jacob)

Israel is Prophet Yaqub, for Abu Dawud At-Tayalisi recorded that Abdullah Ibn Abbas said,

"A group of Jews came to the Prophet and he said to them, هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ ؟

Do you know that Israel is Jacob?

They said, "Yes, by Allah." He said, اللَّهُمَّ اشْهَدْ

O Allah! Be witness."

At-Tabari recorded that Abdullah Ibn Abbas said that; `Israel' means, `the servant of Allah.'

Allah's Blessings for the Children of Israel

Allah said, ... اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ...

Remember My favor which I bestowed upon you.

Mujahid commented, "Allah's favor that;

- He granted the Jews is that He made water gush from stones,
- sent down manna and quails for them,
- and saved them from being enslaved by Pharaoh."

Abu Al-Aliyah also said,

"Allah's favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them."

I - Ibn Kathir - say that this **Ayah** is similar to what Musa said to the Children of Israel,

يَـقَوْمِ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً وَءَاتَـكُمْ مَّا لَمْ يُؤْتِ أَحَداً مِّنَ الْعَـلَمِينَ

O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time. (5:20),

meaning, during their time.

Also, Muhammad bin Ishaq said that Ibn Abbas said, **اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ** (Remember My favor which I bestowed upon you), means,

"My support for you and your fathers,"

that is saving them from Pharaoh and his people.

Reminding the Children of Israel of Allah's Covenant with Them

Allah's statement, ... وَأَوْفُواْ بِعَهْدِي أُوفِ بِعَهْدِكُمْ ...

And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),

means, `My covenant that I took from you concerning Prophet Muhammad, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were placed around your necks, because of the errors that you committed.'

Also, Al-Hasan Al-Basri said,

"The `covenant' is in reference to Allah's statement,

وَلَقَدْ أَخَذَ اللَّهُ مِيثَـقَ بَنِى إِسْرَءِيلَ وَبَعَثْنَا مِنهُمُ اثْنَىْ عَشَرَ نَقِيباً وَقَالَ اللَّهُ إِنِّى مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَوةَ وَءَاتَيْتُمُ الزَّكَوةَ وَءَامَنتُمْ بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضاً حَسَناً لأُكَفِّرَنَّ عَنكُمْ سَيِّئَـتِكُمْ وَلأُدْخِلَنَّكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform **As-Salah** and give **Zakah** and believe in My Messengers; honor and assist them, and lend a good loan to Allah, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise)." (5:12)

Other scholars said,

"The covenant is what Allah took from them in the **Tawrah**, in that, He will send a great Prophet - meaning Muhammad - from among the offspring of Ismail, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allah will forgive his sins, enter him into Paradise and award him two rewards."

We should mention here that Ar-Razi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muhammad.

Further, Abu Al-Aliyah said that, وَأَوْفُواْ بِعَهْدِي (And fulfill (your obligations to) My covenant (with you)) means,

"His covenant with His servants is to embrace Islam and to adhere to it."

Ad-Dahhak said that Ibn Abbas said,

"`I fulfill My obligations to you' means, `I (Allah) will be pleased with you and admit you into Paradise.'"

As-Suddi, Ad-Dahhak, Abu Al-Aliyah and Ar-Rabi bin Anas said similarly.

Allah's statement, ... وَإِيَّايَ فَارْهَبُونِ (٤٠)

And fear Me and Me alone.

Ibn Abbas said that it means,

"Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc."

This **Ayah** contains encouragement, followed by warning. Allah first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger, heed the Qur'an's prohibitions and commands and believe in its content. Surely, Allah guides whom He wills to the straight path.

Allah said next,

وَآمِنُواْ بِمَا أَنزَلْتُ مُصَدِّقاً لِّمَا مَعَكُمْ ...

And believe in what I have sent down, confirming that which is with you (the **Tawrah** and the**Injil**),

meaning, the Qur'an that Allah sent down to Muhammad, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'an contains the Truth from Allah and affirms what was revealed beforehand in the **Tawrah** and the **Injil** (the Gospel).

Abu Al-Aliyah said that Allah's statement,

"means, `O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muhammad recorded in the**Tawrah** and the **Injil**."

Similar statements were attributed to Mujahid, Ar-Rabi bin Anas and Qatadah.

Allah said, ... وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ ...

and be not the first to disbelieve therein.

Ibn Abbas commented, "Do not become the first to disbelieve in the Qur'an (or Muhammad), while you have more knowledge in it than other people."

Abu Al-Aliyah commented,

"`Do not become the first to disbelieve in Muhammad,' meaning from among the People of the Book, `after you hear that he was sent as a Prophet.'"

Similar statements were attributed to Al-Hasan, As-Suddi and Ar-Rabi bin Anas.

Ibn Jarir stated that;

the **Ayah** (disbelieve therein 2:41) refers to the Qur'an, mentioned earlier in the **Ayah**, بِمَا أَنزَلْتُ (in what I have sent down (this Qur'an).

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'an will have disbelieved in Muhammad, and whoever disbelieves in Muhammad will have disbelieved in the Qur'an.

Allah's statement, أَوَّلَ كَافِرٍ بِهِ (the first to disbelieve therein) means,

do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muhammad before the People of the Book disbelieved in him.

We should state here that the **Ayah** is talking about the Children of Israel in specific, because the Jews in Al-Madinah were the first among the Children of Israel to be addressed by the Qur'an. Hence, their disbelief in the Qur'an means that they were the first among the People of the Book to disbelieve in it.

Allah's statement, ... وَلاَ تَشْتَرُواْ بِآيَاتِي ثَمَناً قَلِيلاً ...

and buy not with My verses a small price,

means, "Do not substitute faith in My **Ayat** and belief in My Prophet with the life of this world and its lusts which are minute and bound to end."

Allah said, ... وَإِيَّايَ فَاتَّقُونِ (٤١)

and have **Taqwa** of Me and Me alone.

Ibn Abi Hatim reported that Talq bin Habib said,

"**Taqwa** is to work in Allah's obedience, on a light from Allah, hoping in Allah's mercy, and to avoid Allah's disobedience, on a light from Allah, fearing Allah's punishment."

Allah's statement, وَإِيَّايَ فَاتَّقُونِ (and fear Me and Me alone) means,

that Allah warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger.

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

2:42 And mix not truth with falsehood, nor conceal the truth while you know (the truth).

وَأَقِيمُواْ الصَّلَوةَ وَآتُواْ الزَّكَوةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ

2:43 And perform As-Salah, and give Zakah, and bow down along with Ar-Raki`in.

The Prohibition of hiding the Truth and distorting It with Falsehood

Allah forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ (٤٢)

And mix not truth with falsehood, nor conceal the truth while you know (the truth).

So Allah forbade them from two things;

He ordered them to make the truth known, as well as explaining it.

Ad-Dahhak said that Ibn Abbas mentioned the **Ayah**, وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ (And mix not truth with falsehood) and said;

"Do not mix the truth with falsehood and the facts with lies."

Qatadah said that, وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ (And mix not truth with falsehood) means,

"Do not mix Judaism and Christianity with Islam, وَأَنتُمْ تَعْلَمُونَ (while you know (the truth), that the religion of Allah is Islam, and that Judaism and Christianity are innovations that did not come from Allah."

It was reported that Al-Hasan Al-Basri said similarly.

Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ (nor conceal the truth while you know (the truth),

means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have."

It is possible that it means, "..although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims."

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ (٤٣)

And perform **As-Salat** and give **Zakah**, and bow down along with **Ar-Raki`in**.

Muqatil said,

"Allah's statement to the People of the Book,

وَأَقِيمُواْ الصَّلاَةَ (And perform **As-Salah**) commands them to perform the prayer behind the Prophet,

وَآتُواْ الزَّكَاةَ (and give **Zakah**) commands them to pay the **Zakah** to the Prophet, and

وَارْكَعُواْ مَعَ الرَّاكِعِينَ (and bow down along with **Ar-Raki`in**) commands them to bow down with those who bow down among the **Ummah** of Muhammad.

Allah therefore commands the People of the Book to be with, and among the **Ummah**of Muhammad."

In addition, Allah's statement, وَارْكَعُواْ مَعَ الرَّاكِعِينَ (And bow down along with **Ar-Raki`in**) means,

"And be among the believers performing the best deeds they perform, such as, and foremost, the prayer."

Many scholars said that this **Ayah** (2:43) is proof for the obligation of performing the prayer in congregation (for men only).

I will explain this ruling in detail in Kitab Al-Ahkam Al-Kabir, Allah willing.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَـبَ أَفَلاَ تَعْقِلُونَ

2:44 Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (Tawrah))! Have you then no sense!

The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness

Allah said أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ...

Enjoin you **Al-Birr** (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (**Tawrah**)! Have you then no sense!

Allah said, "How is it, O People of the Book, that you command people to perform **Al-Birr**, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to! And you read Allah's Book (the **Tawrah**) and know what it promises to those who do not fulfill Allah's commandments.

Have you then no sense! ... أَفَلاَ تَعْقِلُونَ (٤٤)

of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness"

Abdur-Razzaq said that Ma`mar stated that Qatadah commented on Allah's statement, أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ (Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves),

"The Children of Israel used to command people to obey Allah, fear Him and perform**Al-Birr**. Yet, they contradicted these orders, so Allah reminded them of this fact."

As-Suddi said similarly.

Ibn Jurayj said that the Ayah: أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ (Enjoin you **Al-Birr** on the people),

"Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allah reminded them of this behavior. So whoever commands people to do righteousness, let him be among the first of them to implement that command."

Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَنسَوْنَ أَنفُسَكُمْ (And you forget yourselves0,

means, "You forget to practice it yourselves, وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ (While you recite the Scripture (**Tawrah**)! Have you then no sense!).

You forbid the people from rejecting the Prophethood and the covenant that you have mentioned with you in the **Tawrah**, while you yourselves have forgotten it, meaning that `you have forgotten the covenant that I made with you that you will accept My Messenger. You have breeched My covenant, and rejected what you know is in My Book.'"

Therefore, Allah admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness.

We should state that Allah is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu`ayb said,

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَآ أَنْهَـكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِى إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the **Salaf** (predecessors) and the **Khalaf**.

Imam Ahmad reported that Abu Wa'il said,

"While I was riding behind Usamah, he was asked, `Why not advise `Uthman?'

He said, `Do you think that if I advise him I should allow you to hear it I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, `You are the best man,' even if he was my leader, after what I heard from the Messenger of Allah.'

They said, `What did he say?'

He said, `I heard him say,

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ بِهِ أَقْتَابُهُ فَيَدُورُ بِهَا فِي النَّارِ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلَانُ مَا أَصَابَكَ؟ أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ

A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, `What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?'

He will say, `Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'"

This **Hadith** was also recorded by Al-Bukhari and Muslim.

Also, Ibrahim An-Nakhai said,

"I hesitate in advising people because of three Ayat:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ

Enjoin you **Al-Birr** on the people and you forget (to practice it) yourselves.

يَأَيُّهَا الَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ

كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُواْ مَا لاَ تَفْعَلُونَ

O you who believe! Why do you say that which you do not do! Most hateful it is to Allah that you say that which you do not do! (61:2-3)."

And Allah informed us that the Prophet Shu`ayb said,

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَآ أَنْهَكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِى إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَـشِعِينَ

2:45 And seek help in patience and As-Salat (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi`in.

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـقُواْ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَجِعُونَ

2:46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

The Support that comes with Patience and Prayer

Allah says; وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ ...

And seek help in patience and As-Salah (the prayer).

Allah commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter.

Muqatil bin Hayan said that this **Ayah** means,

"Utilize patience and the obligatory prayer in seeking the Hereafter.

As for patience (here), they say that it means fasting."

There are similar texts reported from Mujahid.

Al-Qurtubi and other scholars commented,

"This is why **Ramadan** is called the month of patience," as is mentioned in the Hadith literature.

It was also said that; `patience' in the **Ayah** means, refraining from evil, and this is why `patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer.

Also, Ibn Abi Hatim narrated that Umar bin Al-Khattab said,

"There are two types of patience:

- good patience when the disaster strikes,
- and a better patience while avoiding the prohibitions of Allah."

Ibn Abi Hatim said that Al-Hasan Al-Basri was reported to have said similarly.

Allah then said, وَالصَّلاَةِ (And **As-Salah** (the prayer). The prayer is one of the best means of assistance for firmly adhering to Allah's orders, just as Allah said;

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَـبِ وَأَقِمِ الصَّلَوةَ إِنَّ الصَّلَوةَ تَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

Recite (O Muhammad) what has been revealed to you of the Book (the Qur'an), and perform **As-Salah**. Verily, **As-Salah** (the prayer) prevents from **Al-Fahsha** (i.e. great sins of every kind), and **Al-Munkar** and the remembrance of (praising) of (you by) Allah is greater indeed. (29:45)

The personal pronoun in the **Ayah**, ... وَإِنَّهَا لَكَبِيرَةٌ ...

And truly, it is extremely heavy and hard,

refers to prayer, as Mujahid is reported to have said, and it was also the choice of Ibn Jarir.

It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same **Ayah**. Similarly, Allah said about Qarun (Korah),

وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـلِحاً وَلاَ يُلَقَّاهَآ إِلاَّ الصَّـبِرُونَ

But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except **As-Sabirun** (the patient)." (28:80)

Also, Allah said,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close

friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world. (41:34-35),

meaning, this advice is only implemented by those who are patient and the fortunate.

In any case, Allah's statement here means, prayer is `heavy and burdensome',

... إِلاَّ عَلَى الْخَاشِعِينَ (٤٥)

except for **Al-Khashi`in**.

Ibn Abi Talhah reported that Ibn Abbas commented on this **Ayah**,

"They (**Al-Khashi`in**) are those who believe in what Allah has revealed."

Allah's statement, الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦)

They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.

continues the subject that was started in the previous **Ayah**. Therefore, the prayer, or the advice to observe it is heavy, إِلاَّ عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِمْ (except for**Al-Khashi`in**. (They are those) who are certain (**Yazunnuna**) that they are going to meet their Lord), meaning, they know that they will be gathered and face their Lord on the Day of Resurrection, وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (and that unto Him they are going to return), meaning, their affairs are all subject to His will and He justly decides what He wills.

Since they are certain that they will be returned to Allah and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions.

Ibn Jarir commented on Allah's statement; يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِم (**Yazunnuna** that they are going to meet their Lord),

Ibn Jarir said; "The Arabs call certainty as well as doubt, **Zann**. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allah said,

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّواْ أَنَّهُمْ مُّوَاقِعُوهَا

And the **Mujrimun** (criminals, polytheists, sinners), shall see the Fire and **Zannu**(apprehend) that they have to fall therein." (18:53)

It is recorded in the **Sahih** that; on the Day of Resurrection, Allah will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?"

He will say, "Yes."

Allah will say, "Did you have **Zann** (think) that you will meet Me?"

He will say, "No." Allah will say, "This Day, I will forget you, just as you forgot Me."

If Allah wills, we will further elaborate on this subject when we explain Allah's statement, نَسُواْ اللّهَ فَنَسِيَهُمْ (They have forgotten Allah, so He has forgotten them), (9:67).

يَـبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِىَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى الْعَـلَمِينَ

2:47 O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the Alamin (nations).

Reminding the Children of Israel that They were preferred above the Other Nations

Allah says; يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧)

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the **Alamin** (nations).

Allah reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations.

Similarly, Allah said, وَلَقَدِ اخْتَرْنَـهُمْ عَلَى عِلْمٍ عَلَى الْعَـلَمِينَ

And We chose them (the Children of Israel) over the **Alamin**, (nations) with knowledge. (44:32)

and, وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَـقَوْمِ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً وَءَاتَـكُمْ مَّا لَمْ يُؤْتِ أَحَداً مِّن الْعَـلَمِينَ

And (remember) when Musa (Moses) said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, honored you above the **Alamin** (nations)." (5:20)

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah's statement, وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (and that I preferred you over the **Alamin**) means,

"The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation."

