

Adwaa al-Bayaan

MUHAMMAD AL-AMEEN ASH-SHANQEETEE

Trans. Abu Rumaysah

[Note: any comments preceded by (ins) are taken from Vol. 10 of Adwaa al-Bayaan in which the author discusses apparent inconsistencies in Qur`anic verses. I have included them because we find some orientalist using these verses in an attempt to shed doubt into the hearts of the Muslims. Any comments surrounded by [] are taken from other tafseers.]

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Surah al-Faatihaa

1) With the Name of Allaah, the Most Beneficent, the Most Merciful. 2) All the praises and thanks are for Allaah the Lord of the Universe. 3) The Most Beneficent, The Most Merciful. 4) Master of the Day of Recompense. 5) You Alone we worship, and You Alone we ask for help. 6) Guide us to the Straight Path. 7) The Path of those on whom You have bestowed your grace, not the Path of those who earned your Anger, nor of those that went astray.

- 1 The saying of the Exalted, **‘all the praises and thanks are for Allaah’**: there is no mention here as to when this praise is said or from where this praise comes from, but in *Surah Rum* there is mention that from amongst the ‘where’s’ are the heavens and the earth - in His saying, **‘and His is all the praises and thanks in the heavens and the earth.’** (30:18). And in *Surah Qasas* there is mention that from amongst the ‘when’s’ are in this world and in the Hereafter - in His sayings,

‘And He is Allaah, none has the right to be worshipped besides Him. To Him belongs all praise in the beginning (i.e. this world) and in the end (i.e. the Hereafter).’ (28:70).

And He said in the beginning of *Surah Saba`a*,

‘His is all the praise in the Hereafter, and He is the All-Wise, All-Aware.’ (34:1).

The Alif and Laam (i.e. the definite article ‘the’) in *al-Hamd* is so as to include all the different manners of praise, and it is an extolling with which Allaah has praised Himself and ordered His servants to praise Him with.

- 1 The saying of the Exalted, **‘the Lord of the Universe (*Aalameen*)’**: there is no explanation here as to what *al-Aalameen* is but this is explained in another place with His saying,

‘Pharaoh said: and what is the Lord of the *Aalameen*? He (Moses) said: the Lord of the heavens and the earth and what is between them.’ (26:23-24)

Some of the scholars stated that *al-Aalam* (world, pl. *aalameen*) is derived from *al-Allaamah* (sign) because the existence of the world is a sign, without doubt, of the existence of its Creator who is described with perfect and magnificent Attributes. The Exalted said,

‘Indeed in the creation of the heavens and the earth and the change of the night and day are signs (*Aayaat*) for the people of understanding.’

And in the language *ayah* means *allaamah*.

- 1 The saying of the Exalted, **‘The Most Beneficent (ar-Rahmaan), The Most Merciful (ar-Raheem)’**: these are two descriptions of Allaah the Exalted, and two of the Names from amongst His Beautiful Names, derived from ar-Rahma (Mercy) in a way to express intense and exaggerated meanings. And ar-Rahmaan is more intense than ar-Raheem because ar-Rahmaan is the one endowed with Mercy which extends to all of the creations in this world and to the believers in the Hereafter, and ar-Raheem is the One endowed with Mercy which extends to only the believers on the Day of Judgement - this being the understanding of the majority of the scholars. And from the discussion of ibn Jareer (at-Tabaree) one can understand that there is an agreement on this, and the tafseer of some of the salaf lends weight to this understanding as was stated by ibn Katheer, and the narration reported from Eesa, as mentioned by ibn Katheer and others, also indicates this - that he (upon him and our Prophet be peace and blessings) said, *‘ar-Rahmaan: the One Who shows Mercy in this world and the Hereafter. Ar-Raheem: the One Who shows Mercy in the Hereafter.’*{1}

And Allaah the Exalted also points to what we have mentioned when He said, **‘then He rose over the Throne, ar-Rahmaan’** (25:59) and when He said, **‘ar-Rahmaan rose over the Throne’**.(20:5) So he mentioned the Istawaa (Rising over the Throne) with His Name ar-Rahmaan so as to embrace the whole of His creation with his Mercy as was stated by ibn Katheer{2}. And likewise is His saying, **‘Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except ar-Rahmaan’** (67:19) meaning: from his Mercy to His creation is his kindness to the birds and His holding them in the sky while they are spreading out their wings and folding them in. And from the clearest evidences pertaining to this is His saying, **‘ar-Rahmaan. He taught the Qur’aan...so which of the favours of your Lord will you two deny?’** (55:1-13)

And He said, **‘and He is Ever Most Merciful (Raheem) to the believers’** (33:43) and hence particularised His name ar-Raheem to them. So if it said: ‘how is it possible to reconcile what you have thusfar established with his (SAW) saying in the du’aa, *‘the Rahmaan of the world and the Hereafter and the Raheem of them?’* {3} The obvious reply - and Allaah knows best - is that ar-Raheem is specific to the believers as we have mentioned, but it is not specified to them in the Hereafter alone, rather His Mercy to them is included in this world as well. So the meaning of *‘the Raheem of them’* would be ‘His Mercy to the believers in them’. And the evidence that He is Raheem to the believers in this world as well (as the Hereafter) is that this is the literal meaning of His, the Exalted’s saying,

‘He is the One who sends His Blessings (salaah) upon you, and His Angels so as to lead you out of the darkness to the light, and He is Ever Most Merciful (Raheem) to the believers.’ (33:43)

Because His salaah upon them, the salaah of His Angels and His leading them out of the darkness to the light is Mercy to them in this world, even though it be the reason for Mercy in the Hereafter as

well. And similar to this in meaning is His saying,

‘Allah has forgiven the Prophet, the Muhaajiroon and the Ansaar who followed him in the time of distress after the hearts of a group of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly He is Full of Kindness to them, Most Merciful (Raheem).’ (9:117)

For the Mercy is linked to the event that befell the Prophet, the Muhaajiroon and the Ansaar, and also His forgiving them was Mercy in this world even though it be the reason for Mercy in the Hereafter as well. And the Knowledge (of what is correct) lies with Allaah.

- ▮ The saying of the Exalted, **‘Master of the Day of Recompense (*Deen*)’**: There is no explanation here (as to what the Day of *Deen* is), but this is explained in His saying,

‘And what will make you comprehend what the Day of *Deen* is? Again what will make you comprehend what the Day of *Deen* is? It is the Day when no person shall have power (to do) anything for another.’ (83:17-19).

And the meaning of *Deen* in the verse is recompense, as can be seen in His saying, **‘on that Day Allaah will pay them their *deen* in truth’ (24:25)** meaning: the recompense of their actions with complete justice.

- ▮ The saying of the Exalted, **‘You Alone we worship’**: Indicating in this noble verse to the realisation of the meaning of *Laa ilaaha illaa Allaah* (there is none worthy of worship except for Allaah) for it’s meaning is comprised of two matters: negation and affirmation. So the negation aspect means to remove every single object of worship apart from Allaah in all the actions of worship, and the affirmation aspect means to single out the Lord of the heavens and the earth Alone for all matters of worship in the way that has been legislated by the Sharee’ah.

This negation in the *laa ilaaha illaa Allaah* was indicated by placing the object of worship first in the verse hence, **‘You Alone’**, and it is established in *‘al-Usul’* under the discussion on *‘Daleel al-Khitaab Alladhee huwa Mathum al-Mukhaalafâ’*, and in *‘al-Ma’aanee’* under the discussion of *‘al-Qasr’*: that placing the object first (in a sentence) is one of the ways of confining (the meaning of the verb to the object alone).

And the affirmation part of the *kalima* was indicated in His saying, **‘we worship’**.

And He, the Exalted, explained this meaning which is indicated here in detail elsewhere. For example His saying,

‘O Mankind! Worship your Lord who created you’ (2:21)

Clarifying the affirmation aspect with his words, **‘worship your Lord’** and the negation aspect at the end of this noble verse with His words, **‘so do not set up rivals with Allaah while you know’ (2:22)**. And for example His saying,

‘We have indeed sent a Messenger to every people saying: worship Allaah and leave all that is worshipped besides Allaah’ (16:36)

Clarifying the affirmation with His words, **‘worship Allaah’** and the negation with His words, **‘and leave all that is worshipped besides Allaah’**. And for example His saying,

‘And whosoever rejects all that is worshipped besides Allaah and believes in Allaah has held onto the most trustworthy handhold’ (2:256)

Clarifying the negation with his words, **‘whosoever rejects all that is worshipped besides Allaah’** and the affirmation with His words, **‘and believes in Allaah’**. And for example His sayings,

‘And when Abraham said to his father and his people: Indeed I am free of what you worship except He who created me’ (43:26-27)

‘And We did not send a Messenger before you except that We revealed to him: that there is none worthy of worship but Me, so worship Me’ (21:25)

‘Ask those of Our Messengers whom We sent before you: Did We ever appoint gods to be worshipped besides Allaah’ (43:45)

And other verses.

- 1 The saying of the Exalted, **‘You Alone we ask for help’**: meaning that we do not seek aid from anyone but You because the command/affair in it’s totality is under Your control Alone, no one else has even an atoms weight of control over it. And in this statement’s following His saying, **‘You Alone we worship’** lies an indication that it is not permissible to put our trust in anyone except the One that deserves worship because no one else has control over the command/affair. This meaning which is indicated here is clearly explained in other verses, like His sayings,

‘So worship Him and put your trust in Him’ (12:123)

‘But if they turn away, say: Allaah is sufficient for me, none has the right to be worshipped but Him, in Him I put my trust’ (9:129)

‘The Lord of the East and the West, none deserves to be worshipped but Him, so take Him as the Disposer of your affairs’ (73:9)

‘Say: He is the Most Beneficent, we have believed in Him and put our trust in Him’ (67:29)

- 1 The saying of the Exalted, **‘the path of those whom You have favoured’**: there is no explanation here as to who are the ones that have been favoured, but this is explained in another place with His saying,

‘And whosoever obeys Allaah and the Messenger then they will be in the company of those that Allaah has favoured: of the Prophets, the Truthful Ones (*Siddeeq*), the Martyrs and the Righteous - what an excellent company!’ (4:69).