It was also reported that Mujahid, Ar-Rabi bin Anas, Qatadah and Ismail bin Abi Khalid said similarly.

The Ummah of Muhammad is Better than the Children of Israel

This is the only way the **Ayah** can be understood, because this **Ummah** is better than theirs, as Allah said;

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَـبِ لَكَانَ خَيْراً لَّهُمْ

You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allah. And had the People of the Book (Jews and Christians) believed, it would have been better for them. (3:110)

Also, the Musnad and Sunan Collections of **Hadith** recorded that Muawiyah bin Haydah Al-Qushayri said that the Messenger of Allah said, أَنْتُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللهِ

You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allah.

There are many **Hadiths** on this subject, and they will be mentioned when we discuss Allah's statement, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best of peoples ever raised up for mankind), (3:110).

وَاتَّقُواْ يَوْمًا لاَّ تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا شَفَـعَةٌ وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَلاَ هُمْ يُنصَرُونَ

2:48 And fear a Day (of Judgment) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

After Allah reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection.

He said, وَاتَّقُواْ يَوْماً ...

And fear a Day,

meaning, the Day of Resurrection. ... لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً ...

When a person shall not avail another,

meaning, on that Day, no person shall be of any help to another.

Similarly, Allah said, وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

And no bearer of burdens shall bear another's burden. (35:18)

لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Every man that Day will have enough to make him careless of others. (80:37)

and, يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ وَاخْشَوْاْ يَوْماً لاَّ يَجْزِى وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً

O mankind! Have **Taqwa** of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. (31:33)

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allah said, ... وَلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ ...

nor will intercession be accepted from him,

meaning, from the disbelievers.

Similarly, Allah said, فَمَا تَنفَعُهُمْ شَفَـعَةُ الشَّـفِعِينَ

So no intercession of intercessors will be of any use to them. (74:48)

and described the people of the Fire saying, فَمَا لَنَا مِن شَـفِعِينَ وَلاَ صَدِيقٍ حَمِيمٍ

Now we have no intercessors. Nor a close friend (to help us). (26:100-101)

Allah's statement here, (2:48), ... وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ ...

nor will compensation be taken from him,

means, that Allah does not accept the disbelievers to ransom themselves.

Similarly, Allah said,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. (3:91)

إِنَّ الَّذِينَ كَفَرُواْ لَوْ أَنَّ لَهُمْ مَّا فِى الأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَـمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (5:36)

وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَ يُؤْخَذْ مِنْهَآ

And even if he offers every ransom, it will not be accepted from him. (6:70)

and, فَالْيَوْمَ لاَ يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلاَ مِنَ الَّذِينَ كَفَرُواْ مَأْوَاكُمُ النَّارُ هِيَ مَوْلَـكُمْ

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your **Mawla** (friend - proper place). (57:15)

Allah stated that if the people do not believe in His Messenger and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom.

Similarly, Allah said, مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَـعَةٌ

Before a Day comes when there will be no bargaining, nor friendship, nor intercession. (2:254)

and, لاَّ بَيْعٌ فِيهِ وَلاَ خِلَـلٌ

On which there will be neither mutual bargaining nor befriending. (19:31)

Allah's statement next, ... وَلاَ هُمْ يُنصَرُونَ (٤٨)

nor will they be helped.

means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allah's punishment."

As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves.

Allah said, وَهُوَ يُجِيرُ وَلاَ يُجَارُ عَلَيْهِ

While He (Allah) grants refuge (or protection), but none grants refuge from Him. (23:88)

فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ

وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ

So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind. (89:25-26)

مَا لَكُمْ لَا تَنَاصَرُونَ

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ

"What is the matter with you? Why do you not help one another (as you used to do in the world)!" Nay, but that Day they shall surrender! (37:25-26)

and, فَلَوْلاَ نَصَرَهُمُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ قُرْبَاناً ءَالِهَةَ بَلْ ضَلُّواْ عَنْهُمْ

Then why did those whom they had taken for **alihah** (gods) besides Allah, as a way of approach (to Allah) not help them Nay, but they vanished completely from them) (46:28).

Also, Ad-Dahhak said that Ibn Abbas said that Allah's statement, **مَا لَكُمْ لَا تَنَاصَرُونَ** ("What is the matter with you? Why do you not help one another?"), (37:25) means,

"This Day, you shall not have a refuge from Us. Not this Day."

Ibn Jarir said that Allah's statement, **وَلاَ هُمْ يُنصَرُونَ** (nor will they be helped),

meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for

them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds.

This is similar to Allah's statement,

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ

مَا لَكُمْ لَا تَنَاصَرُونَ

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ

But stop them, verily, they are to be questioned. "What is the matter with you? Why do you not help one another?" Nay, but that Day they shall surrender. (37:24-26)

وَإِذْ نَجَّيْنَـكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

2:49 And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَـكُمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ

2:50 And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

The Children of Israel were saved from Pharaoh and His Army Who drowned

Allah said to the Children of Israel, "Remember My favor on you

وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوَءَ الْعَذَابِ ...

And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment,

meaning, `I - Allah - saved you from them and delivered you from their hands in the company of Musa, after they subjected you to horrible torture.'

This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from**Bayt Al-Maqdis** (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel.

It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the **Hadith** on this subject when we explain Surah **Ta Ha**, Allah willing.

After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants.

In Surah **Ibrahim** this meaning is clearly mentioned,

يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ

Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live. (14:6)

We will explain this **Ayah** in the beginning of Surah **Al-Qasas**, Allah willing, and our reliance and trust are with Him.

The meaning of, يَسُومُونَكُمْ (who were afflicting you) is,

"They humiliated you," as Abu Ubaydah stated.

It was also said that it means, "They used to exaggerate in tormenting you" according to Al-Qurtubi.

As for Allah saying, ... يُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ ...

killing your sons and sparing your women,

that explains His statement, يَسُومُونَكُمْ سُوَءَ الْعَذَابِ (who were afflicting you with horrible torment) then it explains the meaning of the favor He gave them, as mentioned in His statement, اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ (Remember My favor which I bestowed upon you).

As for what Allah said in Surah Ibrahim, وَذَكِّرْهُمْ بِأَيَّامِ اللّهِ (And remind them of the annals of Allah), (14:5) meaning,

the favors and blessing He granted them,

He then said, يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ (Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live), (14:6).

So Allah mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that Pharaoh (Fir`awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the Amaliq (Canaanites) or otherwise, just as Caesar (Qaysar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisra) is the title of the kings who ruled Persia, while Tubba is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najashi).

Allah said, ... وَفِي ذَلِكُم بَلاء مِّن رَّبِّكُمْ عَظِيمٌ (٤٩)

And therein was a mighty trial from your Lord.)

Ibn Jarir commented that this part of the **Ayah** means, "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord."

We should mention that in the blessing there a is test, the same as with hardship, for Allah said,

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

And We shall make a trial of you with evil and with good. (21:35)

and, وَبَلَوْنَـهُمْ بِالْحَسَنَـتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allah). (7:168).

Allah's statement next, وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ (٥٠)

And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

means, `After We saved you from Fir`awn and you escaped with Musa; Fir`awn went out in your pursuit and We parted the sea for you.'

Allah mentioned this story in detail, as we will come to know, Allah willing.

One of the shortest references to this story is Allah's statement, فَأَنجَيْنَاكُمْ (And saved you) meaning,

"We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy."

Fasting the Day of `Ashura

It was reported that the day the Children of Israel were saved from Fir`awn was called the day of **Ashura**.

Imam Ahmad reported that Ibn Abbas said that;

the Messenger of Allah came to Al-Madinah and found that the Jews were fasting the day of **Ashura**. He asked them, "What is this day that you fast?"

They said, "This is a good day during which Allah saved the Children of Israel from their enemy, and Musa used to fast this day."

The Messenger of Allah said, أَنَا أَحَقُّ بِمُوسَى مِنْكُم

I have more right to Musa than you have.

So the Messenger of Allah fasted that day and ordered that it be fasted.

This **Hadith** was collected by Al-Bukhari, Muslim, An-Nasa'i and Ibn Majah.

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَـلِمُونَ

2:51 And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

2:52 Then after that We forgave you so that you might be grateful.

وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَـبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

2:53 And (remember) when We gave Musa the Scripture (the Tawrah) and the criterion (of right and wrong) so that you may be guided aright.

The Children of Israel worshipped the Calf

Allah then said, وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ (٥١)

ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were **Zalimun** (polytheists and wrongdoers). Then after that We forgave you so that you might be grateful.

Allah said, "Remember My favor on you when I forgave you for worshipping the calf."

This happened after Musa went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in Surah **Al-A`raf**, when Allah said,

وَوَعَدْنَا مُوسَى ثَلَـثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ

And We appointed for Musa thirty nights and added (to the period) ten (more). (7:142)

It was said that these days were during the month of **Dhul-Qa`dah** plus the first ten days in**Dhul-Hijjah**, after the Children of Israel were delivered from Fir`awn and they safely crossed the sea.

Allah's statement, وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ ...

And (remember) when We gave Musa the Scripture, means, the **Tawrah**.

... وَالْفُرْقَانَ ..

And the criterion,

that is that which differentiates between truth and falsehood, guidance and deviation.

.... لَعَلَّكُمْ تَهْتَدُونَ (٥٣)

So that you may be guided aright.

after escaping the sea, as another **Ayah** in Surah **Al-A`raf** clearly stated,

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ مِن بَعْدِ مَآ أَهْلَكْنَا الْقُرُونَ الأُولَى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ

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

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَـقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

2:54 And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf.

فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ

So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator."

فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

The Children of Israel kill each other in Repentance

Allah tells;

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٥٤)

And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

This was the repentance required from the Children of Israel for worshipping the calf.

Commenting on Allah's statement; وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ (And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...), Al-Hasan Al-Basri said,

"When their hearts thought of worshipping the calf,

وَلَمَّا سُقِطَ فِى أَيْدِيهِمْ وَرَأَوْاْ أَنَّهُمْ قَدْ ضَلُّواْ قَالُواْ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا

And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord does not have mercy upon us and forgive us," (7:149),

This is when Musa said to them, يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ (O my people! Verily, you have wronged yourselves by worshipping the calf...)."

Abu Al-Aliyah, Sa`id bin Jubayr and Ar-Rabi` bin Anas commented on, فَتُوبُواْ إِلَى بَارِئِكُمْ (So turn in repentance to your **Bari**) that it means, "To your Creator."

Allah's statement, ... إِلَى بَارِئِكُمْ ...

to your **Bari** (Creator),

alerts the Children of Israel to the enormity of their error and means,

"Repent to He Who created you after you associated others with Him in worship."

An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded Ibn Abbas saying,

"Allah told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They should not care whom they kill. Those were guilty whom Musa and Harun were not aware of their guilt, they admitted their sin and did as they were ordered. So Allah forgave both the killer and the one killed."

This is part of the **Hadith** about the trials that we will mention in Surah **Ta Ha**, Allah willing.

Ibn Jarir narrated that Ibn Abbas said,

"Musa said to his people,

... فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator."

Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

Allah ordered Musa to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven."

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّـعِقَةُ وَأَنتُمْ تَنظُرُونَ

2:55 And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly." But you were seized with a bolt of lightning while you were looking.

ثُمَّ بَعَثْنَـكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

2:56 Then We raised you up after your death, so that you might be grateful.

The Best among the Children of Israel ask to see Allah; their subsequent Death and Resurrection

Allah tells; وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ (٥٥)

And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly." But you were seized with a bolt of lightning while you were looking.

Ibn Jurayj commented that Allah said,

`Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.'

Ibn Abbas said that the **Ayah** وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً (And (remember) when you said: "O Musa ! We shall never believe in you until we see Allah plainly") means,

"Publicly", "So that we gaze at Allah."

Also, Urwah bin Ruwaym said that Allah's statement, وَأَنتُمْ تَنظُرُونَ (While you were looking) means,

"Some of them were struck with lightning while others were watching."

Allah resurrected those, and struck the others with lightning.

As-Suddi commented on, فَأَخَذَتْكُمُ الصَّاعِقَةُ (But you were seized with a bolt of lightning) saying;

"They died, and Musa stood up crying and supplicating to Allah, `O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّـىَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّآ

If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us.' 7:155)

Allah revealed to Musa that these seventy men were among those who worshipped the calf. Afterwards, Allah brought them back to life one man at a time, while the rest of them were watching how Allah was bringing them back to life. That is why Allah's said,

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٥٦)

Then We raised you up after your death, so that you might be grateful."

Ar-Rabi bin Anas said,

"Death was their punishment, and they were resurrected after they died so they could finish out their lives." Qatadah said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on this **Ayah**,

"Musa returned from meeting with his Lord carrying the Tablets on which He wrote the**Tawrah**. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allah forgave them.

He said to them, `These Tablets have Allah's Book, containing what He commanded you and what He forbade for you.'

They said, `Should we believe this statement because you said it By Allah, we will not believe until we see Allah in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Musa!'"

Then he (Abdur-Rahman bin Zayd) recited Allah's statement, لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً (We shall never believe in you until we see Allah plainly) and said,

"So Allah's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allah brought them back to life after He killed them."

Then he (Abdur-Rahman) recited Allah's statement, ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ(Then We raised you up after your death, so that you might be grateful), and said,

"Musa said to them, `Take the Book of Allah.'

They said, `No.'

He said, `What is the matter with you?'

They said, `The problem is that we died and came back to life.'

He said, `Take the Book of Allah.'

They said, `No.'

So Allah sent some angels who made the mountain topple over them."

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life.

However, Al-Mawardy said that there are two opinions about this matter.

- The first opinion is that since the Children of Israel witnessed these miracles, they were compelled to believe, so they did not have to fulfill the commandments.
- The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities.

Al-Qurtubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allah knows best.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى كُلُواْ مِن طَيِّبَـتِ مَا رَزَقْنَـكُمْ وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

2:57 And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

The Shade, the Manna and the Quail

After Allah mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ ...

And We shaded you with clouds.

This **Ayah** mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun s heat during their years of wandering.

In the **Hadith** about the trials, An-Nasa'i recorded Ibn Abbas saying, Allah shaded the Children of Israel with clouds during the years of wandering.

Ibn Abi HJa0tim said, Narrations similar to that of Ibn Abbas were reported from Ibn Umar, Ar-Rabi bin Anas, Abu Mijlaz, Ad-Dahhak, and As-Suddi.

Al-Hasan and Qatadah said that, وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ (And We shaded you with clouds),

"This happened when they were in the desert and the clouds shielded them from the sun."

Ibn Jarir said that several scholars said that the type of cloud the **Ayah** mentioned,

"was cooler and better than the type we know." ... وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى ...

and sent down on you **Al-Manna** and the quail,

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ (And sent down on you **Al-Manna**),

The **manna** used to descend to them to the trees, and they used to eat whatever they wished of it.

Also, Qatadah said, The **manna**, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was

the **Sabbath** during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness.

The type of **manna** that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When **manna** is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type.

The evidence to this fact is that Al-Bukhari narrated, that Sa'd bin Zayd said that the Messenger of Allah said,

الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ

Kam'ah (truffles) is a type of **manna**, and its liquid is a remedy for the eyes.

This **Hadith** was also collected by Imam Ahmad.

The group of **Hadith** compilers, with the exception of Abu Dawud, also collected it, and At-Tirmidhi graded it **Hasan Sahih**.

At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of Allah said,

الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ

وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ

The **Ajwah** (pressed, dried date) is from Paradise and it cures poison,

Al-Kam'ah (truffles) is a form of **manna**, and its liquid heals the eye."

At-Tirmidhi is the only one of them who recorded this **Hadith**.

As for the quail (**Salwa**) in question, Ali bin Abi Talhah reported that Ibn Abbas said,

"The (**Salwa**) is a bird that looks like the quail."

This is the same opinion reported from Mujahid, Ash-Sha`bi, Ad-Dahhak, Al-Hasan, Ikrimah and Ar-Rabi bin Anas, may Allah have mercy upon them.

Also, Ikrimah said that;

the **Salwa** is a bird in Paradise about the size of a sparrow.

Qatadah said ;

"The **Salwa** is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the **Sabbath**, during which one was not allowed to depart his home to seek anything."

Allah said, ... كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ...

Eat of the good lawful things We have provided for you,

this form of command is a simple order of allowance, guiding to what is good.

This **Ayah** is similar to Allah's statement, كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُواْ لَهُ

Eat of the provision of your Lord, and be grateful to Him. (34:15)

Allah said, ... وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (٥٧)

And they did not wrong Us but they wronged themselves,

means, `We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).'

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though they saw the clear signs, tremendous miracles and extraordinary events.

The Virtue of Muhammad's Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muhammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allah be pleased with them.

Although the Companions accompanied the Prophet in his travels and battles, such as during the battle of Tabuk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet by Allah's leave. And when the Companions became hungry, they merely asked the Prophet - to invoke Allah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet, and he asked Allah to bless it, told each of them to take some food, and they filled every pot they had.

Also, when they needed rain, the Prophet asked Allah to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allah's decision and follow the Messenger of Allah.

وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُواْ الْبَابَ سُجَّدًا وَقُولُواْ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَـيَـكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

2:58 And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: `Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

فَبَدَّلَ الَّذِينَ ظَلَمُواْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُواْ يَفْسُقُونَ

2:59 But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.

The Jews were Rebellious instead of Appreciative when They gained Victory

Allah tells; وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُواْ الْبَابَ سُجَّداً ...

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility),

Allah admonished the Jews for avoiding **Jihad** and not entering the holy land as they had been ordered to do when they came from Egypt with Musa.

They were also commanded to fight the disbelieving Amaliq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted.

Allah punished them by causing them to become lost, and to continue wandering, as Allah has stated in Surah **Al-Ma'idah**.

The correct opinion about the meaning of,

`the holy land' mentioned here is that it was **Bayt Al-Maqdis** (Jerusalem), as As-Suddi, Ar-Rabi bin Anas, Qatadah and Abu Muslim Al-Asfahani, as well as others have stated.

Musa said, يَاقَوْمِ ادْخُلُوا الأَرْضَ المُقَدَّسَةَ الَّتِى كَتَبَ اللَّهُ لَكُمْ وَلاَ تَرْتَدُّوا

O people! Enter the holy land which Allah has assigned to you and turn not back (in flight). (5:21)

However, some scholars said that;

the holy land is Jericho, (Ariha') and this opinion was mentioned from Ibn Abbas and Abdur-Rahman bin Zayd.

After the years of wandering ended forty years later, in the company of Yuwsha` (Joshua) bin Nun, Allah allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while, سُجَّداً (prostrating) in appreciation to Allah for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering.

Al-Awfi said that Ibn Abbas said that, وَادْخُلُواْ الْبَابَ سُجَّداً (and enter the gate **Sujjadan**) means,

"While bowing".

Ibn Jarir reported Ibn Abbas saying, وَادْخُلُواْ الْبَابَ سُجَّداً (and enter the gate in prostration) means,

"Through a small door while bowing."

Al-Hakim narrated it, and Ibn Abi Hatim added,

"And they went through the door backwards!"

Al-Hasan Al-Basri said that;

they were ordered to prostrate on their faces when they entered the city, but Ar-Razi discounted this explanation.

It was also said that;

the **Sujud** mentioned here means, `submissiveness', for actually entering while prostrating is not possible.

Khasif said that Ikrimah said that Ibn Abbas said,

"The door mentioned here was facing the **Qiblah**."

Ibn Abbas, Mujahid, As-Suddi, Qatadah and Ad-Dahhak said that;

the door is the door of **Hittah in Iylya**, which is Jerusalem.

Ar-Razi also reported that;

some of them said that it was a door in the direction of the **Qiblah**.

Khasif said that Ikrimah said that Ibn Abbas said that;

the Children of Israel entered the door sideways.

As-Suddi said that Abu Sa`id Al-Azdy said that Abu Al-Kanud said that Abdullah bin Mas`ud said that;

they were commanded to, وَادْخُلُواْ الْبَابَ سُجَّداً (enter the gate in prostration (or bowing with humility)) but instead, they entered while their heads were raised in defiance.

Allah said next, ... وَقُولُواْ حِطَّةٌ ...

and say: `**Hittah**',

Ibn Abbas commented, "Seek Allah's forgiveness."

Al-Hasan and Qatadah said that it means, "Say, `Relieve us from our errors."

... نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ (٥٨)

and We shall forgive you your sins and shall increase (reward) for the good-doers.

Here is the reward for fulfilling Allah's commandment.

This **Ayah** means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds."

In summary, upon achieving victory, the Children of Israel were commanded to submit to Allah in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allah for the blessings He gave them, hastening to do the deeds that Allah loves, as He said,

إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِى دِينِ اللَّهِ أَفْوَجاً

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابَا

When there comes the help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance. (110:1-3).

Allah said, فَبَدَّلَ الَّذِينَ ظَلَمُواْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ ...

But those who did wrong changed the word from that which had been told to them for another.

Al-Bukhari recorded Abu Hurayrah saying that the Prophet said,

قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حِطَّةٌ، فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِم فَبَدَّلُوا وَقَالُوا، حَبَّةٌ فِي شَعْرَةٍ

The Children of Israel were commanded to enter the door while bowing and to say `**Hittah**'. Yet, they entered the door on their behinds, distorting the words. They said; `**Habbah** (seed), in **Sha`rah** (a hair).'

An-Nasa'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet, explaining Allah's statement, حِطَّةٌ (**Hittah**),

saying, "So they deviated and said `**Habbah**."

Similar was recorded by Abdur-Razzaq, and his route was also collected by Al-Bukhari.

Muslim and At-Tirmidhi narrated similar versions of this **Hadith**, At-Tirmidhi said, "**Hasan Sahih**."

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allah's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, `**Hittah**' meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "**Hintah** (grain seed) in **Sha`irah** (barley)." This demonstrates the worst type of rebellion and disobedience, and it is why Allah released His anger and punishment upon them, all because of their sinning and defying His commands.

Allah said, ... فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزاً مِّنَ السَّمَاء بِمَا كَانُواْ يَفْسُقُونَ (٥٩)

So We sent upon the wrongdoers **Rijz** (a punishment) from the heaven because of their rebellion.

Ad-Dahhak said that Ibn Abbas said,

"Every word in Allah's Book that says **Rijz** means, `a punishment.'"

Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah were reported to have said that;

Rijz means `Torment.'

Ibn Abi Hatim narrated that Sa`d bin Malik, Usamah bin Zayd and Khuzaymah bin Thabit said that the Messenger of Allah said,

الطَّاعُونُ رِجْزٌ عَذَابٌ عُذِّبَ بِهِ مَنْ كَانَ قَبْلَكُم

The plague is a **Rijz**, a punishment with which Allah punished those before you.

This is also how An-Nasa'i recorded this **Hadith**. In addition, the basis of this **Hadith** was collected in the Two **Sahihs**,

إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا

If you hear of the plague in a land, then do not enter it.

Ibn Jarir recorded Usamah bin Zayd saying that the Messenger of Allah said,

إِنَّ هَذَا الْوَجَعَ وَالسَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُم

This calamity and sickness (i.e. the plague) is a **Rijz**, a punishment with which some nations who were before you were punished.

The basis of this **Hadith** was also collected in the Two **Sahihs**.

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ

2:60 And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick."

فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water.

كُلُواْ وَاشْرَبُواْ مِن رِّزْقِ اللَّهِ وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ

"Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth."

Twelve Springs gush forth

Allah tells;

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُواْ وَاشْرَبُواْ مِن رِّزْقِ اللَّهِ ...

And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided,

Allah said, "Remember My favor on you when I answered the supplication of your Prophet, Musa, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone.

Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the **manna** and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

... وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ (٦٠)

And do not act corruptly, making mischief on the earth,

meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn Abbas said that;

the Children of Israel, "Had a square stone that Musa was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area."

This narration is part of the long **Hadith** that An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded about the trials.

This story is similar to the story in Surah **Al-A`raf** although the latter was revealed in Makkah.

In Surah **Al-A`raf**, Allah used the third person when He mentioned the Children of Israel to the Prophet and narrated what He favored them with.

In this Surah **Al-Baqarah**, which was revealed in Al-Madinah, Allah directed His Speech at the Children of Israel.

Further, Allah said in Surah **Al-A`raf**, فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا

And there gushed forth out of it twelve springs. (7:160),

describing what first occurred when the water begins to gush out.

In the **Ayah** in Surah **Al-Baqarah**, Allah described what happened later on, meaning when the water burst out in full force.

Allah knows best.

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نَّصْبِرَ عَلَى طَعَامٍ وَحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَرْضُ مِن بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا

2:61 They said, "O Musa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fum, its lentils and its onions."

قَالَ أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَى بِالَّذِى هُوَ خَيْرٌ اهْبِطُواْ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ

He said, "Would you exchange that which is better for that which is lower! Go you down to any town and you shall find what you want!"

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَآءُوا بِغَضَبٍ مِّنَ اللَّهِ

And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah.

ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَـتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ

That was because they used to disbelieve in the Ayat (proofs, evidence) of Allah and killed the Prophets wrongfully.

ذَلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ

That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins.

The Children of Israel preferred Foods inferior to Manna and Quails

Allah said, "And remember My favor on you when I sent down the **manna** and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Musa to exchange this type of food for an inferior type that consists of vegetation, and so forth."

Al-Hasan Al-Basri said about the Children of Israel,

"They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs."

Allah tells,

وَإِذْ قُلْتُمْ يَا مُوسَى لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ...

They said, "O Musa ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum, its lentils and its onions.

They said, عَلَىٰ طَعَامٍ وَاحِدٍ (One kind of food) meaning,

the **manna** and quails, because they ate the same food day after day.

The **Ayah** mentioned lentils, onions and herbs, which are all known types of foods.

As for the **Fum**, Ibn Mas`ud read it, **Thum** (garlic).

Also, Ibn Abi Hatim narrated that Al-Hasan said about the **Ayah**, وَفُومِهَا (Its **Fum**),

"Ibn Abbas said that **Fum** means, garlic."

He also said that;

the expression, `**Fumu-lanna**' means, `bake for us', according to the languages of old.

Ibn Jarir commented,

"If this is true, then `**Fum**' is one of the words whose pronunciations were altered, the letter `**fa**' was replaced by the letter `**tha**', since they are similar in sound." And Allah knows best.

Others said that **Fum** is wheat, the kind used for bread.

Al-Bukhari said,

"Some of them said that **Fum** includes all grains or seeds that are eaten."

Allah's statement,

... قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ...

He said, "Would you exchange that which is better for that which is lower!"

criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food.

Allah's statement, ... اهْبِطُوا مِصْرًا ...

Go you down to any **Misr**, Ibn Abbas said, means, `any city'.

Ibn Jarir also reported that Abu Al-Aliyah and Ar-Rabi bin Anas said that;

the **Ayah** refers to **Misr**, the Egypt of Fir`awn.

The truth is that the **Ayah** means any city, as Ibn Abbas and other scholars stated. Therefore, the meaning of Musa's statement to the Children of Israel becomes,

"What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allah to provide us with it, especially when it is an inferior type of food. "

This is why Musa said to them,

...أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُواْ مِصْراً فَإِنَّ لَكُم مَّا سَأَلْتُمْ ...

Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied. Allah knows best.

Covering the Jews in Humiliation and Misery

Allah said, ... وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ...

And they were covered with humiliation and misery.

This **Ayah** indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly.

Al-Hasan commented,

"Allah humiliated them, and they shall have no protector. Allah put them under the feet of the Muslims, who appeared at a time when the **Majus** (Zoroastrians) were taking the **Jizyah** (tax) from the Jews."

Also, Abu Al-Aliyah, Ar-Rabi bin Anas and As-Suddi said that;

`misery' used in the **Ayah** means, `poverty.'

Atiyah Al-Awfi said that; `misery' means, `paying the tilth (tax).'

In addition, Ad-Dahhak commented on Allah's statement, ... وَبَآؤُوْا بِغَضَبٍ مِّنَ اللَّهِ ...

and they drew on themselves the wrath of Allah,

"They deserved Allah's anger."

Also, Ibn Jarir said that the **Ayah** means,

"They went back with the wrath. Similarly, Allah said, **إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ** (Verily, I intend to let you draw my sin on yourself as well as yours), (5:29) meaning,

`You will end up carrying my, and your, mistakes instead of me'.

Thus, the meaning of the **Ayah** becomes,

`They went back carrying Allah's anger; Allah's wrath descended on them; they deserved Allah's anger.'"

Allah's statement, ... ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ...

That was because they used to disbelieve in the **Ayat** (proofs, evidences, etc.) of Allah and killed the Prophets wrongfully.

means, "This is what We rewarded the Children of Israel with: humiliation and misery."

Allah's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allah's **Ayat** and belittling the carriers of Allah's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allah's **Ayat** and murdering the Prophets of Allah.

Meaning of Kibr

Similarly, in a **Hadith** recorded in the Two **Sahihs** the Messenger of Allah said,

الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ

Kibr, is refusing the truth and degrading (belittling) people.

Imam Ahmad recorded, Abdullah bin Mas`ud saying that the Messenger of Allah said,

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَهُ نَبِيٌّ أَوْ قَتَلَ نَبِيًّا: وَإِمَامُ ضَلَالَةٍ وَمُمَثِّلٌ مِنَ الْمُمَثِّلِينَ

The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).

Allah's statement,

... ذَلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ (٦١)

That was because they disobeyed and used to transgress the bounds.

mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allah knows best.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَـرَى وَالصَّـبِئِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَعَمِلَ صَـلِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:62 Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Faith and doing Righteous Deeds equals Salvation in all Times

Allah says;

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٦٢)

Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

After Allah described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

Similarly, Allah said, ألا إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

No doubt! Verily, the **Awliya** of Allah, no fear shall come upon them nor shall they grieve. (10:62)

The angels will proclaim to the dying believers, as mentioned,

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

Verily, those who say: "Our Lord is Allah (alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!" (41:30)

The Meaning of Mu'min, or Believer

Ali bin Abi Talhah narrated from Ibn Abbas, about, إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ (Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day) that Allah revealed the following **Ayah** afterwards,

وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الأٓخِرَةِ مِنَ الْخَـسِرِينَ

And whoever seeks religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (3:85).

This statement by Ibn Abbas indicates that Allah does not accept any deed or work from anyone, unless it conforms to the Law of Muhammad that is, after Allah sent Muhammad. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

Why the Jews were called `Yahud

The Jews are the followers of Prophet Musa, who used to refer to the **Tawrah** for judgment. **Yahud**is a word that means,

`repenting', just as Musa said, إِنَّا هُدْنَـا إِلَيْكَ (We have **Hudna** (we repent, go back and return) unto You), (7:156).

Why the Christians were called Nasara

Allah said; مَنْ أَنصَارِى إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

"Who will be my helpers in Allah's cause" **Al-Hawariyyun** said: "We are the helpers of Allah." (61:14)

It was said that; they were called `**Nasara**', because they inhabited a land called An-Nasirah (Nazareth), as Qatadah, Ibn Jurayj and Ibn Abbas were reported to have said, Allah knows best.