Addendum 1: the correctness of the khaleefate of Abu Bakr as-Siddeeq (RA) can be derived from this noble verse because he is included amongst those that Allaah has commanded us, in the Great Qur’aan and the Seven Oft-Repeated Verses - I mean *ai-Faatihah*, to ask Him that He guide us to their path

thus indicating that their path is the Straight Path.

This lies in His saying, **‘guide us to the Straight Path, the Path of those whom You have favoured’** and He explained who these favoured people were and included amongst them the *Siddeeqeen*. And he (SAW) explained that Abu Bakr (RA) was from amongst the *Siddeeqeen*, so it becomes clear that he is included amongst those that Allaah has favoured - those that Allaah has commanded us to ask Him to guide us to their path. So there remains no doubt that Abu Bakr as-Siddeeq was upon the Straight Path and that his *khilaafate* was correct.

Addendum 2: you have come to know that the *Siddeeqeen* are from those that Allaah has favoured. And Allaah has made clear that Maryam the daughter of Imraan was a *Siddeeqa* in His saying, **‘and His mother was a *Siddeeqa*’** (5:75). So is Maryam included in His saying, **‘those whom you have favoured’** or not?

The answer: whether or not she is included amongst them is dependent upon a foundational principle which has a well known dispute over it. This is - does the sound masculine plural and it’s likes which occurs in the Qur’aan and the Sunnah include the feminine gender in all cases or only in those cases for which there is a specific evidence?

A group of scholars took to the opinion that it does - so according to them Maryam is included in the above verse. And these scholars depended upon two proofs:

1. The consensus of the people of the Arabic Language that the masculine gender takes prevalence over the feminine. {4}
2. There a number of verses which prove that the females are included in the sound masculine plural, like His saying concerning Maryam herself, **‘she testified to the truth of the Words of her Lord and His Books, and she was of those obedient to Allaah (*Qaaniteen* - a sound masculine plural)’** (66:12), and His saying concerning the wife of al-Azeez, **‘O Yusuf! Turn away from this! (O Woman!) Ask forgiveness for your sin, indeed your were of the sinful (*Khaati’een* - a sound masculine plural)’** (12:29), and His saying concerning Bilqees, **‘And that which she used to worship besides Allaah has prevented her (from Islaam), for she was of a disbelieving people (*Qawm Kaafreen*)’** (27:43), and His saying, **‘We said: get down (*ihbitoo*) all of you from this’** (2:38) and this includes Hawaa by consensus.

And the majority of scholars took to the opinion that the females are not included in the sound masculine plural unless there is a specific evidence, and they depended upon a number of verses like His saying, **‘indeed the male Muslims and the female Muslims, the male believers and the female believers...Allaah has prepared for them a forgiveness and a great reward’**, and His saying, **‘Tell the believing men to lower their gaze and protect their private parts. That is purer for them’** (24:30) following this with, **‘and tell the believing women to lower their gaze and protect their private parts’** (24:31). So their following the mention of the men indicates that they are not included amongst them.

And they replied to the proponents of the first opinion by saying that the fact that the masculine gender takes prevalence over the feminine is not a matter of dispute. What is disputed is whether the masculine plural includes the females in every case. And they replied to the verses (the first group) used by saying that it is known by the context of these verses and the meaning of the wordings that the females are included in the male plural - and that their inclusion in the male plural in the case of their

being an evidence that they are included is not contended.

So according to this opinion Maryam is not included in the verse.

And this difference of opinion was pointed out in 'Maraaqee as-Sa'ud' with his saying:

'There is nothing untoward in including the feminine (amongst the masculine gender)

For this is a matter in which the Muslims have differed'

- 1 The saying of the Exalted, **'not the Path of those who have earned Your Anger, nor of those that went astray'**: the majority of the scholars of tafseer said that **'those who have earned Your Anger'** are the Jews, and **'those that went astray'** are the Christians, and their is the hadeeth of the Messenger of Allaah (SAW) reported from Adee bin Haatim (RA) concerning this {5}. And the Jews and the Christians even though both of them are misguided and both of them have Allaah's Anger on them - the Anger is specified to the Jews, even though the Christians share this with them, because the Jews knew the truth and rejected it and deliberately came with falsehood, so the Anger (of Allaah being upon them) was the description most befitting them. And the Christians were ignorant, not knowing the truth, so misguidance was the description most befitting them.

So with this the saying of Allaah, **'so they have drawn on themselves anger upon anger'** (2:90) clarifies that the Jews are those that **'have earned your Anger'**. And likewise His sayings,

'Say: shall I inform you of something worse than that, regarding the recompense from Allaah: those (Jews) who incurred the Curse of Allaah and His Anger' (5:60)

"Indeed those who took the calf (for worship), anger from their Lord and humiliation will come upon them' (7:152).

And the saying of Allaah,

'And do not follow the vain desires of people (i.e. the Christians) who went astray in times gone by, and misled many, and have themselves strayed from the Straight Path' (5:77)

Clarifies that it is the Christians who are astray.

FOOTNOTES:

{1} Ibn al-Jawzee includes this hadeeth in his 'Mawdoo'at' (1/204) saying, "it's (chain of narration) contains Ismaa'eel bin Ayaash who was declared to be da'eef by an-Nasaa'ee. It also contains Ismaa'eel bin Yahya about whom ad-Daaruuqutnee said: a liar, abandoned." It also contains Atiyyah bin Sa'd who is a Mudallis, a Shee'ee, truthful but has many mistakes. [the footnotes of Muqbil bin Haadee to ibn Katheer (1/37 fn.1)

{2} This is because the Throne of Allaah is far greater than the expanse of the Heavens and the Earth, and Allaah is Above the Throne. So His mentioning His Name of ar-Rahmaan with respect to the Throne is implying that the effects of this name are true for the whole of creation - Muslim or non-Muslim.

{3} Al-Haakim declared this to be saheeh in 'al-Mustadrak' (1/515) and adh-Dhahabee followed this up saying, "al-Hakm (one of the narrators) is not trustworthy." Al-Haafidh al-Mundhiree said in 'at-Targheeb wa at-Tarheeb' (2/616), "reported by al-Bazaar, al-Haakim, al-Asbahaanee all via the route of al-Hakm bin Abdullaah al-Aylee and al-Haakim said, 'saheeh chain of narration'. How can this be when al-Hakm is abandoned and accused." [Ibid. 1/43 fn.1]

{4} For example a mixed gathering of males and females would be referred to by using the male plural not the female plural even if there be more females than males.

{5} The hadeeth is: Adee bin Haatim said, "I asked the Messenger of Allaah (SAW) about Allaah's saying about, '**those who have earned Your Anger**', and He said: it refers to the Jews. And I asked about, '**those who have gone astray**' and he said: the Christians are those that have gone astray." Reported by at-Tirmidhee and Ahmad and it is saheeh.

Surah al-Baqarah.

1) Alif Laam Meem. 2) This is the Book in which there is no doubt, a guidance for those that fear Allaah. 3) Those who believe in the unseen, establish the prayers and spend from that which We have provided them. 4) Those who believe in what has been revealed to you and what has been revealed before you, and have certainty in the Hereafter. 5) They are those who are upon guidance from their Lord, they are the successful.

- 1) *(ins)* The saying of the Exalted, "**This (*dhaalika* literally: ‘that’) is the Book**": Referring to the Book in this verse with the distant demonstrative (*dhaalika* – normally referring to that which is absent). But it is also referred to with the near demonstrative (*haadhaa* – normally referring to that which is present) in other verses. This in His sayings,

"Indeed this (*haadhaa*) Qur’aan guides to that which is most just." (17:9)

"Indeed this Qur’aan narrates to the Children of Israel most of that which they differ." (27:76)

"We relate unto you the best of stories through Our Revelations to you of this Qur’aan." (12:3)

There are a number of ways to reconcile these verses:

1. What some of the scholars have beautifully stated that the reason for referring to it with the near demonstrative is that this Qur’aan is close, present in the ears, upon the tongues and in the hearts. And the reason for referring to it with the distant demonstrative is due to its high status and position, far above that of the speech of the creation, and far removed from what the disbelievers think – that it is magic, or poetry, or stories of the ancient.
2. The chosen opinion of ibn Jareer at-Tabaree that the distant demonstrative refers to the subject matter of ‘**Alif Laam Meem**’, and that Allaah referred to it in this way because these words that are being referred to have passed and it’s meaning, in truth, is close due to these words just having been referred to. He propounded a parable for this of a person who on one occasion says, "by Allaah that (*dhaalika*) is as you have said" and on another occasion he says, "by Allaah this (*haadhaa*) is as you have said." So he used the distant demonstrative due to taking into consideration that the words (he was testifying to) had passed, and he used the near demonstrative due to taking into consideration that the words had just passed.
3. That the Arabs sometimes referred to something that was close with the distant demonstrative, so this verse was merely employing the conventions of the language. This opinion was related by al-Bukhaaree from Mu’mar bin al-Muthnaa Abu Ubaidah as stated by ibn Katheer.

But, no matter how one looks at it, the generality of the commentators have taken the *dhaalika* in this verse with the meaning of *haadhaa*.