Nasara is certainly plural for **Nasran**.

When Allah sent Muhammad as the Last and Final Prophet and Messenger to all of the Children of Adam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The **Ummah** of Muhammad was called `**Mu'minin**' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

The Sabi'un or Sabians

There is a difference of opinion over the identity of the Sabians.

Sufyan Ath-Thawri said that Layth bin Abu Sulaym said that Mujahid said that,

"The Sabians are between the **Majus**, the Jews and the Christians. They do not have a specific religion."

Similar is reported from Ibn Abi Najih.

Similar statements were attributed to Ata and Sa`id bin Jubayr.

They (others) say that;

the Sabians are a sect among the People of the Book who used to read the **Zabur** (Psalms), others say that they are a people who worshipped the angels or the stars.

It appears that the closest opinion to the truth, and Allah knows best, is Mujahid's statement and those who agree with him like Wahb bin Munabbih, that;

the Sabians are neither Jews nor Christians nor **Majus** nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their **Fitrah** (instinctual nature). This is why the idolators used to call whoever embraced Islam a `**Sabi**', meaning, that he abandoned all religions that existed on the earth.

Some scholars stated that;

the Sabians are those who never received a message by any Prophet.

And Allah knows best.

وَإِذْ أَخَذْنَا مِيثَـــقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَآ ءَاتَيْنَـــكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

2:63 And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.

ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ

2:64 Then after that you turned away.

فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ الْخَـــسِرِينَ

Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.

Taking the Covenant from the Jews

Allah tells;

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (٦٣)

And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire **Taqwa**.

Allah reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allah stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allah and abide by it with sincerity and seriousness. Hence, Allah's statement,

وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّواْ أَنَّهُ وَاقِعٌ بِهِمْ خُذُواْ مَآ ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (**Tawrah**), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him." (7:171).

The mount mentioned here is **At-Tur**, just as it was explained in Surah **Al-A`raf**, according to the Tafsir of Ibn Abbas, Mujahid, Ata, Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi bin Anas and others. This is more obvious.

There is another report from Ibn Abbas saying;

`The **Tur** is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called **Tur**.'

And in the **Hadith** about the trials, Ibn Abbas said;

"When they (the Jews) refused to obey, Allah raised the mountain above their heads so that they would listen."

Al-Hasan said that Allah's statement, خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ (Hold fast to that which We have given you),

means, the **Tawrah**.

Mujahid said that the **Ayah** commanded, "Strictly adhere to it."

Abu Al-Aliyah and Ar-Rabi said that, وَاذْكُرُواْ مَا فِيهِ (and remember that which is therein) means,

"Read the **Tawrah** and implement it."

Allah's statement, ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ فَلَوْلاَ فَضْلُ اللَّهِ ...

Then after that you turned away. Had it not been for the grace of Allah,

means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge";

... فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ...

Had it not been for the grace and mercy of Allah upon you,

meaning, by forgiving you and by sending the Prophets and Messengers to you.

... لَكُنتُم مِّنَ الْخَاسِرِينَ (٦٤)

Indeed you would have been among the losers.

meaning, in this life and the Hereafter due to their breach of the covenant.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَواْ مِنكُمْ فِى السَّبْتِ فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَـسِئِينَ

2:65 And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

فَجَعَلْنَـهَا نَكَـلاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

2:66 So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqin (the pious.

The Jews breach the Sanctity of the Sabbath

Allah said, وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَواْ مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (٦٥)

And indeed you knew those amongst you who transgressed in the matter of the **Sabbath**(i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

وَلَقَدْ عَلِمْتُمُ الَّذِينَ (And indeed you knew).

This **Ayah** means, O Jews! Remember that Allah sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the **Sabbath**.

They began using deceitful means to avoid honoring the **Sabbath** by placing nets, ropes and artificial pools of water for the purpose of fishing before the **Sabbath**. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the**Sabbath** ended.

When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime.

This story is explained in detail in Surah **Al-A`raf**, where Allah said,

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِى كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِى السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ

And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the **Sabbath** (i.e. Saturday): when their fish came to them openly on the **Sabbath** day, and did not come to them on the day they had no**Sabbath**. Thus We made a trial of them, for they used to rebel (disobey Allah). (7:163)

In his Tafsir, Al-Awfi reported from Ibn Abbas that he said, فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (We said to them: "Be you monkeys, despised and rejected") means,

"Allah changed their bodies into those of monkeys and swine. The young people turned into monkeys while the old people turned into swine."

Shayban An-Nahwi reported that Qatadah commented on, فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (We said to them: "Be you monkeys, despised and rejected"),

"These people were turned into howling monkeys with tails, after being men and women."

The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Hatim recorded that Ibn Abbas said, "Those who violated the sanctity of the **Sabbath** were turned into monkeys, then they perished without offspring."

Ad-Dahhak said that Ibn Abbas said,

"Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allah transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allah created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."

Allah's statement, فَجَعَلْنَاهَا نَكَالاً ...

So We made this punishment an example,

means, Allah made the people of this village, who violated the sanctity of the **Sabbath**, نَكَالاً (an example) via the way they were punished.

Similarly, Allah said about Pharaoh, فَأَخَذَهُ اللَّهُ نَكَالَ الأٓخِرَةِ وَالأٓولَى

So Allah, seized him with punishing example for his last and first transgression. (79:25)

Allah's statement, ... لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا ...

for those in front of it and those behind it,

meaning, for the other villages.

Ibn Abbas commented, "Meaning, `We made this village an example for the villages around it by the manner in which We punished its people.'"

Similarly, Allah said, وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى وَصَرَّفْنَا الأٓيَـتِ لَعَلَّهُمْ يَرْجِعُونَ

And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.) in various

ways that they might return (to the truth and believe in the Oneness of Allah - Islamic Monotheism).(46:27)

Therefore, Allah made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allah said,

... وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦)

and a lesson for **Al-Muttaqin** (the pious),

meaning, a reminder.

This **Ayah** means, "The torment and punishment that this village suffered was a result of indulging in Allah's prohibitions and their deceit. Hence, those who have **Taqwa** should be aware of their evil behavior, so that what occurred to this village does not befall them as well."

Also, Imam Abu Abdullah bin Battah reported that Abu Hurayrah said that the Messenger of Allah said, لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ

Do not commit what the Jews committed, breaching what Allah has forbidden, by resorting to the lowest types of deceit.

This **Hadith** has a good (**Jayid**) chain of narration. Allah knows best.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُواْ بَقَرَةً

2:67 And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow."

قَالُواْ أَتَتَّخِذُنَا هُزُوًا

They said, "Do you make fun of us!"

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَـهِلِينَ

He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish)."

The Story of the murdered Israeli Man and the Cow

Allah said,

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُواْ بَقَرَةً قَالُواْ أَتَتَّخِذُنَا هُزُواً قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ(٦٧)

And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us" He said, "I take Allah's refuge from being among **Al-Jahilin** (the ignorant or the foolish).

Allah said, `O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hatim recorded Ubaydah As-Salmani saying,

"There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man.

The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, `Why would you kill each other, while the Messenger of Allah is still among you?'

So they went to Musa and mentioned the matter to him and Musa said, إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُواْ بَقَرَةً قَالُواْ أَتَتَّخِذُنَا هُزُواً قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ("Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us!" He said, "I take Allah's refuge from being among **Al-Jahilin** (the ignorant or the foolish))."

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter.

They found the designated cow with a man, only who owned that cow. He said, `By Allah! I will only sell it for its skin's fill of gold.'

So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, `Who killed you?'

He said, `That man,' and pointed to his nephew.

He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit."

Ibn Jarir reported something similar to that. Allah knows best.

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّنَ لَّنَا مَا هِيَ

2:68 They said, "Call upon your Lord for us that He may make plain to us what it is!"

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُواْ مَا تُؤْمَرُونَ

He said, "He says, `Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا

2:69 They said, "Call upon your Lord for us to make plain to us its colour."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّـظِرِينَ

He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.'"

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ البَقَرَ تَشَـبَهَ عَلَيْنَا وَإِنَّآ إِن شَآءَ اللَّهُ لَمُهْتَدُونَ

2:70 They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لاَّ شِيَةَ فِيهَا

2:71 He (Musa) said, "He says, `It is a cow neither trained to till the soil nor water the fields, sound, having no blemish in it.'"

قَالُواْ الَـنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ

They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

The Stubbornness of the Jews regarding the Cow; Allah made the Matter difficult for Them

Allah mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allah made the decisions difficult for them.

Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn Abbas and Ubaydah have said. Instead, they made the matter difficult, and this is why Allah made it even more difficult for them.

Allah tells; قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ قَالَ ...

They said, "call upon your Lord for us that He may make plain to us what it is!"

meaning, "What is this cow and what is its description?"

Musa said, ... إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ ...

He says, `Verily, it is a cow neither too old nor too young',

meaning, that it is neither old nor below the age of breeding.

This is the opinion of Abu Al-Aliyah, As-Suddi, Mujahid, Ikrimah, Atiyah Al-Awfi, Ata, Al-Khurasani, Wahb bin Munabbih, Ad-Dahhak, Al-Hasan, Qatadah and Ibn Abbas.

... عَوَانٌ بَيْنَ ذَلِكَ ...

but (it is) between the two conditions',

Ad-Dahhak reported that Ibn Abbas said that, it means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest." ... فَافْعَلُواْ مَا تُؤْمَرُونَ (٦٨)

so do what you are commanded."

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاء فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ (٦٩)

They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.'"

In his Tafsir Al-Awfi reported from Ibn Abbas that, **فَاقِعٌ لَّوْنُهَا** (bright in its colour),

"A deep yellowish white."

As-Suddi said, **تَسُرُّ النَّاظِرِينَ** (pleasing the beholder),

meaning, that it pleases those who see it.

This is also the opinion of Abu Al-Aliyah, Qatadah and Ar-Rabi bin Anas.

Furthermore, Wahb bin Munabbih said,

"If you look at the cow's skin, you will think that the sun's rays radiate through its skin."

The modern version of the **Tawrah** mentions that the cow in the **Ayah** was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allah's knows best.

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ...

They said, "Call upon your Lord for us to make plain to us what it is.

... إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا ...

Verily, to us all cows are alike,
this means, that since cows are plentiful, then describe this cow for us further.

... وَإِنَّآ إِن شَاء اللَّهُ ...

And surely, if Allah wills,
and if you further describe it to us,

... لَمُهْتَدُونَ (٧٠)

we will be guided.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ ...

He says, `It is a cow neither trained to till the soil nor water the fields,'

meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking.

Abdur-Razzaq said that Ma`mar said that Qatadah said that, ... مُسَلَّمَةٌ لاَ شِيَةَ فِيهَا ...

sound, having no blemish in it.'" means, "The cow does not suffer from any defects."

This is also the opinion of Abu Al-Aliyah and Ar-Rabi.

Mujahid also said that; the **Ayah** means the cow is free from defects.

Further, Ata' Al-Khurasani said that;

the **Ayah** means that its legs and body are free of physical defects. ...قَالُواْ الآنَ جِئْتَ بِالْحَقِّ ...

They said, "Now you have brought the truth."

... فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ (٧١)

So they slaughtered it though they were near to not doing it.

Ad-Dahhak said that Ibn Abbas said that the **Ayah** means,

"They did not want to slaughter it."

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow.

This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow.

Also, Ubaydah, Mujahid, Wahb bin Munabbih, Abu Al-Aliyah and Abdur-Rahman bin Zayd bin Aslam said,

"The Jews bought the cow with a large amount of money."

There is a difference of opinion over this.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ

2:72 And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were Taktumun.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِ اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

2:73 So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, etc.) so that you may understand.

Bringing the murdered Man back to Life

Allah tells; وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا وَاللّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ (٧٢)

And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were **Taktumun**.

Al-Bukhari said that, فَادَّارَأْتُمْ فِيهَا (And disagreed among yourselves as to the crime) means,

"Disputed."

This is also the Tafsir of Mujahid.

Ata' Al-Khurasani and Ad-Dahhak said, "Disputed about this matter."

Also, Ibn Jurayj said that, وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا (And (remember) when you killed a man and disagreed among yourselves as to the crime) means,

some of them said, "You killed him," while the others said, "No you killed him."

This is also the Tafsir of Abdur-Rahman bin Zayd bin Aslam.

Mujahid said that, وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ (But Allah brought forth that which you were**Taktumun**) means, "what you were hiding."

Allah said, فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ...

So We said: "Strike him (the dead man) with a piece of it (the cow)."

meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)."

We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear for us. Instead, Allah made this matter vague, so this is why we should leave it vague.

Allah's statement, ... كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى ...

Thus Allah brings the dead to life, means, "They struck him with it, and he came back to life."

This **Ayah** demonstrates Allah's ability in bringing the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allah mentioned His bringing the dead back to life in five instances in Surah **Al-Baqarah**.

First Allah said, ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ

Then We raised you up after your death. (2:56)

He then mentioned the story about the cow.

Allah also mentioned the story of those who escaped death in their land, while they were numbering in the thousands.

He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died.

All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten.

The proof of Resurrection is also reiterated in Allah's statement,

وَءَايَةٌ لَّهُمُ الأَرْضُ الْمَيْتَةُ أَحْيَيْنَـهَا وَأَخْرَجْنَا مِنْهَا حَبّاً فَمِنْهُ يَأْكُلُونَ
وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ
لِيَأْكُلُواْ مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلاَ يَشْكُرُونَ

And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof - and their hands made it not. Will they not then give thanks! (36:33-35)

... وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٧٣)

and shows you His **Ayat** (proofs, evidences, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

2:74 Then after that your hearts were hardened and became as stones or even worse in hardness.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah.

وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.

The Harshness of the Jews

Allah criticized the Children of Israel because they witnessed the tremendous signs and the **Ayat** of Allah, including bringing the dead back to life, yet, ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ ...

Then after that your hearts were hardened.

So their hearts were like stones that never become soft.

This is why Allah forbade the believers from imitating the Jews when He said,

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُواْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُواْ كَالَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

Has not the time come for the hearts of those who believe (in the Oneness of Allah -Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture (the **Tawrah**) and the **Injil** (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened! And many of them were**Fasiqun** (the rebellious, the disobedient to Allah). (57:16)

In his Tafsir, Al-Awfi said that Ibn Abbas said,

"When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, `Who killed you' He said, `My nephews killed me.' He then died again. His nephews said, after Allah took his life away, `By Allah! We did not kill him' and denied the truth while they knew it.

Allah said, ... فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ...
And became as stones or even worse in hardness."

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they withnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah.

... وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاء وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّهِ...

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah,

Muhammad bin Ishaq narrated that Ibn `Abbas said that the Ayah means,

"Some stones are softer than your hearts, they acknowledge the truth that you are being called to, ... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٧٤)

And Allah is not unaware of what you do."

Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the **Ayat** mentioned the stones being humble as a metaphor. However, Ar-Razi, Al-Qurtubi and other **Imams** said that there is no need for this explanation, because Allah creates this characteristic - humbleness - in stones.

For instance, Allah said,

إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَـوَتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا

Truly, We did offer **Al-Amanah** (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment). (33:72)

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالأَرْضُ وَمَن فِيهِنَّ

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

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the stars and the trees both prostrate themselves (to Allah). (55:6)

أَوَ لَمْ يَرَوْاْ إِلَى مَا خَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّأُ

Have they not observed things that Allah has created: (how) their shadows incline. (16:48)

قَالَتَآ أَتَيْنَا طَآئِعِينَ

They both said: "We come willingly." (41:11)

لَوْ أَنزَلْنَا هَـذَا الْقُرْءَانَ عَلَى جَبَلٍ

Had We sent down this Qur'an on a mountain. (59:21)

and, وَقَالُواْ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُواْ أَنطَقَنَا اللَّهُ

And they will say to their skins, "Why do you testify against us" They will say: "Allah has caused us to speak." (41:21)

It is recorded in the **Sahih** that the Prophet said, هذا جَبَلٌ يُحِبُّنَا وَنُحِبُّه

This (Mount **Uhud**) is a mount that loves us and that we love.)

Similarly, the compassion of the stump of the palm tree for the Prophet as confirmed in authentic narrations.

In **Sahih** Muslim it is recorded that the Prophet said,

إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ

I know a stone in Makkah that used to greet me with the **Salam** before I was sent. I recognize this stone now.

He said about the Black Stone that, إِنَّهُ يَشْهَدُ لِمَنِ اسْتَلَمَ بِحَقٍّ يَوْمَ الْقِيَامَةِ

On the Day of Resurrection it will testify for those who kiss it.

There are several other texts with this meaning.

The scholars of the Arabic language disagreed over the meaning of Allah's statement, **فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً** (And became as stones or even worse in hardness) after agreeing that `or' here is not being used to reflect doubt.

Some scholars said that `or' here means, `and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allah said,

وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا

And obey not a sinner or a disbeliever among them. (76:24)

and, عُذْرًا أَوْ نُذْرًا

To cut off all excuses or to warn. (77:6)

Some other scholars said that `or' here means, `rather'. Hence, the meaning becomes, `As hard as stones. Rather, harder.' For instance, Allah said,

إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

A section of them fear men as they fear Allah or even more. (4:77)

وَأَرْسَلْنَـهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

And We sent him to a hundred thousand (people) or even more. (37:147)

and, فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

And was at a distance of two bows' length or (even) nearer. (53:9)

Some other scholars said that this **Ayah** means their hearts are only of two types, as hard as stone or harder than stone.

Further, Ibn Jarir commented that this **Tafsir** means that some of their hearts are as hard as stone and some hearts are harder than stone.

Ibn Jarir said that he favored this last **Tafsir**, although the others are plausible.

I - Ibn Kathir - say that the last **Tafsir** is similar to Allah's statement,

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً

Their likeness is as the likeness of one who kindled a fire. (2:17)

and then His statement, أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ

Or like a rainstorm from the sky. (2:19)

It is also similar to Allah's statement, وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ

As for those who disbelieved, their deeds are like a mirage in a desert. (24:39)

and then His statement, أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّيٍّ

Or (the state of a disbeliever) is like the darkness in a vast deep sea. (24:40)

This then means that some of them are like the first example, and some others are like the second example. Allah knows best.

أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَـمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

2:75 Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it.

وَإِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُواْ ءَامَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ

2:76 And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord."

أَفَلاَ تَعْقِلُونَ

Have you (Jews) then no understanding!

أَوَلاَ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

2:77 Know they (Jews) not that Allah knows what they conceal and what they reveal.

There was little Hope that the Jews Who lived during the Time of the Prophet could have believed

Allah said, أَفَتَطْمَعُونَ ... ... أَن يُؤْمِنُوا لَكُمْ ...

Do you covet, (O believers), That they will believe in your religion,

meaning, that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards.

Allah said next, ... وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ ...

Inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the**Tawrah**), then they used to change it,

meaning, distort its meaning, ... مِن بَعْدِ مَا عَقَلُوهُ ...

after they understood it,

They understood well, yet they used to defy the truth, ... وَهُمْ يَعْلَمُونَ (٧٥)

knowingly.

being fully aware of their erroneous interpretations and corruption.

This statement is similar to Allah's statement,

فَبِمَا نَقْضِهِم مِّيثَـقَهُمْ لَعنَّـهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَضِعِهِ

So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places. (5:13)

Qatadah commented that Allah's statement; ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (Then they used to change it knowingly after they understood it)

"They are the Jews who used to hear Allah's Words and then alter them after they understood and comprehended them."

Also, Mujahid said, "Those who used to alter it and conceal its truths; they were their scholars."

Also, Ibn Wahb said that Ibn Zayd commented, يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ (used to hear the Word of Allah (the **Tawrah**), then they used to change it),

"They altered the **Tawrah** that Allah revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allah, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allah said to them,

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَـبَ أَفَلاَ تَعْقِلُونَ

Enjoin you **Al-Birr** (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the **Tawrah**)! Have you then no sense!" (2:44)

The Jews knew the Truth of the Prophet , but disbelieved in Him

Allah said next, وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ ...

And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private...,

Muhammad bin Ishaq reported that Ibn `Abbas commented, وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا (And when they (Jews) meet those who believe (Muslims), they say, "We believe"),

"They believe that Muhammad is the Messenger of Allah, `But he was only sent for you (Arabs).'"

... قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ ...

they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."

However, when they meet each other they say, "Do not convey the news about this Prophet to the Arabs, because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you)."

Allah then revealed,

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلاَ تَعْقِلُونَ

And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."

meaning, "If you admit to them that he is a Prophet, knowing that Allah took the covenant from you to follow him, they will know that Muhammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him."

Al-Hasan Al-Basri said,

"When the Jews met the believers they used to say, `We believe.' When they met each other, some of them would say, `Do not talk to the companions of Muhammad about what Allah has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'"

... أَفَلاَ تَعْقِلُونَ (٧٦)

Have you (Jews) then no understanding!

Allah said, أَوَلاَ يَعْلَمُونَ أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٧)

Know they (Jews) not that Allah knows what they conceal and what they reveal.

Abu Al-Aliyah said about Allah's statement,

"Meaning their secret denial and rejection of Muhammad, although they find his coming recorded in their Book."

This is also the Tafsir of Qatadah.

Al-Hasan commented on, أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ (That Allah knows what they conceal),

"What they concealed refers to when they were alone with each other away from the Companions of Muhammad. Then they would forbid each other from conveying the news that Allah revealed to them in their Book to the Companions of Muhammad, fearing that the Companions would use this news (about the truth of Muhammad) against them before their Lord."

وَمَا يُعْلِنُونَ (And what they reveal) meaning, when they said to the Companions of Muhammad, آمَنَّا (We believe), as Abu Al-Aliyah, Ar-Rabi and Qatadah stated.

وَمِنْهُمْ أُمِّيُّونَ لاَ يَعْلَمُونَ الْكِتَـبَ إِلاَّ أَمَانِىَّ وَإِنْ هُمْ إِلاَّ يَظُنُّونَ

2:78 And there are among them (Jews) `Ummyyun (unlettered) people, who know not the Book, but they trust upon Amani (false desires) and they but guess.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَـبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُواْ بِهِ ثَمَنًا قَلِيلاً

2:79 Then woe to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price!

فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ

Woe to them for what their hands have written and woe to them for that they earn thereby.

The Meaning of Ummi

Allah said, وَمِنْهُمْ أُمِّيُّونَ ...

And there are among them **Ummyyun** people,

meaning, among the People of the Book, as Mujahid stated.

Abu Al-Aliyah, Ar-Rabi, Qatadah, Ibrahim An-Nakhai and others said,

Ummyyun, is plural for **Ummi**, that is, a person who does not write.

This meaning is clarified by Allah's statement, ... لاَ يَعْلَمُونَ الْكِتَابَ ...

Who know not the Book, meaning, are they not aware of what is in it.

Ummi was one of the descriptions of the Prophet because he was unlettered. For instance, Allah said,

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَـبٍ وَلاَ تَخُطُّهُ بِيَمِينِكَ إِذاً لاَّرْتَـبَ الْمُبْطِلُونَ

Neither did you (O Muhammad) read any book before it (this Qur'an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. (29:48)

Also, the Prophet said, إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هكَذَا وَهكَذَا وَهكَذَا

We are an **Ummi** nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days).

This **Hadith** stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship.

Allah also said, هُوَ الَّذِى بَعَثَ فِى الأُمِّيِّينَ رَسُولاً مِّنْهُمْ

He it is Who sent among the **Ummiyyin** ones a Messenger (Muhammad) from among themselves. (62:2)

The Explanation of Amani

Allah's statement, ... إِلاَّ أَمَانِيَّ ...

But they trust upon **Amani**,

Ad-Dahhak said that Ibn Abbas said that the Ayah means,

"It is just a false statement that they utter with their tongues."

It was also said that; **Amani** means `wishes and hopes'.

Mujahid commented, "Allah described the **Ummiyyin** as not understanding any of the Book that Allah sent down to Musa, yet they create lies and falsehood."

Therefore, the word **Amani** mentioned here refers to lying and falsehood.

Allah's statement, ... وَإِنْ هُمْ إِلاَّ يَظُنُّونَ (٧٨)

And they but guess, means, Mujahid said that Allah's statement means, "They lie."

Qatadah, Abu Al-Aliyah and Ar-Rabi said that it means,

"They have evil false ideas about Allah."

Woe unto Those Criminals among the Jews

Allah said, ... فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً

Then **Waylun** (woe) to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price!.

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allah, thriving on unjustly amassing people's property.

`**Waylun** (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language.

Az-Zuhri said that Ubadydullah bin Abdullah narrated that Ibn Abbas said,

"O Muslims! How could you ask the People of the Book about anything, while the Book of Allah (Qur'an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and wrote another book with their own hands.

They then said, `This book is from Allah,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking you about what was revealed to you."

This **Hadith** was also collected by Al-Bukhari.

Al-Hasan Al-Basri said, "The little amount here means this life and all that it contains."

Allah's statement, ... فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ (٧٩)

Woe to them for what their hands have written and woe to them for that they earn thereby.

means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired."

Ad-Dahhak said that Ibn Abbas commented, **فَوَيْلٌ لَّهُم** (Woe to them),

"Means the torment will be theirs because of the lies that they wrote with their own hands, **وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ** (And woe to them for that they earn thereby), which they unjustly acquired from people, be they commoners or otherwise."

وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّامًا مَّعْدُودَةً

2:80 And they (Jews) say, "The Fire shall not touch us but for a few numbered days."

قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!"

The Jews hope They will only remain in the Fire for a Few Days

Allah says; وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْدًا فَلَن يُخْلِفَ اللّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (٨٠)

And they (Jews) say, "The Fire shall not touch us but for a few numbered days."

Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!"

Allah mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying, قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْدًا (Say (O Muhammad to them): "Have you taken a covenant from Allah').

Hence, the **Ayah** proclaims, `if you had a promise from Allah for that, then Allah will never break His promise. However, such promise never existed. Rather, what you say, about Allah, you have no knowledge of and you thus utter a lie about Him.'

Al-Awfi said that Ibn Abbas said about the Ayah, وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً (And they (Jews) say, "The Fire shall not touch us but for a few numbered days").

"The Jews said, `The Fire will only touch us for forty days.'"

Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Hafiz Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

When Khyber was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Messenger of Allah ordered, `Assemble before me all the Jews who were here.'

The Jews were summoned and the Prophet said (to them), مَنْ أَبُوكُم

`Who is your father?' They replied, `So-and-so.' كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَان

He said, `You have lied; your father is so-and-so.' They said, `You have uttered the truth.'

هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْتُكُمْ عَنْه

He said, `Will you now tell me the truth, if I ask you about something?'

They replied, `Yes, O Abul-Qasim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, مَنْ أَهْلُ النَّارِ

`Who are the people of the (Hell) Fire?' They said, `We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.'

اخْسَئُوا وَاللهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا

The Prophet said, `May you be cursed and humiliated in it! By Allah, we shall never replace you in it.'

Then he asked, هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْتُكُمْ عَنْهُ ؟

`Will you tell me the truth if I ask you a question?' They said, `Yes, O Abul-Qasim.'

He asked, هَلْ جَعَلْتُمْ فِي هذِهِ الشَّاةِ سُمًّا ؟

`Have you poisoned this sheep?' They said, `Yes.'

He asked, فَمَا حَمَلَكُم عَلى ذلِك ؟

`What made you do so?' They said, `We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'

Imam Ahmad, Al-Bukhari and An-Nasa'i recorded similarly.

بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَـطَتْ بِهِ خَطِيـَـتُهُ فَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

2:81 Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ أُوْلَـئِكَ أَصْحَـبُ الْجَنَّةِ هُمْ فِيهَا خَـلِدُونَ

2:82 And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

Allah says, بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيـئَتُهُ فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٨١)

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

Allah says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

Also, Abu Hurayrah, Abu Wa'il, Ata, and Al-Hasan said that, وَأَحَاطَتْ بِهِ خَطِيـئَتُهُ (And his sin has surrounded him) means,

"His **Shirk** (polytheism) has surrounded him."

Also, Al-Amash reported from Abu Razin that Ar-Rabi bin Khuthaym said, وَأَحَاطَتْ بِهِ خَطِيـئَتُهُ (And his sin has surrounded him),

"Whoever dies before repenting from his wrongs."

As-Suddi and Abu Razin said similarly.

Abu Al-Aliyah, Mujahid, Al-Hasan, Qatadah and Ar-Rabi bin Anas said that,

it refers to major sins.

All of these statements carry similar meanings, and Allah knows best.

When Small Sins gather, They bring about Destruction

Here we should mention the **Hadith** that Imam Ahmad recorded, in which Abdullah bin Mas`ud said that the Messenger of Allah said,

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَه

Beware of the belittled sins, because they gather on a person until they destroy him.

He then said that the Messenger of Allah gave them an example,

كَمَثَلِ قَوْمٍ نَزَلُوا بِأَرْضٍ فَلَاةٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ فَجَعَلَ الرَّجُلُ يَنْطَلِقُ فَيَجِيءُ بِالْعُودِ وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا وَأَجَّجُوا نَارًا فَأَنْضَجُوا مَا قَذَفُوا فِيهَا

This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.

Allah says, وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ...

And those who believe and do righteous good deeds,

meaning, "They believe in Allah and His Messenger and perform the good deeds that conform with the Islamic Law. They shall be among the people of Paradise."

Allah said in a similar statement,

لَّيْسَ بِأَمَـنِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَـبِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

وَمَن يَعْمَلْ مِنَ الصَّـلِحَـتَ مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ نَقِيراً

It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. And whoever does righteous good deeds, male or female, and is a (true) believer (in the Oneness of Allah (Muslim)), such will enter Paradise and not the least injustice, even the size of a**Naqira** (speck on the back of a date stone), will be done to them). (4:123-124).

Muhammad bin Ishaq reported that Ibn Abbas said that,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُولَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٨٢)

And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

"Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muhammad's religion, shall acquire Paradise for eternity.