- 1) *(ins)* The saying of the Exalted, "**in which there is no doubt**": The grammatical construction of this verse shows that that every aspect of doubt in this Book has been negated. But there are

other verses that show that there is some doubt in it for some people, such as the doubting disbelievers, this in His sayings,

"And if you are in doubt concerning that which We have sent down" (2:23)

"It is only those who believe not in Allaah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihaad). So in their doubts they waver." (9:45)

"Nay! They play in doubt." (44:9)

The reconciliation of these verses lies in the fact that the Qur'aan is complete with respect to the clarity of it's proofs and manifestation of it's miracle in a way that totally negates any possibility of being in doubt concerning it. However the doubt of the disbelievers concerning it is due to their blindness as Allaah has clarified in His saying,

"Shall he then who knows that what has been revealed unto you from your Lord is the truth be like him who is blind?" (13:19)

So He made clear that the one who does not know that it is the truth does not know this due to his own blindness.

But it is known that the blindness of the one who is actually blind does not prevent him from being certain in the existence of the sun due to it's obviousness. Some of the scholars replied to this point by saying that the verse **'in which there is no doubt'** is a statement whose intent is to spread and make known this fact, so therefore it means 'do not be in doubt concerning it' and there is no difficulty left in this verse when taking to this explanation.

- The saying of the Exalted, **'guidance for those that fear Allaah'**: clarifying in this verse that the Qur'aan is a guidance for those that fear Allaah, and it is understood from the implications of this verse - from the opposite understanding of the verse - that this Qur'aan is not a guidance for those who do not fear Allaah. This understanding has been clarified in other verses, like His sayings,

"Say: it is a guidance and healing for those who believe, as for those who do not believe there is a deafness in their ears and it is blindness for them" (41:43)

"And We send down from the Qur'aan that which is a healing and a mercy to those who believe, and it increases the wrong-doers in nothing but loss" (17:83)

"And whenever there comes down a surah, some of them (the hypocrites) say: 'which of you has had his faith increased by it?' As for those that believe it has increased their faith and they rejoice. But as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion and doubt, and they die while they are disbelievers." (9:124-125)

"Verily, the revelation that has come to you from Allaah increases in most of them their obstinate rebellion and disbelief...And if only the People of the Book had believed, warded off evil, and had become those that feared Allaah - We would have

indeed blotted out their sins and admitted them to Gardens of Paradise" (5:64-65).

And it is known that meaning of guidance in this verse is a specific type of guidance which is honouring one by conforming with the Religion of Truth, not the general type of guidance which is just clarifying the truth (*ins*) not taking into consideration whether the person to whom it has been clarified traverses the path of guidance or not. With this respect is the saying of Allaah,

"And as for the Thamud then We guided them but they preferred blindness over guidance." (41:17)

Meaning: We made clear to them the True Way upon the tongue of our Prophet Saalih, upon him and our Prophet be peace and blessings, despite the fact that they did not traverse this way as proven by His saying, **"but they preferred blindness over guidance."**

With this respect also is His saying,

"Indeed, We guided him, whether he be grateful or ungrateful." (76:3)

Meaning: We have made clear to him the Way of Good and the Way of Evil as proven by His saying, **"whether he be grateful or ungrateful."**

As for the specific type of guidance, then it is Allaah bestowing His Grace upon the servant by making him conform to the Way of Truth. With this respect is His sayings,

"They are the ones whom Allaah guided, so follow their guidance." (6:90)

"And whosoever Allaah Wills to guide, He opens his breast to Islaam." (6:125)

So when you come to know and understand this, then know that the guidance for those who fear Allaah, is the specific guidance, and the guidance for mankind is the general guidance which is just to clarify the way of truth.

Also when you come to understand this then any difficulties in understanding the following sayings of Allaah will also be removed,

"Indeed! You (O Muhammad) cannot guide those you love, but Allaah guides whom He Wills." (28:56)

"And indeed you (O Muhammad) are guiding (mankind) to the Straight Path" (42:52)

Because the aspect of guidance that has been negated is the specific guidance because this is in the Hands of Allaah Alone, and whosoever Allaah Wishes to put to trial than he has no ability to prevent this. As for the aspect of guidance that has been affirmed then it is the general guidance which is to make clear the Way of Truth. And the Messenger of Allaah (SAW) explained this to the extent that it became like a great white plain whose night was like its day.^{1} And Allaah calls to the House of Islaam and Guides whomsoever He Wills to the Straight Path.

1 The saying of Allaah, **'and spend from that which We have provided them'**: it is understood from this verse that one spends some of his property and not all of it (in charity) for the sake of

Allaah, but there is no explanation here as to how much should be spent and how much should be kept. But this is explained in other places: that the amount that should be spent is that which exceeds ones needs and liabilities as in His saying,

"And they ask you concerning what they should spend, say: 'that which is beyond your needs' (al-Afwa)" (2:219)

The meaning of *al-Afwa* according to the most correct explanation is: that which exceeds ones needs - this being the opinion of the majority of scholars. And with this respect is His saying, **"then we changed the evil for the good until they *afaw* and said: 'our fathers were touched with evil and good'..." (7:95)**. And the meaning of *afaw* here is: increase in number, wealth and offspring.

And some of the scholars said: the meaning of *afaw* is: the opposite of exertion, meaning that he spends, but not so as to reach the extent that he devotes all his time and energy in doing so. And with this respect is the saying of the poet:

And what has been mentioned thusfar is the strongest opinion and the other opinions are weak.

The saying of Allaah, **"and let not your hand be tied (like a miser) to your neck, nor stretch it forth to it's utmost reach (like a spendthrift) so that you become blameworthy and in severe poverty."** (17:29)

So He forbade us from miserliness in His saying, **"and let not your hand be tied (like a miser)"** and He forbade us from extravagance with His saying, **"nor stretch it forth to it's utmost reach"** and so a middle path between the two extremes has been designated as Allaah clarifies further in His saying, **"and those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)"** (25:67). Hence it is obligatory upon the one who spends that he distinguish between generosity and extravagance, and between miserliness and economisation, for generosity is not the same as extravagance and miserliness is not the same as economisation. Prevention (of giving in charity) at the time that it is required is blameworthy and Allaah forbade His Prophet (SAW) from this in His saying, **"and let not your hand be tied (like a miser)"**. Also giving (in charity) at the time that it should be prevented is blameworthy as well, and Allaah forbade His Prophet (SAW) from this in His saying, **"nor stretch it forth to it's utmost reach."**

The poet said,

Do not praise ibn Abbaad even if his hands flow

Like heavy rain clouds to the extent that even the continuous rain is embarrassed

For indeed this arises from mere flights of his fancy

He gives and prevents but not out of generosity or kindness

And Allaah has explained in other places, (endorsing the meaning of above lines of poetry), that the praiseworthy spending cannot be considered praiseworthy until it is spent in a way that pleases Allaah as in His saying,

"Say: whatever you spend of good must be for parents and kindred and orphans and

the poor who beg and the wayfarers, and whatever you do of good deeds, truly Allaah knows it well." (2:215)

And He made clear that spending in that which does not please Allaah is a loss for the one who spends in His saying,

"Verily those who disbelieve spend their wealth to hinder from the Path of Allaah, and so they will continue to spend it; but in the end it will become an anguish for them." (8:36)

And the poet has said,

Indeed the good action is not considered to be a good action

Until the way of performing that action is correct.

So if it said: what you have established thusfar dictates that the praiseworthy spending is spending that which exceeds ones needs, but Allaah has praised those that spend in charity while they are in need of what they spend. This in His saying,

"And those before them, had homes (in Madeenah) and had adopted the faith, - love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the Booty of Bani Nadeer), and gave them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his covetousness, such are they who will be successful." (59:9)?

The obvious answer - and Allaah knows best - lies in what some of the scholars have mentioned that there is a 'place for everything and everything in it's place', so on some occasions giving preference (over oneself to others) is forbidden - for example when the one who spends has an obligation upon him such as spending on his wives and the likes - then he would have contributed in something that was not obligatory and left the obligation. This (case is forbidden) due to his (SAW) saying, *"start with those whom you support."* Therefore it is as if this person cannot tolerate the opinions of the people and hence (to avoid this) spends his wealth (in that which is not obligatory upon him) and then goes (boastfully) to the people asking them about how they spent their wealth, and this is not permissible for him. As for the case of the one who is not restrained by any obligations, and is confident that he would be able to persevere, live modestly and not beg, then his giving preference (to others over himself would be permissible).

As for taking the opinion that the verse **'and spend from that which We have provided them'** refers to zakaah (and is not general to all type of sadaqah), then the matter is clear. And the knowledge (of what is correct) lies with Allaah.

6) Indeed those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe. 7) Allaah has set a seal on their hearts, and on their hearings, and on their eyes there is a covering. Theirs will be a great torment.

- 1 (ins) The saying of the Exalted, "**Indeed those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.**": The literal meaning of this verse is that the disbelievers will not believe. But there are a number of other verses that prove that some of the disbelievers did believe in Allaah and His Messenger (and hence became Muslims) such as His sayings,

"Say to those who have disbelieved, if they cease (from their disbelief) their past will be forgiven." (8:38)

"So were you yourselves in the past (i.e. disbelievers) until Allaah conferred upon you His Favours." (4:94)

"And some of these (disbelievers) believe therein." (29:47)

The reconciliation between these verses is obvious; this being that the verse in question is from those verses that are general in wording but specific in meaning, because it specifically refers to the damned, wretched ones whose end is known by Allaah from the onset, those referred to in His saying,

"Truly! Those, against whom the Word 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)

This restriction in meaning is also proven by His saying, "**Allaah has set a seal on their hearts.**"

Some of the scholars reconciled these verses by saying that the meaning of the verse is that the disbelievers will not believe as long as there is a seal on their hearts and ears and a covering on their eyes. So if Allaah were to remove this by His Grace then they would believe.