Allah stated that the recompense for good or evil works shall remain with its people for eternity."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Beneficent, Most Merciful

سُوْرَةُ الفَاتِحَة

The Opening

Surah 1: Al-Fatihah

1 to take refuge, to seek protection — عَوْذٌ (ع و ذ)

2 I take refuge, I seek protection — أَعُوْذُ

3 *prep.* of, with, by, in — بِ

4 *prep.* from, of, some of, since, then — مِنْ

5 stoned, cursed, damned — رَجِيْمٌ (ر ج م)

6 name, noun — اِسْمٌ

7 *xg.* Beneficent, Compassionate — اَلرَّحْمَانُ

8 *xg.* Merciful, Compassionate — اَلرَّحِيْمٌ (ر ح م)

9 the praise, thanks, commend, admire — اَلْحَمْدُ (ح م د)

10 *prep.* for, because of, due to, for the sake of, for the sake of — لِ

11 Sustainer of the worlds, Lord of the worlds / creatures — رَبِّ الْعَالَمِيْنَ

12 owner, king, master — مَالِكِ (م ل ك)

13 day — يَوْمَ

14 judgment, religion, faith, creed — اَلدِّيْن

15 Thee Alone — إِيَّاكَ

16 we worship — نَعْبُدُ (ع ب د)

16a and — وَ

17 we ask for help, assistance, support — نَسْتَعِيْنُ

18 to ask for help, succor, support — اِسْتَعَانَ (ع و ن)

19 *im.* guide, direct, lead on right course or way, show the way, make aware — اِهْدِ (ه د ي)

20 *pl.* us, our, ours — نَا

21 path, way, course — صِرَاطَ

22 straight, upright, erect, correct, righteous, honest — مُسْتَقِيْمٌ

23 *pl.* those, who — اَلَّذِيْنَ

24 you have favored, you bestowed grace — أَنْعَمْتَ (ن ع م)

25 *prep.* unto them, upon them — عَلَيْهِمْ

26 other than — غَيْر

27 those who earned wrath — مَغْضُوْبٌ (غ ض ب)

28 not, no, do not, don't — لَا

29 who go astray, who lose the way — اَلضَّآلِّيْنَ (ض ل ل)

(*vn.:* ضَلٌّ)

﴿ *Part :1* جُزء : الم ﴾

{ سُوْرَةُ البَقَرة }

The Heifer / The Cow

Surah 2: Al-Baqarah

30 this, (that) ذٰلِكَ

31 no doubt, no suspicion لَا رَيْبَ

32 *prep.* in this, in, at, on, within فِيْهِ

33 those who ward off evil, pious, God-fearing مُتَّقِيْنَ

34 they believe يُؤْمِنُوْنَ (ا م ن)

35 unseen, secret, invisible غَيْبُ

36 *prep.* and, and also وَ

37 they establish, they are steadfast يُقِيْمُوْنَ

38 prayer الصَّلَاةُ

39 *prep.* of that, from that مِمَّا

40 we have provided, bestowed, blessed, endowed with livelihood رَزَقْنَا (ر ز ق)

41 *pl.* we, us, our نَا

42 *pl.* them, they, their هُمْ

43 they spend / distribute يُنْفِقُوْنَ (ن ف ق)

44 which, with بِمَا

45 revealed, sent down أُنْزِلَ (ن ز ل)

46 unto thee إِلَيْكَ

47 which, whatever مَا

48 before thee قَبْلِكَ

49 life after death, hereafter, life to come اٰخِرَةٌ

50 they are certain of, sure, affirm يُوْقِنُوْنَ (ي ق ن)

51 those / (these) people أُوْلَآئِكَ

52 *prep.* on, upon, above عَلٰى

53 guidance هُدًى

54 *ap. pl.* successful, مُفْلِحُوْنَ (ف ل ح)

55 certainly, undoubtedly, doubtless إِنَّ

56 they disbelieved, they rejected كَفَرُوْا (ك ف ر)

57 equal, all the same سَوَآءٌ

58 whether (sign of interrogation) ءَ

59 you warned / frightened أَنْذَرْتَ (ن ذ ر)

60 or أَمْ

61 not لَمْ

62 they do / will not believe لَا يُؤْمِنُوْنَ

63 sealed, closed, concluded خَتَمَ

64 hearts قُلُوْبٌ

(*sr.:* قَلْبٌ)

65 their ears / hearing سَمْعِهِمْ

66 *pl.* eye-sight, eyes أَبْصَارٌ

67 covering, dimness غِشَاوَةٌ

68 and for them وَ لَهُمْ

69 punishment, torment عَذَابٌ

70 Great عَظِيْمٌ

Ruku'	1	v: 7	1	ركوع

71 the men / mankind / people اَلنَّاسُ

72 who مَنْ

73 he says / speaks / tells, 88, 92, 579, 602, 616 (*vn.:* قَوْلٌ) يَقُوْلُ

74 we believe, we have faith, 34, 62 اٰمَنَّا

75 they are not مَالَهُمْ

76 they beguile, they deceive (خ د ع) يُخَادِعُوْنَ

77 but, except إِلَّا

78 their person / soul (ن ف س) أَنْفُسَهُم

79 they don't perceive / realize مَايَشْعُرُوْنَ

80 disease, illness, sickness مَرَضٌ

81 therefore, then فَ

82 increased زَادَ

83 painful أَلِيْمٌ

84 because بِمَا

85 they were كَانُوْا

86 they tell a lie (ك ذ ب) يَكْذِبُوْنَ

87 when, whenever إِذَا

88 *pv.* is said / told, 73, 92, 579, 602, 616 قِيْلَ

89 unto them لَهُمْ

90 *ni. pl.* make not (ف س د) لَا تُفْسِدُوْا
mischief, act not wickedly / corruptly

91 on the earth فِي الْأَرْضِ

92 they said, 73, 88, 92, 579, 602, 616 (ق و ل) قَالُوْا

93 only, infact, verily إِنَّمَا

94 we نَحْنُ

95 *ap.* those who put things right, reformers (ص ل ح) مُصْلِحُوْنَ

96 be aware, be careful, better understand أَلَا

97 *ap.* mischievous, persons, disturbance creators (ف س د) مُفْسِدُوْنَ

98 but لٰكِنْ

99 *im. pl.* believe, become faithful, 34, 62, 74, 104, 580 اٰمِنُوْا

100 like, as, alike كَمَا

101 what (sign of interrogation?) أَ

102 *pl.* foolish/insolent/ stupid persons سُفَهَآءُ

103 they met, 371 لَقُوْا (ل ق ي)

104 we believed / became faithful, 34, 62, 74, 99, 104, 580 اٰمَنَّا

105 they went in loneliness, secluded in privacy, they are alone خَلَوْا (خ ل و)

106 devils, devil type behavior شَيَاطِيْن

107 *ap.* those who scoff / sneer / laugh مُسْتَهْزِءُوْنَ (ه ز ء)

108 grants leave, gives respite يَمُدُّ

109 contumacy, wickedness طُغْيَانْ

110 they wander blindly in confusion يَعْمَهُوْنَ (ع م ه)

111 they purchased / bartered اِشْتَرَوْا (ش ر ي)

112 deception, straying ضَلَالَةٌ

113 guidance, right way, 53 هُدى

114 so (it did) not فَمَا

115 *fg.* profited, benefited رَبِحَتْ (ر ب ح)

(did not profit: مَا رَبِحَتْ)

116 commerce, trade, trafficking تِجَارَةٌ

117 *ap.* rightly directed / guided persons مُهْتَدِيْنَ

118 example مَثَلٌ

119 as, like كَ

120 *relative pronoun* one who الَّذِيْ

121 kindled, lighted اسْتَوْقَدَ (و ق د)

122 fire نَارٌ

123 when فَلَمَّا

124 lighted أَضَآءَ تْ (ض و ء)

125 around him, his surroundings حَوْلَهُ

126 took away, carried off ذَهَبَ

127 left, abandoned تَرَكَ

128 in, in between فِيْ

129 *pl.* darkness, gloom ظُلُمَاتٌ

130 they do not see لَا يُبْصِرُوْنَ (ب ص ر)

131 *pl.* deaf صُمٌّ

132 *pl.* dumb (*sr.*: أَبْكَمُ) بُكْمٌ

133 *pl.* blind (*sr.*: أَعْمى) عُمْيٌ

134 therefore they فَهُمْ

135 they do / will not return لَا يَرْجِعُونَ (ر ج ع)

136 or أَوْ

137 like كَ

138 rain-laden cloud, rainy storm صَيِّبٌ

139 sky سَمَآءُ

140 thunder رَعْدٌ

141 lightening بَرْقٌ

142 they thrust / put / place يَجْعَلُونَ

143 fingers أَصَابِعْ

(*sr.:* إِصْبَعٌ)

144 ears اٰذَانٌ

(*sr.:* أُذُنٌ)

145 *pl.* thunderclaps صَوَاعِقُ

(*sr.:* صَاعِقَةٌ)

146 fear, danger حَذَرٌ

147. death مَوْتٌ

148 *ap.* one who surrounds, encompasses مُحِيْطٌ

149 almost, nearly يَكَادُ

150 snatches / takes away يَخْطَفُ (خ ط ف)

151 as often, whenever كُلَّمَا

152 they walked مَشَوْا (م ش ي)

153 when إِذَا

154 became dark أَظْلَمَ (ظ ل م)

155 they stood still قَامُوْا

156 if لَوْ

157 willed, wished شَآءَ (ش ي ء)

158 everything كُلِّ شَيْءٍ

159 omnipotent, command, capable, skillful قَدِيْرٌ

Ruku'	*2*	*v: 13*	*2*	ركوع

160 O! mankind يَآ أَيُّهَا النَّاسُ

161 *im. pl.* worship, 16 اُعْبُدُوْا

162 Sustainer, Lord, Provider, 11 رَبَّ

(*pl.:* أَرْبَابٌ)

163 *pl.* your كُمْ

164 *relative pronoun* one who اَلَّذِيْ

165 created, molded, shaped, 253 خَلَقَ

166 so that you (*pl.*) لَعَلَّكُمْ

167 *pl.* you may ward off (evil), you become righteous / pious, 33 تَتَّقُوْنَ (و ق ي)

168 created, made, 179, 267, 859 جَعَلَ

169 for you (*pl.*) لَكُمْ

170 earth أَرْضٌ

171 couch, resting place, bed فِرَاشًا

172 canopy, covering بِنَآءٌ

173 sent down, revealed, 187 (ن ز ل) أَنْزَلَ

174 water مَآءٌ

175 brought forth (خ ر ج) أَخْرَجَ

176 therewith, with it بِهٖ

177 *prep.* of, by, from مِنْ

178 fruits, gains, benefits, 219 ثَمَرَاتْ
(*sr.:* ثَمَرَةٌ)

179 *ni. pl.* then do not (ج ع ل) فَلَا تَجْعَلُوْا
set up / appoint, 168, 267, 859

180 partners, equivalent أَنْدَادًا

181 *pl.* you أَنْتُمْ

182 *pl.* you know / are (ع ل م) تَعْلَمُوْنَ
aware (*vn.:* عِلْمٌ)

183 if إِنْ

184 *pl.* you are / were كُنْتُمْ

185 in, within فِي

186 doubt, suspicion رَيْبٌ

187 we revealed, 173 (ن ز ل) نَزَّلْنَا

188 *prep.* upon, on, unto عَلٰى

189 slave, servant عَبْدٌ

190 *im. pl.* so produce / bring فَأْتُوْا

191 Surah, a chapter of the سُوْرَةٌ
Qur'aan (*pl.:* سُوَرٌ)

192 like it, similar to it / him مِثْلِهٖ

193 *im. pl.* and call (د ع و) وَ ادْعُوْا

194 witnesses (*sr.:* شَهِيْدٌ) شُهَدَاءُ

195 apart from Allah مِنْ دُوْنِ اللّٰهِ

196 *ap.* those who are (ص د ق) صَادِقِيْنَ
truthful (*sr.:* صَادِقٌ)

197 then فَ

198 if إِنْ

199 not لَمْ

200 *pl.* you can do (ف ع ل) تَفْعَلُوْا

201 never لَنْ

202 *fg.* whose, that which اَلَّتِيْ

203 fuel وَقُوْدٌ

204 *fg.* its, her هَا

205 *pl.* stones حِجَارَةٌ

206 prepared (ع د د) أُعِدَّتْ

207 *ap.* disbelievers, those who reject faith كَافِرِيْنَ
(*sr.:* كَافِرٌ)

208 *im.* give glad tidings بَشِّرْ
(good news: بَشَارَةٌ)

209	they worked, did deeds	عَمِلُوْا
210	*fg. pl.* righteous deeds (*mg. pl.* صَالِحُوْنَ)	صَالِحَاتْ
211	that	أَنَّ
212	for them	لَهُمْ
213	gardens (*sr.:* جَنَّةٌ)	جَنَّات
214	*sr. fg.* flows	تَجْرِيْ
215	underneath, under	تَحْتَ
216	rivers (*sr.:* نَهْرٌ)	أَنْهَارٌ
217	whenever	كُلَّمَا
218	*pv.* they are provided with	رُزِقُوْا
219	fruit (*pl.:* ثَمَرَاتٌ)	ثَمَرَةٌ
220	this	هذَا
221	*pv.* are provided, are given	أُتُوْا
222	similar, similitude	مُتَشَابِهًا
223	spouses (*sr.:* زَوْجٌ)	أَزْوَاجٌ
224	*pp. fg.* one who is purified	مُطَهَّرَةٌ
225	*ap. pl.* abide forever	خَالِدُوْنَ
226	disdains not	لَا يَسْتَحْيِ
227	uses a similitude, gives an example	يَضْرِبُ مَثَلاً
228	gnat, mosquito	بَعُوْضَةٌ
229	or ought above it	فَمَا فَوْقَهَا
230	then as	فَأَمَّا
231	that it / he	أَنَّهُ
232	truth	حَقٌّ
233	what	مَاذَا
234	desired, wished, intended	أَرَادَ
235	leads astray	يُضِلُّ
236	guides	يَهْدِيْ
237	many	كَثِيْرْ
238	except	إِلَّا
239	*ap.* transgressors (ف س ق)	فَاسِقِيْنَ
240	they break (ن ق ض)	يَنْقُضُوْنَ
241	covenant	عَهْد
242	after it	مِنْ بَعْدِ
243	ratification (of covenant)	مِيْثَاق
244	they cut off (ق ط ع)	يَقْطَعُوْنَ
245	commanded	أَمَرَ
246	*pv.* be joined (و ص ل)	يُوْصَلُ
247	*ap.* losers (خ س ر)	خَاسِرُوْنَ
248	how	كَيْفَ
249	*pl.* dead (م و ت)	أَمْوَاتًا

250	and (he) gave you life	فَأَحْيَاكُمْ
251	then	ثُمَّ
252	*pv. pl.* you'll be returned (ر ج ع)	تُرْجَعُوْنَ
253	created	خَلَقَ
254	for you (*pl.*)	لَكُمْ
255	all	جَمِيْعًا
256	turned (towards)	اِسْتَوٰى
257	towards	إِلَى
258	fashioned	سَوّٰى
259	*fg.* them	هُنَّ
260	seven	سَبْعَ
261	skies (*sr.:* سَمَآءٌ)	سَمَاوَات
262	knower, aware (ع ل م)	عَلِيْمٌ

Ruku'	*3*	*v: 9*	*3*	*ركوع*

263	your Lord	رَبُّكَ
264	to, for	لِ
265	angels	مَلَآئِكَةٌ
266	verily I	إِنِّيْ
267	*ap.* one who creates / places	جَاعِلٌ
268	viceroy, vicegerent, successor	خَلِيْفَةٌ
269	will shed / pour	يَسْفِكُ
270	blood	دِمَآءٌ
271	we proclaim (your) praise (س ب ح)	نُسَبِّحُ
272	we glorify / sanctify (ق د س)	نُقَدِّسُ
273	for Thee, for You	لَكَ
274	taught	عَلَّمَ
275	names (*sr.:* اِسْمٌ)	أَسْمَآءَ
276	all (of them)	كُلَّهَا
277	presented	عَرَضَ
278	*im.* tell me (ن ب ء)	أَنْبِئُوْنِيْ
279	me	نِيْ
280	these	هٰؤُلَآءِ
281	Glory to You	سُبْحَانَكَ
282	for us	لَنَا
283	You taught	عَلَّمْتَ
284	in truth, You ..	إِنَّكَ
285	You	أَنْتَ
286	All Knowing	عَلِيْمٌ
286a	All Wise	حَكِيْمٌ
287	and when	فَلَمَّا
288	Did I not tell?	أَ لَمْ أَقُلْ
289	I know	أَعْلَمُ

290 *pl.* you reveal تُبْدُوْنَ

291 *pl.* you hide تَكْتُمُوْنَ (ك ت م)

292 *im. pl.* bow down, prostrate اُسْجُدُوْا (س ج د)

293 Iblees, Satan إِبْلِيْس

294 refused أَبَى

295 became haughty اسْتَكْبَرَ (ك ب ر)

296 (he) became / was كَانَ

297 *im.* dwell, live اُسْكُنْ (س ك ن)