- 1 The saying of the Exalted, "**Allaah has set a seal on their hearts, and on their hearings, and on their eyes there is a covering**": it is clear that the 'and' in His saying, "**on their hearings and on their eyes**" can be taken to be connected to what is before it or that it be the start of a new statement but this is not explained here. But it is explained in another place that His saying, "**and on their hearings**" is connected to "**on their hearts**" and that His saying, "**and on their eyes**" is the start of a new statement - '**on their eyes**' is the genitive which takes the place of a predicate to a nominal clause, the subject of this clause being '**covering**', and it is allowed to start the sentence with an undefined clause due to it's depending upon the genitive that comes before it. This is why it was necessary to precede the sentence with this predicate, because this is what allowed the sentence to be started with the subject to the nominal clause, as is firmly established in '*al-Khulaasah*' with the saying:

And the likes of 'I have a dirham' or 'I have a wish'

Necessitate giving precedence to the predicate

Hence in summary, the seal is on the hearts and the hearings, and the covering is on the ears. The proof for this lies in His saying,

"Have you seen him who takes his own desires as his god, and Allaah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his

sight." (45:23).

Khatm (seal): is a binding on something such that the thing enclosed cannot exit, and anything outside cannot enter. *Ghishaawah* (covering): is a covering over the eyes that prevents them from seeing.

And taking to the recitation of those that recite 'covering' as an accusative (and not nominative), then it would be the object to the verb which has been omitted in this case i.e. "and He placed a covering on their eyes" as occurs in *Surah Jaathiyah* (45:23).

If it is said: but the seal is upon the hearing as well as can be discerned from His saying in *Surah an-Nahl*, **"they are they upon whose hearts, hearing and eyes Allaah has set a seal."** (16:108). Then the answer is: the seal upon the eyes mentioned in the verse of *Surah Nahl* is the same as the covering on the eyes mentioned in *al-Baqarah* and *al-Jaathiyah*. And the knowledge of what is correct lies with Allaah.

(ins) The literal meaning of this verse is that the disbelievers are forced to be so, because the one who has a seal placed upon his heart and a covering on his eyes is thereby deprived of the ability to believe. But there are a number of verses that show that their disbelief came about by their own choice and volition such as His sayings,

"But they preferred blindness over guidance." (41:17)

"Those are they who have purchased misguidance at the price of guidance, torment at the price of forgiveness." (2:175)

"Then whosoever wills let him believe, and whosoever wills let him disbelieve." (18:29)

"This is because of the (evil) which your hands have sent before you." (3:182)

"Evil indeed is that which their own selves have sent forward." (5:80)

The reconciliation between these verses lies in the fact that the seal and covering placed upon their ears, eyes and hearts is done as punishment from Allaah for their insisting upon disbelief and their denying the Messengers out of their own choice. So Allaah punished them for their doing this in a fitting and reciprocal way as He has clarified with His sayings,

"Allaah has set a seal upon their hearts because of their disbelief." (4:155)

"That is because they believed, then disbelieved, therefore their hearts are sealed so they understand not." (63:3)

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

"So when they turned away (from the Path), Allaah turned their hearts away." (61:5)

"In their hearts is a disease and Allaah has increased their disease." (2:10)

"Nay! But on their hearts is the covering of sins which they used to earn." (83:14)

And other verses.

8) And of mankind there are some that say: 'we believe in Allaah and the Last Day' while in fact they believe not. 9) They try to deceive Allaah and those who believe, while they deceive none save themselves and perceive it not! 10) In their hearts is a disease and Allaah has increased their disease. A painful torment is theirs because they used to tell lies. 11) And when it is said to them: 'make not mischief in the land', they say: 'we are only peace-makers'. 12) Verily! They are the ones who make mischief, but they perceive it not.

- † The saying of Allaah the Exalted, "**and of mankind there are some who say: 'we believe in Allaah and the Last Day while in fact they believe not.'**": there is no further clarification here as to who these hypocrites are, but some of them are clearly mentioned in His saying,

"And among the Bedouins around you, some are hypocrites, and so are some of the people of Madeenah, they exaggerate and persist in hypocrisy." (9:101)

13) And when it is said to them: 'believe as the people have believed,' they say: 'shall we believe as the fools have believed?' Indeed, they are the fools, but they know not. 14) And when they meet those who believe, they say: 'we believe,' but when they are alone with their devils, they say: 'truly, we are with you; indeed we were but mocking.' 15) Allaah Mocks at them and gives them increase in their wrong-doings so they wander blindly. 16) These are they who have purchased error for guidance, so their commerce was profitless and they were not guided. 17) Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allaah took away their light and left them in darkness so they could not see. 18) They are deaf, dumb and blind, so they return not (to the Right Path).

- † The saying of the Exalted, "**Allaah Mocks at them**": there is nothing mentioned here as to how He Mocks them, but an example is mentioned in *Surah Hadeed* in His saying,

"On the Day when the hypocrites - men and women - will say to the believers: 'wait for us! Let us borrow something from your light!' It will be said: 'go back then seek a light!' Then a wall will be put between them, with a gate therein. Inside it will be mercy, and outside it will be torment." (57:13)

- † The saying of the Exalted, "**they are deaf, dumb, and blind**": The literal meaning of this verse is that the hypocrites are depicted to be deaf, dumb, and blind, but the Exalted has explained in another place that the meaning of their being deaf, dumb and blind is that they do not benefit from their ears, hearts and eyes. This in His saying,

"And We had assigned them the ears, eyes and hearts, but their ears, eyes and hearts

availed them nothing since they used to deny the signs of Allaah, and they were completely encircled by that which they used to mock at!" (46:26)

19) Or like a rainstorm from the sky, wherein is darkness, thunder and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allaah ever encompasses the disbelievers. 20) The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allaah had willed, He could have taken away their hearing and their sight. Indeed Allaah has power over all things.

- 1 The saying of the Exalted, **"or like a rainstorm (*Sayyib*)"**: *Sayyib* means: rain. Allaah has set forth a parable in this verse for the guidance and knowledge that the Messenger of Allaah (SAW) came with, likening it to rain. Because knowledge and guidance is a source of life for the souls just as water is a source of life for the bodies. This aspect of the parable was indicated by Allaah in His saying,

"And it is He Who sends the winds as heralds of good tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause the rain to descend thereon...the vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty." (7:57-58).

And the Messenger (SAW) explained this parable that is indicated here clearly in the hadeeth of Abu Musa (RA) reported by both Bukhaaree and Muslim wherein he (SAW) said, *"the similitude of the guidance and knowledge that Allaah has sent me with is like abundant rain falling on the earth, some of which has fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water and Allaah benefited the people with it and they utilised it for drinking, making their animals drink from it and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold water nor bring forth vegetation..."*

- 1 The saying of the Exalted, **"wherein is darkness"**: Allaah has set forth a parable in this verse regarding the doubts and suspicion that have afflicted the hypocrites with respect to the Qur'aan - comparing these to the darkness in the rainstorm which in turn has been set forth as a similitude to the Qur'aan. And Allaah has illustrated a number of occasions, in other verses, which are like darkness for them, because they increase them only in blindness. Like His saying,

"And We made the Qiblah which you used to face, only to test those who followed the Messenger from those who would turn on their heels. Indeed it was a great test except for those whom Allaah guided." (2:143)

Because the abrogation of the Qiblah (from Jerusalem to the Ka'bah) made the people having weak conviction think that the Messenger (SAW) was not certain of his affair (i.e. Prophethood), for one day he was facing one direction in prayer and another day another direction! This is why Allaah has said, **"the fools from amongst the people say: 'what has made them change from the Qiblah that**

they used to face?" (2:142) So Allaah has made clear that the abrogation of the Qiblah was hard upon those whom Allaah did not guide and strengthen his conviction in His saying, **"Indeed it was a great test except for those whom Allaah guided."**

And like His saying,

"And We made not the vision which We showed you (i.e. the night of Israa) but a trial for mankind and likewise the accursed tree in the Qur'aan. We warn and make them afraid but it increases them naught except save great disbelief, oppression and disobedience to Allaah" (17:60)

Because what he (SAW) was shown on the night of Israa and Mi'raaj was from amongst the miracles and wonders (bestowed him), and was therefore a means of strengthening the belief of the disbelievers that he (SAW) was a liar because they thought that what he was informing them of could not possibly occur. So this event was a means by which the misguided increased in misguidance. And similarly the accursed tree in the Qur'aan, which is the tree of Zaqqum, was also a means of increasing the misguided in misguidance, for when they heard the Prophet (SAW) reciting, **"indeed it is a tree that springs out of the bottom of Hellfire,"** (37:64) they said, "his lie has become clear, for a tree will not grow in a desert so how can one grow in the bottom of Hellfire?"

And like His saying,

"And We have fixed their number as a trial for the disbelievers" (74:31)

Because when he (SAW) recited the verse, **"over it (Hell) are nineteen (angels as guardians)"** (74:30) some of the people said, "this is such a small number that we are capable of killing them and then taking over Paradise by force, due to this small number guarding this Fire that Muhammad (SAW) thinks that we shall enter."

And Allaah the Exalted did this as an examination and test for them, and He has an all-encompassing Wisdom behind doing so, and He is Exalted, far Above what the unbelievers say.

- 1 The saying of the Exalted, **"and thunder"**: Allaah has set forth a similitude to thunder due to what the Qur'aan contains of rebukes that ring in the ears and stir the heart, some of which are mentioned in other verses such as His sayings,

"And if they turn away then say: 'I have warned you of a destructive awful cry'" (41:13)

"O you who have been given the Scripture! Believe in what We have revealed confirming what is already with you, before We efface faces and turn them hindwards, or curse them" (4:47)

"I am a warner to you at the onset of a grievous punishment."

And it is established in the Saheeh of Bukhaaree, in the chapter pertaining to the commentary of *Surah at-Tur*, from the hadeeth of Jubair ibn Mut'am (RA) who said,

"I heard the Messenger of Allaah (SAW) reciting at-Tur in Maghrib prayer, and when he reached this

verse, '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. Or are with them the treasures of your Lord? Or are they tyrants with the authority to do as they like?' my heart almost jumped a beat."