298 *im. dl.* eat كُلَا

299 plentifully رَغَدًا

300 wherever, anywhere حَيْثُ

301 *dl.* you desired / wished شِئْتُمَا (*sr.* شَآءَ)

302 *ni. dl.* do not go near لَا تَقْرَبَا (ق ر ب)

303 this هٰذِهِ

304 tree شَجَرَةٌ

305 *dl.* you (will) become تَكُوْنَا

306 made (them) slip أَزَلَّ

307 *dl.* they both هُمَا

308 from عَنْ

309 *fg.* it / her هَا

310 got (them) out / expelled أَخْرَجَ (خ ر ج)

311 *dl.* they (two) were كَانَا (*sr.:* كَانَ)

312 *im. pl.* get down, alight, disembark اِهْبِطُوْا

313 some بَعْضٌ

314 enemy عَدُوٌّ

315 *pp.* destination, dwelling place مُسْتَقَرٌّ

316 means of livelihood, provisions, goods مَتَاعٌ

317 period, time حِيْنَ

318 thereafter (he) learnt فَتَلَقّٰى

319 words (*sr.:* كَلِمَةٌ) كَلِمَات

320 turned towards تَابَ عَلَى

321 *ap.* oft-returning, one who forgives تَوَّابٌ

322 and if, then whenever فَإِمَّا

323 comes to you (*pl.*) يَأْتِيَنَّكُمْ

324 from me مِنِّيْ

325 followed تَبِعَ

326 my guidance هُدَايَ

327 fear خَوْفٌ

328 on them عَلَيْهِمْ

329 grief, sorrow حُزْنٌ

330 they rejected faith, they disbelieved (ك ف ر) كَفَرُوْا

331 they belied (ك ذ ب) كَذَّبُوْا

332 our signs اٰيَاتِنَا

333 companions of the fire, inhabitants of the fire أَصْحَابُ النَّارِ

Ruku'	4	v: 10	4	ركوع

334 O! يَا

335 children of Isreal بَنِيْ إِسْرَآئِيْلَ

336 *im. pl.* remember, recall call to mind اذْكُرُوْا

337 *im. pl.* fulfill أَوْفُوْا

338 covenant, promise عَهْد

339 I (shall) fulfill أُوْفِ

340 me alone إِيَّايَ

341 *im. pl.* and fear me, and have awe of me, (ر ه ب) فَارْهَبُوْنِ

342 I revealed / have sent down أَنْزَلْتُ

343 *ap.* that which confirms مُصَدِّقًا

344 (for) that which لِمَا

345 *pl.* with you مَعَكُمْ

346 *ni. pl.* be not, do not لَا تَكُوْنُوْا become

347 the first, prime أَوَّلَ

348 *ni. pl.* do not sell (ش ر ي) لَا تَشْتَرُوْا

349 my signs اٰيَاتِيْ

350 price ثَمَنًا

351 little, small قَلِيْلاً

352 *ni. pl.* do not cover / confound لَا تَلْبِسُوْا

353 falsehood بَاطِل

354 *ni. pl.* do not conceal, hide (*vn.:* كَتْمٌ) لَا تَكْتُمُوْا

355 *im. pl.* perform, be steadfast in أَقِيْمُوْا

356 *im. pl.* bow down, bend down ارْكَعُوْا

357 those that bow down رَاكِعِيْنَ

358 do? (what?) أَ

359 *pl.* you enjoin (ا م ر) تَأْمُرُوْنَ

360 right conduct, piety, righteousness بِرّ

361 *pl.* you forget (ن س ي) تَنْسَوْنَ

362 yourselves (ن ف س) أَنْفُسَكُمْ

363 *pl.* you read / recite (ت ل و) تَتْلُوْنَ

364 will then (you) not أَفَلَا

365 *pl.* you understand / think (ع ق ل) تَعْقِلُوْنَ

366 *im. pl.* seek help اسْتَعِيْنُوْا

367 indeed hard لَكَبِيْرَةٌ

368 *ap.* those who are humble (خ ش ع) خَاشِعِيْنَ

369 they bear in mind (ظ ن ن) يَظُنُّوْنَ

370 that they أَنَّهُمْ

371 *ap.* those who are going to meet مُلَاقُوْا

372 *ap.* those who return (ر ج ع) رَاجِعُوْنَ

Ruku'	*5*	*v: 7*	*5*	*ركوع*

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373. that I أَنِّيْ

374. I preferred, I gave preference (ف ض ل) فَضَّلْتُ

375 *im. pl.* and beware / guard وَاتَّقُوْا

376 day يَوْمًا

377 *fg.* shall not avail (ج ز ي) لَاتَجْزِىْ

378 soul نَفْسٌ

379 with regard to, about عَنْ

380 *pv.* shall not be accepted (ق ب ل) لَا يُقْبَلُ

381 intercession (ش ف ع) شَفَاعَةٌ

382 *pv. pl.* they shall be helped (ن ص ر) يُنْصَرُوْنَ

383 *pv.* shall not be taken لَا يُؤْخَذُ

384 compensation عَدْلٌ

385 *pl.* we delivered you (ن ج و) نَجَّيْنَاكُمْ

386 people, followers اٰلَ

387 Pharaoh (A cruel king in the time of Prophet Moses (عليه السلام)) فِرْعَوْنَ

388 they afflict, they cause severe pains يَسُوْمُوْنَ

389 evil سُوْءَ

390 punishment, chastisement عَذَاب

391 to slaughter ذَبْح

392 sons, male-children (*sr.:* ابْنٌ) أَبْنَآءَ

393 they spare / let live يَسْتَحْيُوْنَ

394 women نِسَآء

395 and therein, and in that وَفِيْ ذٰلِكُمْ

396 trial بَلَآءٌ

397 *pl.* your Lord رَبُّكُمْ

398 tremendous, great عَظِيْمٌ

399 when إِذْ

400. We divided / separated (ف ر ق) فَرَقْنَا

401 *pl.* for you بِكُمْ
402 sea بَحْرٌ
403 we drowned أَغْرَقْنَا
404 *pl.* you were seeing (ن ظ ر) تَنْظُرُوْنَ
405 We promised وَاعَدْنَا
406 forty أَرْبَعِيْنَ
407 night (*pl.:* لَيَالِيْ) لَيْلَة
408 then ثُمَّ
409 *pl.* you took (ا خ ذ) اتَّخَذْتُمْ
410 calf عِجْلٌ
411 after him مِنْ بَعْدِهٖ
412 evil doers, wrong doers (ظ ل م) ظَالِمُوْنَ
413 We pardoned عَفَوْنَا
414 after that مِنْ بَعْدِ ذٰلِكَ
415 The Scripture to differentiate between right and wrong فُرْقَانْ
416 *im. pl.* turn (in repentance) تُوْبُوْا
417 Maker, Creator بَارِئٌ
418 till, until حَتّٰى
419 we see نَرٰى
420 openly, manifestly جَهْرَةً
421 thunderbolt, thunder and lightning صَاعِقَةٌ
422 raised up بَعْثٌ
423 we gave shadow (ظ ل ل) ظَلَّلْنَا
424 cloud غَمَامٌ
425 grains like those of coriander seeds اَلْمَنُّ
426 quails سَلْوٰى
427 *im. pl.* eat كُلُوْا
428 *pl.* good things (ط ي ب) طَيِّبَاتِ
429 they wronged ظَلَمُوْا
430. but لٰكِنْ
431 this هٰذِهِ
432 town, township قَرْيَةٌ
433 wherever حَيْثُ
434 *pl.* you wished شِئْتُمْ
435 plentifully رَغَدًا
436 gate بَابٌ
437 prostrating سُجَّدًا
438 *im. pl.* say قُوْلُوْا
439 forgiveness حِطَّةٌ
440 we (will) forgive نَغْفِرْ

441 *pl.* your faults / transgressions — خَطَايَاكُمْ

442 soon, in near future — سَ

443 we will increase (ز ي د) — نَزِيْدُ

444 *ap.* those who do good — مُحْسِنِيْنَ

445 but, then — فَ

446 changed, substituted — بَدَّلَ

447 wrath, plague, scourge — رِجْزًا

448 they infringe / transgress (ف س ق) — يَفْسُقُوْنَ

Ruku'	6	v: 13	6	ركوع

449 asked / prayed for water — اِسْتَسْقٰى

450 *im.* strike — اِضْرِبْ
(*vn.:* ضَرْبٌ)

451 staff — عَصَا

452 stone, rock — حَجَرْ

453 gushed forth (ف ج ر) — اِنْفَجَرَتْ

454 twelve — اِثْنَتَا عَشَرَةَ

455 spring, fountain (*pl.:* عُيُوْنٌ) — عَيْنًا

456 certainly — قَدْ

457 knew (ع ل م) — عَلِمَ

458 all — كُلُّ

459 people — أُنَاسٌ

460 drinking place, place for water — مَشْرَبٌ

461 *im. pl.* eat — كُلُوْا

462 *im. pl.* drink (ش ر ب) — اِشْرَبُوْا

463 *ni. pl.* don't act corruptly (ع ث و) — لَا تَعْثَوْا

464 food — طَعَامٌ

465 one — وَاحِدٌ

466 *im. pl.* thus call upon, pray (د ع و) — فَادْعُ

467 for us — لَنَا

468 brings forth, 310 (خ ر ج) — يُخْرِجْ

469 *fg.* grows, germinates (ن ب ت) — تُنْبِتُ

470 herbs, vegetables — بَقْلٌ

471 cucumbers — قِثَّآءٌ

472 wheat — فُوْمٌ

473 lentils, a kind of pulse — عَدَسٌ

474 onions — بَصَلٌ

475 *pl.* you exchange (ب د ل) — تَسْتَبْدِلُوْنَ

476 lower (grade) — أَدْنٰى

477 good, (better) — خَيْرٌ

478 big city, metropolis — مِصْرٌ

479 *pl.* you demanded / asked — سَأَلْتُمْ

480 *pv. fg.* (was) covered / struck / hit (ض ر ب) ضُرِبَتْ

481 humiliation, abasement ذِلَّةٌ

482 poverty مَسْكَنَةٌ

483 they made themselves entitled بَآءُوْا

484 they kill, 544, 666, 1072 (ق ت ل) يَقْتُلُوْنَ

485 prophets (*sr.:* نَبِيٌّ) نَبِيِّيْنَ

486 they disobeyed عَصَوْا

(*vn.:* عِصْيَانٌ)

487 they transgress (ع د و) يَعْتَدُوْنَ

Ruku'	*7*	*v: 2*	*7*	*ركوع*

488 they became Jews هَادُوْا

489 Christians نَصَارٰى

490 Sabians صَابِئِيْنَ

491 the last day (of resurrection) يَوْمُ الْاٰخِرَةِ

492 worked, acted عَمِلَ

493 righteous, good صَالِحًا

494 their reward / remuneration أَجْرُهُمْ

495 with Lord عِنْدَ رَبْ

496 grieved, became sad, 814 حَزِنَ

497 we took أَخَذْنَا

498. convenant, bond مِيْثَاقٌ

499 we raised (ر ف ع) رَفَعْنَا

500 over, above, 690 فَوْقَ

501 name of a mountain, 691 طُوْرٌ

502 *pl.* you turned back / away, 621 تَوَلَّيْتُمْ

503 if لَوْ

504 verily لَقَدْ

505 they transgressed / went beyond the limit اعْتَدَوْا

506 Sabbath, Saturday اَلسَّبْتُ

507 apes, monkeys (*sr.:* قِرْدٌ) قِرَدَةٌ

508 *pl.* despised, rejected خَاسِئِيْنَ

509 deterrent, example نَكَالاً

510 before them, in their presence بَيْنَ يَدَيْ

511 *vn.* succeeding, behind خَلْف

512 lesson, admonition (و ع ظ) مَوْعِظَةٌ

513 commands, orders (ا م ر) يَأْمُرُ

514 that أَنْ

515 cow بَقَرَةٌ

516 to make fun هُزُوًا

517 I take refuge أَعُوْذُ

518 *im.* beseech, call upon, pray اُدْعُ

519 make clear يُبَيِّنْ

520 what she is like مَاهِيَ

521 says يَقُوْلُ

522 not old aged لَا فَارِضٌ

523 too young بِكْرٌ

524 between, middle عَوَانٌ

525 *im. pl.* do, act , perform اِفْعَلُوْا

526 that which, whatever مَا

527 *pv. pl.* you are commanded تُؤْمَرُوْنَ (ا م ر)

528 her / its color لَوْنُهَا

(*pl.:* أَلْوَان)

529 yellow صَفْرَآءُ

530 bright فَاقِعٌ

531 delights, gladdens تَسُرُّ (س ر ر)

532 *ap.* onlookers, beholders نَاظِرِيْنَ (ن ظ ر)

533 became dubious, resembling, ambiguous تَشَابَهَ

534 willed, wished شَآءَ

535 used for any sort of work ذَلُوْلٌ

536 *fg.* tills / ploughs the earth تُثِيْرُ الْأَرْضَ (ث و ر)

537 *fg.* waters (the field) تَسْقِيْ

538 field, farm حَرْثٌ

539 *pp.* without any defect, physically fit, (sound) مُسَلَّمَةٌ

540 without any scar, unblemished لَا شِيَةَ

541 now أَلْئنَ

542 you came جِئْتَ

543 they almost did not مَا كَادُوْا

Ruku'	8	v: 10	8	ركوع

544 *pl.* you killed قَتَلْتُمْ (ق ت ل)

545 *pl.* you fell into a dispute اِدَّارَءْتُمْ (د ر ء)

546 *ap.* one who brings forth مُخْرِجٌ

547 *pl.* you hide / conceal تَكْتُمُوْنَ (ك ت م)

548 with some of it بِبَعْضِهَا

549 thus, in this way كَذٰلِكَ

550 brings to life يُحْيِ

551 *pl.* dead مَوْتٰى

(*sr.:* مَيِّتٌ)

552 shows you (*pl.*) يُرِيْكُمْ (ر ء ي)

553 *pl.* signs اٰيَاتْ

554 *pl.* you understand تَعْقِلُوْنَ

555 then, thereafter ثُمَّ

556 *fg.* Hardened قَسَتْ
(*vn.:* قَسَاوَةٌ)

557 hearts (*sr.:* قَلْبٌ) قُلُوْبٌ

558 thus فَ

559 *fg.* she, (they: used here as a pronoun referring to قُلُوْبٌ, a broken plural) هِيَ

560. like كَ

561 rocks, stones حِجَارَةٌ
(*sr.:* حَجَرٌ)

562 or أَوْ

563. worse, more severe أَشَدُّ

564 hard, 556 قَسْوَةٌ (ق س و)

565 for indeed, verily لَمَا

566 gushes out, bursts forth يَتَفَجَّرُ

567 rivers أَنْهَار
(*sr.:* نَهْرٌ)

568 splits asunder يَشَّقَّقُ (ش ق ق)

569 falls down يَهْبِطُ (ه ب ط)

570 fear of Allah خَشْيَةُ اللّٰهِ

571 *pl.* do you then covet?, do you then have any hope? أَ فَتَطْمَعُوْنَ (ط م ع)

572 desired, coveted طَمَعَ

573 that أَنْ

574 surely قَدْ

575 a group, a party فَرِيْقٌ

576 they change / alter يُحَرِّفُوْنَ

577 they understood عَقَلُوْا

578 they met لَقُوْا

579 they said / spoke قَالُوْا
(*vn.:* قَوْلٌ)

580 we believed, 34, 62, 74, 99, 104 اٰمَنَّا

581 was in privacy, got privacy, 105 خَلَا
(*vn.:* خَلْوَةٌ)

582 *pl.* you tell / narrate تُحَدِّثُوْنَ

583 that which بِمَا

584 revealed, disclosed, opened فَتَحَ

585 to / unto / on you (*pl.*) عَلَيْكُمْ

586 they argue / controverse يُحَآجُّوْنَ

587 they hide / conceal يُسِرُّوْنَ
(secret: سِرٌّ ; secrets: أَسْرَار)