And other such rebukes and cataclysmic announcements from which the hypocrites were in continuous fear of, to the point that Allaah said of them, **"they think that every cry is against them, they are the enemies, so beware of them."** (63:4)

And the verse that we are in the process of explaining, even if it is with regards to the hypocrites, then the consideration is given to the generality of the wording and not to the specific reason for it's revelation.

- 1 The saying of the Exalted, **"and lightning"**: Allaah has set forth a similitude to lightning due to what the Qur'aan contains of the light of decisive evidences and radiant proofs. And it has been made clear that Qur'aan is a light by which Allaah uncovers the darkneses of ignorance, doubt and shirk, in the same way that the natural light uncovers the dark recesses, such as in His sayings,

"O mankind! Indeed, there has come to you a convincing proof from your Lord, and We have sent down to you a clear light" (4:174)

"But We have made it a light wherewith We guide whosoever We will of Our servants" (42:52)

"And follow the light that has been sent down with him." (7:157)

- 1 The saying of the Exalted, **"but Allaah ever encompasses the disbelievers"**: some of the scholars said the **'encompasses the disbelievers'** means 'your destroyer' and this opinion is testified to by the saying of Allaah,

"He (Jacob) said: 'I will not send him with you until you swear a solemn oath to me in Allaah's Name, that you will bring him back to me unless you are yourselves surrounded.'" (12:66)

Meaning: unless (an enemy) destroys you to your last man. And it is said that it means 'overcome' and the two opinions are close because the one who is destroyed is not destroyed until he is surrounded on all sides and there remains no way for him to escape to safety and the same applies to the one who is overcome. In this respect is the saying of the poet:

We surrounded them until they became certain (of defeat)

Due to what they saw and inclined towards peace

Also in this respect - understanding 'surrounded' to mean 'destroyed' is His sayings,

"So his fruits were encircled (with ruin)" (18:42)

"Then comes a stormy wind and the waves come to them from all sides, and they think they are encircled therein, they invoke Allaah, making their faith pure for

Him." (10:22)

- ▮ The saying of the Exalted, "**the lightning almost snatches away their sight**": meaning that the light of the Qur'aan blinds their eyes due to its extreme brilliance, just as the flash of lightning almost snatches away the sight of the onlooker due to its extreme light, and more so if the sight is weak because as the sight gets weaker the light affects it more severely as the poet said:

Like the day increases the sight of mortals

Due to its light and blinds the eyes of the bats

And the saying of another:

The bats are blinded by the light of day

And the covering of the dark night agrees with them

The eyes of the disbelievers and the hypocrites are completely weak, and the severity of the dazzling light (of the Qur'aan) increases them in blindness. And Allaah has clarified this blindness in His sayings,

"So is the one who knows that what has been sent to you from your Lord is the truth like the one who is blind?" (13:19)

"The blind and the seeing are not the same." (35:19)

Some of the scholars said: '**the lightning almost snatches away their sight**' means that the clear and unequivocal verses of the Qur'aan reveal the weaknesses and defects of the hypocrites.

- ▮ The saying of the Exalted, "**whenever it flashes for them, they walk therein, and when darkness covers them, they stand still**": Allaah sets forth a similitude for the hypocrites in this verse that when the Qur'aan agrees with their desires and expectations they act according to it, like the favours they scrounge off the believers such as their inheriting from them, their receiving a share of the war booty, and their being secure from being killed despite the disbelief that is in their hearts. And whenever it does not agree with their desires such as their being commanded to expend their selves and wealth in Jihaad in the way of Allaah they hold back and delay. And Allaah has pointed this out in His saying,

"And when they are called to Allaah and his Messenger to judge between them, lo! A party of them refuse (to come) and turn away. But if the right is with them, they come to him in willing submission." (24:48-49)

Some of the scholars said: "**whenever it flashes for them they walk therein**" means that whenever Allaah favours them with wealth and well-being they say, 'this religion is the truth, ever since we have held onto to it we have not acquired anything but good.' "**And when the darkness covers them, they stand still**" means that when they come across poverty or illness, or they have daughters born to them rather than sons they say, 'this has not happened to us except due to the evil of this religion' and they apostate from it. This explanation is proven by the saying of Allaah,

"And among mankind is he who worships Allaah as it were upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if trial befalls him, he turns back on his face. He loses both in this world and the Hereafter. That is the evident loss." (22:11)

Some of the scholars said: it's flashing for them means their cognition of some of the truth, and it's darkness means the doubt that presents itself to them concerning it (the Qur'aan).

FOOTNOTES:

{1} Referring to the hadeeth, *"I have left you upon the great white plain, its night is like its day, none deviates from it except he who is destroyed."* Reported by ibn Maajah, al-Haakim and Ahmad from the hadeeth of Arbaadh bin Saariyah (RA). Refer to 'Silsilah Ahaadeeth as-Saheehah' (2/528 no.937) for detailed documentation.

21. O mankind! Worship your Lord Who created you and those before you so that you may become God-fearing. 22) Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah while you know (that He Alone has the right to be worshipped).

- 1 The saying of the Exalted, **"O mankind! Worship your Lord Who created you and those before you so that you may become God-fearing. Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah while you know"**: indicating in these verses three of the proofs for the resurrection after death and these in turn are explained in detail in other verses.

The First: the creation of mankind in the first instance pointed to in His saying, **"worship your Lord Who created you and those before you,"** because the existence of the first creation is the greatest proof for the existence of the second. Allaah has clarified this further in many verses, like His sayings,

"And it is He who originates the creation, then He will repeat it (after it has perished) and this is easier for him." (30:27)

"We shall repeat it as We began the first creation" (21:104)

"Then they will say: 'who will bring us back (to life)?' Say: 'He Who created you first!'" (17:51)

"Say: He will give life to those who He created the first time!" (37:79)

"Were We then tired with first creation? Nay, they are in confused doubt about a new creation" (50:15)

"O mankind! If you are in doubt about the Resurrection then verily! We have created you from dust, then from a mixed drop..." (22:5)

"And indeed you have already known the first form of creation, why then do you not take heed?" (56:62)

This is why Allaah mentions that the one who rejects the Resurrection has forgotten and not taken heed from the first creation, as in His sayings,

"And he puts forth a parable for Us and forgets his own creation. He says: 'who will give life to these bones when they have rotted away and become dust?'" (37:78)

"And man says: 'when I am dead, shall I be raised up alive?' Does man not remember that We created him before, while he was nothing?" (19-66-67)

Going on to stress the conclusion to mentioning this evidence, **"so, by your Lord, We shall gather them together, and the devils, then We shall bring them round Hell on their knees" (19:68)** and other such verses.

The Second: the creation of the heavens and the earth pointed to in His saying, **"Who has made the earth a resting place for you, and the sky as a canopy,"** because these are from the greatest of creations, and the One Who is capable of creating the greatest is definitely capable of creating anything else. Allaah has clarified this proof further in other verses, like His sayings,

"Indeed the creation of the heavens and the earth is greater than the creation of man, but most of mankind know not" (40:57)

"Is not He Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the All-Knowing, Supreme Creator" (37:81)

"Do they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things" (46:33)

"Are you more difficult to create, or is the heaven that He constructed, He raised it's height, and has equally ordered it." (79:27-28)

And other such verses.

The Third: reviving the earth after it's death, for indeed this is from the greatest proofs for the resurrection after death as indicated here with His saying, **"and sent down rain from the sky and brought forth therewith fruits as a provision for you."** Allaah clarified this further in many other verses such as His sayings,

"And among His Signs is that you see the earth barren, but when We send down the rain to it, it is stirred to life and growth (of vegetation). Indeed, He Who gives it life, surely, (He) is able to give life to the dead. Indeed! He is able to do all things" (41:39)

"And We give life therewith to a dead land. Thus will be the resurrection (*khurooj*)" (50:11)

Meaning: your exiting (*khurooj*) the graves alive after you used to be decaying bones. And His sayings,

"And He revives the earth after it's death, and thus shall you be brought out (resurrected)" (30:19)

"Till when they (the winds) have carried a heavy laden cloud, We drive it to a land that is dead, then We cause rain to descend thereon. Then we produce every kind of fruit therewith." (7:57)

And other such verses.

23) And if you are in doubt concerning that which We have sent down to Our servant, then produce a *surah* of the like thereof and call your witnesses besides Allaah, if you are truthful. 24) But if you do not, and you can never do it, then fear the Fire whose fuel is men

and stones, prepared for the disbelievers. 25) And give glad tidings to those who believe and do righteous deeds, that for them will be Gardens under which rivers flow. Every time they will be provided with a fruit therefrom, they will say: 'this is a fruit we were provided with before,' and they will be given things in resemblance, and they shall have therein pure wives, and they will abide therein forever.

- 1 The saying of the Exalted, "**and if you are in doubt concerning that which We have sent down to Our servant**": there is no elucidation here of the name of this noble servant (SAW), but his name has been clarified in another place with His saying, "**so believe in what has been sent down to Muhammad**" (SAW) (47:2).
- 1 The saying of the Exalted, "**then fear the Fire whose fuel is men and stones**": many of the People of Knowledge said concerning these stones: they are stones from arrogance, and some of them said: they are the idols that the disbelievers used to worship. This opinion is explained and supported by His saying, "**indeed you and what you worship besides Allaah are fuel for Hell.**" (21:98)
- 1 The saying of the Exalted, "**and give glad tidings to those who believe and do righteous deeds, that for them will be Gardens under which rivers flow**": there is no explanation here as to the types of these rivers, but this is explained in His saying,

"In it are rivers of water, the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine, delicious to those who drink; and rivers of clarified honey (clear and pure)." (47:15)

- 1 The saying of the Exalted, "**and they shall have therein pure wives (*azwaaaj*)**": there is no explanation here of the descriptions of these wives, but there beautiful features are explained in other verses such as His sayings,

"And with them will be chaste females, restraining their glances, with wide beautiful eyes" (37:48)

"They are like rubies and coral" (55:58)

"And Houris with wide, lovely eyes, like preserved pearls" (56:22-23)

"And young, full-breasted maidens of equal age." (78:33)

And other such verses.

Al-Azwaaj is simply the plural of *zawj* (partner in marriage) according to the classical Arabic, and there is no grammatical mistake in (the word) *zawja* (wife) as some think. In the hadeeth of Anas from the Prophet (SAW) there occurs that he said, "*indeed she is my wife (zawjatee),*" reported by Muslim.

26) Verily, Allaah 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. As for those who believe, they know that it is the Truth from their Lord, but as for those that disbelieve, they say: 'what did Allaah intend by this parable?' By it He misleads many, and many He guides thereby. And He misleads thereby only those who are disobedient. 27) Those who break Allaah's Covenant after ratifying it, and sever what Allaah has ordered to be joined and do mischief in the land, it is they who are the losers. 28) How can you disbelieve in Allaah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life, and then unto Him you will return. 29) He it is Who created for you all that is on earth. Then He Rose Over the heaven and made them seven heavens, and He is the All-Knower of everything.

- 1 The saying of the Exalted, "**and sever what Allaah has ordered to be joined**": there is no explanation here as to what Allaah has ordered to be joined, but He has indicated that from these things is the ties of kinship with His saying,

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?" (47:22)

And He indicated in another place that from these things is to have faith in all of the Messengers, it is not permissible to sever some off from others by believing in some and not others. This in His saying,

"Indeed those who disbelieve in Allaah and His Messengers and wish to make a distinction between Allaah and His Messengers (by believing in some) saying: 'we believe in some and we disbelieve in some' and wish to adopt a way in between. They in truth are the disbelievers." (4:150-151)

- 1 The saying of the Exalted, "**He it is Who created for you all that is on earth. Then He Rose over the heavens**": the literal meaning of this verse, and likewise the verse of *Surah as-Sajdah*, is that everything in the earth was actually created before the creation of the heaven. But it is explained in another place that the meaning of it's creation before the heaven is: planning it's limits and measure, and the Arabs called planning limits and measure, creation, as occurs in the saying of (the poet) Zaheer,

Indeed you invent what you have planned (*khalaqta*) {1}

And some people plan without inventing

This in His saying, "**and measured therein it's sustenance**" going on to say, "**then He Rose Over the heaven**" (41:10-11)

(*ins*) His saying in *Surah an-Naazi'aat*,

"Are you more difficult to create, or is the heaven that He constructed.... And after that He spread the earth." (79:27-30)

Know that ibn Abbaas was asked about the reconciliation between the verse of *Surah as-Sajdah*{2} and this verse of *Surah an-Naazi'aat* and he replied that Allaah first created the earth before the heaven, but it was not spread out, then He rose over the heaven and he fashioned it as seven heavens in two days then after this he spread the earth and placed in it gardens and rivers etc. So the basic creation of the earth would be before the creation of the heaven and it's being spread out by placing in it mountains and trees etc would be after the creation of the heavens. This explanation is proven by His saying, **"and after that He spread the earth,"** for He did not say 'and after that He created the earth.'" Then He went on to explain the meaning of it's being spread out in His saying,

"And brought forth therefrom its water and pasture." (79:31)

This reconciliation of ibn Abbaas is clear and removes any potential difficulties in understanding the two verses and is also understood from the literal sense of the Qur'aan, but it leaves a difficulty in understanding this verse of *al-Baqarah*. For the literal meaning of this verse is that all that is in the earth was created before the creation of the heaven, this because He, Exalted is He, said, **"He it is Who created for you all that is on earth. Then He Rose over the heavens."** And I have spent a long time pondering over this problem and how it is to be removed until one day Allaah guided me and I came to understand the answer from the Great Qur'aan itself. To clarify, this problem is removed via one of two ways:

1. What we have previously mentioned, that the meaning of creation is planning.
2. That He created the earth without spreading it out before the creation of the heaven, but due to the earth being the basis for everything that was to be in it, it was considered that everything in it had been actually created due to the physical existence of this basis. The evidence from the Qur'aan, that the existence of the basis alone allows one to generalise the term creation to all of it's various offshoots, lies in the verse,

"Indeed We created you, then We gave you shape, then We said to the Angels: 'Prostrate to Adam.'" (7:11)

So His saying, **"We created you (pl.) then We gave you (pl.) shape"** means: Our creating and giving shape to Adam who is the basis for all of you.

Some of the scholars reconciled this by saying that the meaning of **"and after that He spread the earth"** is 'and alongside that He spread the earth," taking the word 'after' (*ba'd*) with the meaning of 'alongwith' (*ma'a*) as occurs in His saying, **"Cruel, alongwith (*ba'd*) that, base-born"** (68:13). So this explanation also removes any difficulties in understanding this verse. This opinion is also supported by an irregular reading of this verse, the reading of Mujaahid, "and alongside that He spread the earth."

FOOTNOTES:

{1} I.e. *khalaqa* in this line of poetry is taken with the meaning of planning.

{2} The verse is, **"Say: 'Do you disbelieve in He Who created the earth in two days and you set up rivals with him?' That is the Lord of the Universe. He placed therein (the earth) firm mountains from above it, and He**

blesed it, and measured therein it's sustenance in four equal days, for all those who ask (about its creation). Then He rose over the heaven when it was smoke and said to it and to the earth: 'Come, both of you, willingly or unwillingly.' They said: 'We come willingly.' Then He completed and finished from their creation as seven heavens in two days..." (41:10-12)

30) And remember when your Lord said to the angels: ‘verily, I am going to place a successor on the earth.’ 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?’ He said: ‘I know that which you do not know’”

- ⌚ His saying, ‘**successor (*Khaleefah*)**’: The scholars have explained this in two ways,
 1. That the *khaleefah* refers to our father Adam, upon him and our Prophet be peace and blessings, because he was the *khaleefah* of Allaah on His earth appointed to implement His laws. And it is said: that Adam was the *khaleefah* because he succeeded the Jinn that used to live on the earth before him, so upon this understanding (the grammatical construction of *khaleefah* built upon the form of) *fā’eela* is taken with the meaning of *faa’il* (the subject). It is also said: that Adam was the *khaleefah* because when he died, he would be succeeded by those that came after him, so upon this understanding (the grammatical construction built upon the form of) *fā’eela* is taken with the meaning of *maf’ool* (the object). And Adam being referred to as the *khaleefah* is the clear understanding derived from the context of this verse.
 2. That His saying, ‘**khaleefah**’ is singular but intending the plural i.e. successors {1} - this being the preferred opinion of ibn Katheer. The singular, if it is a generic noun, is commonly employed in the language of the Arabs to refer to the plural such as in His saying, "**indeed the pious are in Gardens and river (*nahr*)**" (54:54) meaning rivers (*Anhaar*) with the evidence of His saying, "**in it are rivers of water, the taste and smell of which are not changed**" (47:15), and in His saying, "**and make us leaders (*imaamah*) for the pious**" (25:74), and in His saying, "**but if they, of their own good pleasure, remit (*tibna*) any part of it.**" (4:4)

So, if this noble verse is open to these two interpretations that have just been mentioned, then know that other verses lend weight to the second explanation, i.e. that the meaning of successor (*khaleefah*) is the successors to Adam and his sons, not just Adam himself. For example His saying,

"Will you place therein those who will make mischief therein and shed blood?" (2:30)

And it is known that Adam, upon him and our Prophet be peace and blessings, is not from those that made mischief therein and shed blood. And His sayings,

"It is He Who has made you successors, generation after generation, in the earth" (35:39)

"And He made you generations coming after generations, succeeding each other in the earth" (6:165)

And other similar verses.

It is possible to reply to the evidences of this opinion by saying that the *khaleefah* refers to Adam, and that Allaah taught the Angels that there would be from his progeny those that would make mischief and shed blood, and therefore the Angels said what they said. And that the meaning of the *khilaa'fah* of Adam was the *khilaa'fah* as understood in the *Sharee'ah* (i.e. the Leader of the Islamic State), but the *khilaa'fah* of his progeny was something more general than this i.e. that generations would succeed

other generations {2}.

Addendum: al-Qurtobee said in his commentary to this noble verse,

‘This verse comprises the foundational proof for appointing an *Imaam* and *Khaleefah* who is to be heard and obeyed, so that through him the voices become united and the laws are implemented. There is no difference amongst the Muslim nation with respect to the obligation of this, and neither amongst the Imaams, except for what is reported from al-Asam due his being ignorant of the *Sharee’ah*,’

Going on to say,

‘And our evidence for this lies in the saying of Allaah, **"verily, I am going to place a *khaleefah* on the earth"** and His saying, **"O Daawood, indeed We have made you a *khaleefah* in the earth"** and He said, **"Allaah has promised those who believe from amongst you and do righteous deeds, that He shall certainly grant them succession in the earth"** meaning he will make some of them to be *khaleefahs*, and other such verses.

And the Companions agreed to giving precedence to (Abu Bakr) as-Siddeeq after the difference that occurred between the Muhaajiroon and the Ansaar in the shelter of Banees Saa’ida over who should be appointed as the *Khaleefah* - to the point that the Ansaar said, ‘appoint a leader from us and a leader from you’ but this was opposed and restrained by Abu Bakr, Umar and the Muhaajiroon who said, ‘the Arabs will only follow this tribe of the Qur’aysh’ and they reported the narration concerning this so the Ansaar retracted what they said and gave their obedience to the Qur’aysh. So if the designation of a leader was not obligatory, neither from amongst the Qur’aysh or from other than them, then why did this debate and dialogue take place? And if one were to say: "appointing a leader, from the Qur’aysh or other than them, is not obligatory" then there would be no reason for this debate, and neither would there be any benefit in such a debate over an issue that was not obligatory.