588 they proclaim يُعْلِنُوْنَ
(*vn.:* اِعْلَانٌ)

589 *pl.* illiterate / unlettered (people) أُمِّيُّوْنَ

590 except إِلَّا

591 ambitions, desires أَمَانِيُّ

592 if (if إِنْ is followed by إِلَّا then the meaning of إِنْ will be "nothing")

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593 woe, destruction, ruin وَيْلٌ

594 they write (ك ت ب) يَكْتُبُوْنَ

595 their hands أَيْدِيْهِمْ (*sr.:* يَدٌ)

596 price, cost, value ثَمَنًا

597 they earn / gain (ك س ب) يَكْسِبُوْنَ

598. not, never لَنْ

599 will touch us (م س س) تَمَسَّنَا

600 days أَيَّامًا (*sr.:* يَوْمٌ)

601 a certain number مَعْدُوْدَةً

602 *im.* say قُلْ

603 covenant, promise عَهْدٌ

604 will do against, will act contrary يُخْلِفُ

605 or أَمْ

606 yes!, why not! بَلٰى

607 who مَنْ

608 earned, gained (ك س ب) كَسَبَ

609 evil, wrong سَيِّئَةٌ (*pl.:* سَيِّئَات)

610 *fg.* surrounded, encompassed (*vn.:* إِحَاطَةٌ) أَحَاطَتْ

611 error, mistake خَطِيْئَةٌ (*pl.:* خَطِيْئَاتٌ)

Ruku'	9	v: 11	9	ركوع

612 parents وَالِدَيْنِ

613 relatives, kindred ذِى الْقُرْبٰى

614 orphans, 1059 يَتَامٰى (*sr.:* يَتِيْمٌ)

615 *pl.* poor, needy, miserable مَسَاكِيْنُ

616 *im. pl.* say, speak قُوْلُوْا

617 polite manner, fair حُسْنًا

618 *im. pl.* establish أَقِيْمُوْا

619 *im. pl.* give اٰتُوْا

620 religious tax to purify the assets زَكٰوة

621	*pl.* you turned away	تَوَلَّيْتُمْ
622	few, very few	قَلِيْلًا
623	*pl.* amongst / of you	مِنْكُمْ
624	*pl.* you	أَنْتُمْ
625	*ap.* backsliders	مُعْرِضُوْنَ

1. Subject and Predicate مُبْتَدَا و خَبَرْ

Allah is creator.
Muhammad (peace be upon him, pbuh) is prophet.
Tariq is *Mujahid* (one who struggles)

The sentences like these are composed of a subject and a predicate which are called مُبْتَدَا and خَبَر in Arabic. To translate such sentences into Arabic, just put Tanveen (ـٌ) on each of these words (in case they are singular masculine). Tanveen (ـٌ) is also known as double *pesh* or double dhammah.

Allah is creator.	اَللهُ خَالِقٌ
Muhammad (pbuh) is Prophet.	مُحَمَّدٌ نَبِيٌّ .
Tariq is a *Mujahid*.	طَارِقٌ مُجاهِدٌ .

********** **Vocabulary for Lesson No. 1** **********

creator	خَالِقٌ	big	كَبِيرٌ	religion	دِينٌ
prophet	نَبِيٌّ	*mg.* slave	عَبْدٌ	one	وَاحِدٌ
one who struggles	مُجَاهِد	pious	صَالِحٌ	scholar	عَالِمٌ
house	بَيْتٌ	truthful	صَادِقٌ		

========== **Exercises for Lesson No. 1** ==========

Using the words and their meanings given above, translate the following sentences into English. The translation is also provided to help you check your answers.

The house is big.	اَلْبَيْتُ كَبِيرٌ	Islam is a religion.	اَلْاِسْلَامُ دِينٌ
The slave is pious.	الْعَبْدُ صَالِحٌ	Allah is one.	اَللهُ وَاحِدٌ
The Muslim is truthful.	اَلْمُسْلِمُ صَادِقٌ	Javeed is a scholar	جَاوِيدٌ عَالِمٌ

2. Masculine and Feminine Genders مُذَكَّر وَ مُؤَنَّث

You must have heard the Arabic names, for e.g., جَمِيلٌ for a boy and جَمِيلَةٌ for a girl. There lies the rule. Just put ة at the end of a masculine (singular) word to make it feminine (singular). For example,

رَاشِدٌ رَاشِدَةٌ صَالِحٌ صَالِحَةٌ ذَكِيٌّ ذَكِيَّةٌ

خَالِدٌ خَالِدَة عَابِدٌ عَابِدَةٌ مُؤْمِنٌ مُؤْمِنَةٌ

Notes:

1. Arabic has two genders, i.e., masculine gender and feminine gender. There is no common gender in Arabic.
2. A common sign of a feminine word is ة (in general) as the last letter of the word.
3. To make a specific reference, we put اَلْ in front of a common noun in Arabic just as we put "the" in front of a common noun in English. When اَلْ is attached to an Arabic word, we remove one of ُ (dhamma or pesh) from the two ٌ (Tanveen or double pesh). For example,

   حَمْدٌ اَلْحَمْدُ ، اِنْسَانٌ اَلْاِنْسَانُ ، رَسُوْلٌ اَلرَّسُوْلُ

4. Occasionally, the prefix اَلْ is used to imply generality also. For e.g., اَلْاِنْسَان (the human being).
5. If the مُبْتَـــدَا (subject) is feminine, then its خَـــبَرْ (predicate) will also be feminine. For example, اَلْاُمُّ صَالِحَةٌ. اَلْاَبُ صَالِحٌ .

Additional rules for making feminine gender of dual and plural nouns are given in the following lesson.

********** **Vocabulary for Lesson No. 2** **********

mg. small	صَغِيرٌ	uncle (mother's brother)	خَالٌ	*mg.* beautiful	جَمِيلٌ
fg. small	صَغِيرَةٌ	aunt (mother's sister)	خَالَةٌ	*fg.* beautiful	جَمِيلَةٌ
mg. big	كَبِيرٌ	*mg.* truthful	صَادِقٌ	son	اِبْنٌ
fg. big	كَبِيرَةٌ	brother	اَخٌ	daughter	بِنْتٌ
mg. intelligent	ذَكِيٌّ	*mg.* worshipper	عَابِدٌ	father	اَبٌ
uncle (father's brother)	عَمٌّ	*fg.* worshipper	عَابِدَةٌ	mother	اُمٌّ
aunt (father's sister)	عَمَّةٌ			sister	اُخْتٌ

========== **Exercises for Lesson No. 2** ==========

Find out the masculine and feminine words in the following sentences and translate them into English. The translation is also provided to help you check your answers.

The son is beautiful.	اَلْاِبْنُ جَمِيلٌ	The brother is intelligent.	اَلْاَخُ ذَكِيٌّ
The daughter is beautiful.	اَلْبِنْتُ جَمِيلَةٌ	The sister is intelligent.	اَلْاُخْتُ ذَكِيَّةٌ
The father is pious.	اَلْاَبُ صَالِحٌ	The uncle is truthful.	اَلْخَالُ صَادِقٌ
The mother is pious.	اَلْاُمُّ صَالِحَةٌ	The aunt is truthful.	اَلْخَالَةُ صَادِقَةٌ
The uncle is big.	اَلْعَمُّ كَبِيرٌ	The son is small.	اَلْاِبْنُ صَغِيرٌ
The aunt is big.	اَلْعَمَّةُ كَبِيرَةٌ	The daughter is small.	اَلْبِنْتُ صَغِيرَةٌ

3. Numbers: Singular, Dual and Plural وَاحِد ، تَثْنِيَة ، جَمع

There are specific rules in Arabic for making singular, dual, and plural forms of a word. (Yes, dual is a separate and distinct Number in Arabic). There are two types of plurals in Arabic. Solid Plural (جمع سَـــالِم) and Broken Plural (جمع تَكْسِير). The plural form depends upon the context in which it is used, as shown below (for the Solid Plural case only):

'Aaraab forms ↓		Plural	Dual	Singular	Gender
مَرْفُوْع	with Dhamma (ُ -); when used as subject	مُسْلِمُوْنَ مُسْلِمَاتٍ	مُسْلِمَانِ مُسْلِمَتَانِ	مُسْلِمٌ مُسْلِمَةٌ	***mg.*** *fg.*
مَنْصُوْب	with Fatha (َ -); when used as object	مُسْلِمِينَ مُسْلِمَاتٍ	مُسْلِمَيْنِ مُسْلِمَتَيْنِ	مُسْلِمً مُسْلِمَةً	***mg.*** *fg.*
مَجْرُوْر	with Kasra (ِ -); when the noun is used with preposition	مُسْلِمِينَ مُسْلِمَاتٍ	مُسْلِمَيْنِ مُسْلِمَتَيْنِ	مُسْلِمٍ مُسْلِمَةٍ	***mg.*** *fg.*

********** **Vocabulary & Exercises for Lesson No. 3** **********

Try to practice the rules of making dual and plural by reproducing the above table for the following words (both for masculine and feminine case):

hypocrite	مُنَافِقٌ	believer	مُؤْمِنٌ	disbeliever	كَافِرٌ
patient	صَابِرٌ	helper	نَاصِرٌ	worshipper	عَابِدٌ
scholar	عَالِمٌ	one who struggles	مُجَاهِدٌ	one who remembers	ذَاكِرٌ
pious	صَالِحٌ	killer	قَاتِلٌ	truthful	صَادِقٌ
protector	حَافِظٌ	one who prostrates	سَاجِدٌ	prophet	نَبِيٌّ

4. Adjective and its Noun صِفَة و مَوْصُوْف

Look at the following phrases and their translations:

a true Muslim	مُسْلِمٌ صَادِقٌ	a pious person	رَجُلٌ صَالِحٌ
a small book	كِتَابٌ صَغِيرٌ	a trustworthy uncle	خَالٌ اَمِينٌ
a big mosque	مَسْجِدٌ كَبِيرٌ	a beautiful house	بَيْتٌ جَمِيلٌ

These phrases are said to be composed of صِفَـــة (adjective) and مَوْصُوْف (the noun of the adjective). To translate these into Arabic, just reverse the order of the words (Muslim مُسْلِم and then true صَـــادِق) and put tanveen (ٌ) on each of them. The tanveen could be ً or ٍ or ٌ depending upon the context in which this phrase is used.

The rules are similar to those of مُبْتَدَا – خَبَرْ (subject and predicate) except that in case of صِفَة و مَوصُوْف :

1: The order of the words is reversed; and

2: If the first word is attached with اَلْ, then the second will also have اَلْ attached to it.

For e.g., using the same phrases given above, we will have:

the true Muslim	اَلْمُسْلِمُ الْصَّادِقُ	the pious person	اَلْرَّجُلُ الْصَّالِحُ
the small book	اَلْكِتَابُ الْصَّغِيرُ	the trustworthy uncle	اَلْخَالُ الْاَمِينُ
the big mosque	اَلْمَسْجِدُ الْكَبِيرُ	the beautiful house	اَلْبَيْتُ الْجَمِيلُ

And remember, as in case of مُبْتَدَا – خَبَرْ (subject and predicate), if the first word is feminine, the second should also be feminine. Further, if the first word is dual or plural, the second should also be dual or plural in number, i.e, the two words should agree in ***gender and number*** with respect to each other. For example:

the true Muslim man	اَلْمُسْلِمُ الْصَّادِقُ	the true Muslim woman	اَلْمُسْلِمَةُ الْصَّادِقَةُ
the true Muslim men	اَلْمُسْلِمُوْنَ الْصَّادِقُوْنَ	the true Muslim women	اَلْمُسْلِمَاتُ الْصَّادِقَاتُ

========== Exercises for Lesson No. 4 ==========

Try to translate the following sentences and phrases. Notice the difference in Arabic construction for a simple sentence (مُبْتَدَا وَ خَبَر) and for adjective and its noun (صِفَة وَ مَوْصُوْف).

The house is big.	اَلْبَيْتُ كَبِيرٌ	the big house	اَلْبَيْتُ الْكَبِيرُ
The slave is pious.	اَلْعَبْدُ صَالِحٌ	the pious slave	اَلْعَبْدُ الصَّالِحُ
The Muslim is truthful.	اَلْمُسْلِمُ صَادِقٌ	the truthful Muslim	اَلْمُسْلِمُ الصَّادِقُ
The path is straight.	اَلصِّرَاطُ مُسْتَقِيمٌ	the straight path	اَلصِّرَاطُ الْمُسْتَقِيمُ
The uncle is pious.	اَلْعَمُّ صَالِحٌ	the pious uncle	اَلعَمُّ الصَّالِحُ
The aunt is pious.	اَلْخَالَةُ صَالِحَةٌ	the pious aunt	اَلْخَالَةُ الصَّالِحَةُ

5. The Possessive Case or Genitive مُضَاف و مُضَاف إِلَيْه

Look at the following phrases and their translations:

the creation of Allah	خَلْقُ اللهِ	the house of Allah	بَيْتُ اللهِ
the nation of Hud	قَوْمُ هُودٍ	the call of the prophet	دَعْوَةُ الرَّسُوْلِ
the command of the Qur'an	حُكْمُ الْقُرآنِ	the creation of Allah	خَلْقُ اللهِ

Notes:

1. To convey the meanings of "of," we place Dhammah or pesh (ُ -) on the first word and double kasra (ٍ -) on the second word.
2. As usual, if the second word has أَل attached with it, then instead of double kasra (ٍ -), we will have single kasra (ِ -) on the second word.
3. The first noun خَلْــقُ in the sentence خَلْقُ اللهِ is called مضاف. The second noun اللهِ is called مضاف إليه , which should always be a proper noun.

4. In Arabic the construction of مضاف and مضاف إليه automatically takes care of the " 's " or "of" (Allah's creation OR the creation of Allah) as shown in the above examples.
5. The construction of مضـــــاف and مضاف إليه automatically implies specific person or thing. Therefore, 'the' is always added in English translation of this phrase.

********** **Vocabulary for Lesson No. 5** **********

grance	فَضْلٌ	day	يَومٌ	words	كَلَامٌ
rebellion	طُغْيَانٌ	judgement	دِينٌ	way, system	سُنَّةٌ
the people	اَلنَّاسُ	to establish	إِقَامَةٌ	messenger	رَسُوْلٌ
house	دَارٌ	the prayer	اَلصَّلَاةُ	doubt	رَيْبٌ
hereafter	آخِرَةٌ	to obey	إِطَاعَةٌ	human being	اِنْسَانٌ
food	طَعَامٌ	parents	والِدَيْنِ	remembrance	ذِكْرٌ
sinner	اَثِيمٌ	earth	اَرْضٌ	the most beneficent	رَحْمن

========== **Exercises for Lesson No. 5** ==========

Translate the following into English. The translation is also provided to help you check your answers.

the establishment of prayer	إِقَامَةُ الصَّلَاةِ	the words of Allah	كَلَامُ اللهِ
the obedience to parents	إِطَاعَةُ الْوَالِدَيْنِ	the book of Allah	كِتَابُ اللهِ
the earth of Allah	أَرْضُ اللهِ	the way of the messenger	سُنَّةُ الرَّسُوْلِ
the rebellion of the people	طُغْيَانُ النَّاسِ	the doubt of the human being	رَيْبُ الْإِنْسَانِ
the house of the hereafter	دَارُ الْآخِرَةِ	the remembrance of the most Beneficent.	ذِكْرُ الرَّحْمن
the food of the sinner	طَعَامُ الْأَثِيمِ	the grace of Allah	فَضْلُ اللهِ
the house of Hamid	بَيْتُ حَامِدٍ	the day of judgement	يَوْمُ الدِّينِ