Then when death came to as-Siddeeq, he appointed Umar to be the leader and not one person said to him, "this is not obligatory upon you or us". So this indicates that it is obligatory, and a pillar from amongst the pillars of the Religion by which the Muslims are kept safeguarded.’ End of the words of al-Qurtobee.

He (ash-Shanqeetee) said, may Allaah forgive him: from the matters that are clearly known in the religion by necessity is that it is obligatory upon the Muslims to appoint an Imaam through whom the words would be united and the laws of Allaah be implemented in His earth, no one has differed over this except for those who are not depended upon like Abu Bakr al-Asam the Mu’tazili whose mention has preceded in the words of al-Qurtobee, and like ad-Diraar and Hishaam al-Qutee and their likes.

The majority of the scholars are of the opinion that the obligation of the Great Imaam has come to be known via the route of the Sharee’ah, as is indicated by the verses that have preceded and the consensus of the Companions, may Allaah be pleased with them, and because Allaah has curbed by means of the Imaam what he has not curbed by means of the Qur’aan as the Exalted said,

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind uphold justice. And We have brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind." (57:25)

Because His saying, **"and We have brought forth iron wherein is mighty power"** contains an

indication towards employing the sword at the time of dissidence after the proof has been established upon the dissidents.

The Imaamiyyah said: the appointing of an Imaam is known to be obligatory through the intellect not the Sharee'ah. And it is reported from al-Hasan al-Basree and al-Haafidh al-Balkhee that: the appointing of an Imaam is known to be obligatory by way of both the Sharee'ah and the intellect.

Know that what the Imaamiyyah ignorantly speak of with respect to their lies against Abu Bakr and Umar and their likes from the Sahaabah, and what they ignorantly speak of with respect to the '12 Imaams' and the 'The Awaited Sinless Imaam', and other such cases of their lies and distortions, are all false having no basis.

And if you wish to find out the truth of this then I enjoin you to the book, '*Minhaaj al-Sunnah an-Nabawiyyah fee Naqd Kalaam ash-Shee'ah wa al-Qadariyyah*' by the Unique Scholar Shaykh Taquee ad-Deen Abu al-Abbaas ibn Taymiyyah, may Allaah cover him with His Mercy, for he has brought forward in it that which requires no increase from the decisive evidences, and radiant proofs falsifying all of these concocted distortions.

So when you come to realise the obligations of appointing the Great Imaam over the Muslims then know that the Imaam is to be designated by one of a number of ways:

1) Anyone who the Messenger (SAW) has textually stated to be an Imaam, so he is given the duty due to this.

Some of the scholars said: the appointment of Abu Bakr as Imaam is from this category because in the Prophet (SAW) giving him precedence over being the imaam of the congregational prayer, and this is the most important of matters, lies an indication in his having precedence in being the Great Imaam - and this is obvious.

2. The agreement of the people holding influence and authority in granting him the pledge of allegiance.

Some of the scholars said: the appointment of Abu Bakr as Imaam falls under this category due to the agreement of the people of influence and authority from amongst the Muhaajiroon and the Ansaar in giving him the pledge of allegiance after differing over this. And no consideration is given to the lack of acceptance on the part of some of them as happened with Sa'd bin Ubaadah, may Allaah be pleased with him, in his not giving his pledge of allegiance to Abu Bakr.

3. That he be appointed by the *Khaleefah* who came before him, as occurred in the case of Abu Bakr and Umar, may Allaah be pleased with them.

From this category is Umar's establishing a consultative committee to decide between six Companions of the Messenger of Allaah (SAW) with whom he was pleased with when he died.

4. That he conquer the people by his sword and forcefully attain the *Khilaaifah* to the extent that the affairs become stabilised under his rule. So the people should then follow him due to the harm that lies in revolting against him such as the breaking up of the Muslim community and the shedding of the Muslim's blood.

Some of the scholars said: in this category falls the stance of Abdul Malik bin Marwaan against Abdullaah ibn Zubair and his fighting him at the hands of Hajjaaj bin Yusuf in Makkah, and so the affairs became stabilised under him. This was stated by ibn Qudaamah in his *'Mughnee.'*

Some of the scholars said that he can be appointed as an Imaam by the pledge of allegiance of only one person, and they made the pledge of allegiance of Umar to Abu Bakr in the enclosure of Banees Saqeefah of this category. Al-Qurtobee leaned towards this opinion and Imaam al-Haramayn (al-Juwaynee) relates a consensus over this.

It is also said: he has to be appointed as an Imaam by the pledge of allegiance of four people, and opinions other than this have also been stated.

This is a summary of the words of the scholars concerning those who can be given the authority of being the Imaam, and the words of Shaykh Taqee ad-Deen Abu al-Abbaas ibn Taymiyyah, may Allaah have Mercy on him, in *'al-Minhaaj,'* dictate that an Imaam is to be designated by the pledge of allegiance of those that would strengthen his valor and power and would enable him to implement the laws of Islaam, because the one who is not able to do this, such as any ordinary Muslim, then he is not to be the Imaam.

Know that the Great Imaam has to fulfill a number of conditions:

1. That he be from the tribe of Quraysh. The Quraysh are the offspring of Fahr bin Maalik, and it is said: the offspring of Nadr bin Kanaanah but the Fahree is from the tribe of Quraysh without any contention and there is a difference of opinion concerning those that are from the offspring of Maalik bin an-Nadr or (his father) Nadr bin al-Kanaanah - are they to be considered from the Quraysh or not? As for those who are the offspring of Kanaanah through other than Nadr then they are not considered to be from the Quraysh without any contention.

Al-Qurtobee said, during the course of his commentary to this verse, while mentioning the conditions of the Imaam,

'First: that he be from the Quraysh proper due to his (SAW) saying, *"the Imaams are from the Quraysh"* and there is a difference of opinion over this.'

He (ash-Shanqeetee) said, may Allaah forgive him: the difference of opinion that al-Qurtobee mentioned over the condition of the Imaam being from the Quraysh is weak for the authentic ahaadeeth prove that the Quraysh are given precedence in being the Imaams over other than them, and the majority of the Muslims are agreed to this.

More than one (scholar) has related a consensus on this but the claim of consensus is need of an explanation to what Imaam Ahmad reports from Umar via a chain of narration consisting of trustworthy and precise narrators, "if my time comes and Abu Ubaidah is alive, I would pass the *Khilaa'fah* to him" and he mentioned the hadeeth and in it occurs, "and if my time comes and Abu Ubaidah has died, then I would pass the *Khilaa'fah* to Mu'aadh bin Jabal." And it is known that Mu'aadh is not from the Quraysh.

It's explanation lies in the claim that the consensus over this occurred after the passing away of Umar, or that his opinion later changed to agree with the majority. So the condition that he should be from the Quraysh is the truth - but the texts of the Sharee'ah prove that this precedence

given them in being appointed as Imaams is conditional upon their establishing the Religion and their obeying Allaah and His Messenger. So if they oppose the Order of Allaah, then those other than them who do obey Allaah and implement His Laws have greater precedence in being appointed as Imaams.

From amongst the proofs for this lies in what al-Bukhaaree reports in his '*Saheeh*' from Mu'aawiyah, may Allaah be pleased with him, when he said,

'Chapter: The Leaders are from the Quraysh

Abu al-Yamaan reported to us that Shu'ayb related to him from az-Zuhree who said, 'Muhammad bin Jubair al-Mut'am used to tell us that it reached Mu'aawiyah, while he was staying with him amongst a delegation of the Quraysh, that Abdullaah bin Amr had said that there would be leader from Qahtaan. So Mu'aawiyah became angry and stood up, praised Allaah as He deserved and said, "to proceed, I have come to know that there are people amongst you narrating things that are not in the Book of Allaah and neither are reported from the Messenger of Allaah (SAW). Such people are the your ignorant ones, beware of vain desires that would misguide those that possess them. I have heard the Messenger of Allaah (SAW) saying, *'the affair shall remain with the Quraysh, and none will rebel against them except that Allaah will throw them down on their faces, as long as they establish the religion.'*" End of what is in Saheeh al-Bukhaaree. {3}

And the place of evidence lies in his saying, *"as long as they establish the religion"* meaning that if they do not establish the religion then they are not to be from the Imaams. This is what is correct, having no doubt in it concerning the meaning of this hadeeth. Ibn Hajr said in '*Fath al-Baaree*' during the course of his discussion over this hadeeth of Mu'aawiyah,

"the hadeeth of Abu Bakr as-Siddeeq contains something similar to what occurs in the hadeeth of Mu'aawiyah, this was mentioned by Muhammad bin Ishaq in '*al-Kitaab al-Kabeer*' and he mentioned the story pertaining to the enclosure of Banee Saqeefah and the pledge of allegiance to Abu Bakr in it and that Abu Bakr said, "indeed this matter is to remain amongst the Quraysh as long as they obey Allaah and remain firm upon His Command.

The ahaadeeth that occur pertaining to this are of three types:

1) Those threatening them with a curse if they do not preserve and upkeep what they have been commanded, as occurs in the ahaadeeth that have been mentioned in the previous chapter where he (SAW) said, *"the leaders are from the Quraysh as long as they do three things: when they rule they are just..."*, and in it occurs, *"and whosoever does not do this then the Curse of Allaah is upon him."* But this does not contain anything that would necessitate revolting against them.

2) Those threatening that Allaah will be severe against those that go to extremes in harming (the Muslims), so in Ahmad and Abu Ya'laa is the hadeeth reported by ibn Mas'ud from the Prophet (SAW) that he said, *"indeed you are the rightful claimants to this matter (of leadership) as long as you do innovate, but when you change Allaah will send against you those who will sever you just as this tree stump has been severed."*

It's narrators are trustworthy and precise except that it is from the narration of Ubaidullaah bin Abdullaah bin Utbah bin Mas'ud from the uncle of his father Abdullaah bin Mas'ud but he did

not meet him. This is the narration of Saalih bin Qaisaan from Ubaidullaah, but he was contradicted by Habeeb ibn Abee Thaabit who reported it from al-Qaasim bin Muhammad bin Abdurrahmaan from Ubaidullaah bin Abdullaah ibn Utbah from Abu Mas'ud al-Ansaaree and it's wording is, *"this matter (of leadership) will always remain amongst you, and you are it's rightful claimants."*

There is a question over the hearing of Ubaidullaah from Abu Mas'ud built upon the difference concerning what year he died in but there is a support for this hadeeth in the mursal of Ataa bin Yasaar reported by ash-Shaafi'ee and al-Bayhaqee with an authentic chain up to Ataa with the wording that he (SAW) said to the Quraysh, *"you have precedence in this matter as long as you remain upon the truth and do not divert from it and thereby get stripped (of authority) as this branch has been stripped of leaves."*

There is no categorical statement in this hadeeth to revolt against the rulers even though it may contain an indication towards this.

3) Those containing permission to take a stance against them, kill them and revolt against them as is reported by at-Tayaalisee and at-Tabaraanee from the hadeeth of Thawbaan from the Messenger (SAW), *"stand firm for the Quraysh as long as they stand firm for you, and if they do not stand firm then place your swords upon your backs and destroy their green pastures. If you cannot do this then be unhappy farmers."* [da'eef as in ad-Da'eefah no. 1643]

It's narrators are trustworthy and precise but the hadeeth contains a missing link because it's reporter Saalim bin Abee al-Ja'd did not hear from Thawbaan but the hadeeth has a support in the hadeeth reported by at-Tabaraanee from the hadeeth of Nu'maan bin Basheer with the same meaning.

Imaam Ahmad reports from the hadeeth of Dhee Mikhbar, the son of the brother of an-Najaashee, from the Prophet (SAW) that he said, *"this matter used to be amongst the red-skinned people but Allaah removed it from them and placed it amongst the Quraysh but it shall return to them."*

It's chain of narration is good and it represents a strong support to the hadeeth mentioning al-Qahtanee for indeed the lineage of the red-skinned people goes back to al-Qahtaan, and by it the understanding of the hadeeth of Mu'aawiyah is strengthened that the meaning of *'as long as they establish the religion'* is that if they do not establish the religion then the matter is to be removed from them." End of quote from 'al-Fath.'

Know that the saying of Abdullaah bin Umru bin al-Aas which was rejected by Mu'aawiyah in the aforementioned hadeeth – that there shall be a king from Qahtaan – if Abdullaah bin Umru (RA) meant al-Qahtanee about whose kingship is authentically reported then there is no reason to his rejection due to al-Qahtanees affair being established in the Saheeh, from the hadeeth of Abu Hurayrah that the Messenger of Allaah (SAW) said, *"the Hour will not be established until a man from Qahtaan shall drive the people with his stick."*

Reported by al-Bukhaare in the 'Book of Trials and Tribulations' in the 'Chapter: the times changing until the idols are worshipped,' and in the 'Book of Virtues' in the 'Chapter: the mention of Qahtaan.' {4} It is also reported by Muslim in the 'Book of Trials and Tribulations and the Signs of the Hour' in the 'Chapter: the Hour shall not be established until a person shall

pass by the grave of another and would hope that he be in the place of the deceased due to the trials.' {5}

The name of this Qahtanee is not known according to the majority of scholars.

Some of the scholars said: his name is Jahjaa. Others said: his name is Shu'ayb bin Saalih. Ibn Hajr said during the course of his discussion on the hadeeth of al-Qahtanee,

"It has preceded in the 'Book of Hajj' that Hajj shall be performed to the House (Ka'bah) after the appearance of the Gog and Magog people, and the reconciliation between this and the hadeeth, *'the Hour will not established until the Hajj will not be performed to the House, and the House shall be demolished by Dhu al-Sawayqatain from Abyssinnia,'* has also preceded. So it is understood from this hadeeth that when Abyssinnia demolishes the House, al-Qahtanee shall go out against them and destroy them, and that the believers shall perform Hajj before this in the time of Jesus after the appearance of the Gog and Magog people and their subsequent destruction. And that the breeze that shall take the souls of the believers shall commence with those that remain after the time of Jesus and delay for the People of Yemen.

It is possible that this be the explanation for his saying, *'Faith is in Yemen'* i.e. that it shall remain their after it's disappearance from all of the earth. And Muslim reported the hadeeth of al-Qahtanee after the hadeeth concerning the demolition of the Ka'bah by Dhu Sawayqatain, so maybe he alluded to this (reconciliation)." End of quote from 'al-Fath'.

And Allaah knows best, and attributing the knowledge (of what is correct) to Him is the safest course.

2. From the conditions of the Great Imaam is that he be male, there is no difference concerning this amongst the scholars. This condition is proven by what is established in the Saheeh of Bukhaaree and others from the hadeeth of Abu Bakra (RA) that when it reached the Prophet (SAW) that the Persians had appointed the daughter of Chosroes as leader, he said, *"a nation shall not be successful who take a woman as their ruler."* {6}
3. From the conditions of the Great Imaam is that he be a free man and not a slave, there is no difference amongst the scholars concerning this.

If it is said: but there occurs in the Saheeh that which proves the permissibility of a slave becoming leader, for al-Bukhaaree reports in his 'Saheeh' from the hadeeth of Anas bin Maalik (RA) who said that the Messenger of Allaah (SAW) said, *"hear and obey even if an Abyssinnian slave be placed over you, and his head resemble a raisin"* {7}

And in Saheeh Muslim from the hadeeth of Umm al-Husayn, *"hear and obey even if a slave be placed over you who leads you by the Book of Allaah."* {8}

Also in Muslim from the hadeeth of Abu Dharr (RA), *"my beloved friend enjoined me to obey and hear, even if it be an Abyssinnian slave whose bodily extremities (hands, feet etc) have been cut off."* {9}

Then the reply is from a number of angles:

a) That he set forth a parable of something which cannot occur in reality, so the reason behind employing the words ‘Abyssinian slave’ was to strongly stress the obligation of obedience even though it is inconceivable that this actually occur according to the Sharee’ah. This was mentioned by ibn Hajr in his reply to al-Khattaabee. Resembling this aspect of the reply is His saying, **"say: if ar-Rahmaan had a son, then I am the first of the worshippers"** (43:81) according to one of the explanations of this verse.

b) That the meaning of having an Abyssinian slave given authority is that governorship be granted to him from the Great Imaam over some of the Muslim lands (not that he be the *khaleefah* over all of them), this being the most clearest explanation.

c) That the word slave has been unrestrictedly applied to him looking, not to his present state, but to his past, although at the time of being given the authority he is a free man. The equivalent to this is unrestrictedly applying the term orphan to the one who has attained maturity due to taking into consideration his state in the past as in His saying, **"and give the orphans their wealth"** (4:2)

All of this is by way of having a choice in the matter, but if the slave were to conquer by force and become the *khaleefah* in reality then obedience to him becomes obligatory, this so as to subdue the trials and tribulations and to prevent the spilling of blood that has not been commanded to spill, an indication to which has preceded.

The meaning of *az-Zabeebah* (raisins) in the hadeeth, the singular of which is *az-Zabeeb*, is the well-known food. The intention behind the similitude is: one who is held in contempt and has ugliness of features, because of hearing and obeying are obligatory upon such a person, then this indicates that the obligation is true for all cases except for the case of being ordered to perform sin.

4. From the conditions of the Great Imaam is that he be mature, it is not permissible for a child to be ruler by consensus due to the absence of his ability to undertake the burdens of the *Khilaafah*.
5. That he be sane, it is not permissible for someone who is insane or feeble-minded to become the *Khaleefah*. There is no difference over this.
6. That he be just, it is not permissible for one who is morally deprave to be the *Khaleefah*. Some of the scholars proved this with His saying, **"and remember when the Lord of Abraham tried with (certain) commands which he fulfilled. He (Allaah) said: ‘I have appointed you as a leader of mankind.’ He said: ‘and of my descendants?’ He said: ‘My covenant does not extend to the transgressors.’"** (2:124) Included amongst the condition of being just is being Muslim, because (true) justice is not present in other than a Muslim.
7. That he be from those who can be considered a Judge (*Qaadee*), a *Mujtahid* who is not in need of going to another to seek a legal ruling at the onset of new occurrences.
8. That he is sound of limbs and body, not chronically ill or blind. These two conditions – I mean the conditions of knowledge and being sound of body – are proven by His saying concerning Taalut (Saul), **"And their prophet (Samuel) said to them: ‘indeed Allaah has appointed over you Taalut as a king.’ They said: ‘how can he be a king over us when we are better suited than him for the kingdom, and he has not been given enough wealth?’ He said: ‘indeed,**

Allaah has chosen him above you and has increased him abundantly in knowledge and soundness of body (or stature)." (2:247)

9. That he possess deep understanding and insight into the matter of war, into the organisation and direction of armies, into the barricading of ports and defence of the Muslim lands. That he stand firm against the oppressor and defend the rights of the oppressed.
10. That he not be prone to softness, leniency, and faintness of heart when establishing the prescribed Islamic punishments, and neither have aversion to beheading or the cutting of limbs. The proof for this is the consensus of the Companions, may Allaah be pleased with them, that the Imaam has to be like this, as was stated by al-Qurtobee.

Issues:

The First Issue: When a sin or call to an innovation is seen in the Great Imaam, is this to be considered as a reason to overthrow him and take a stand against him or not?

Some of the scholars said: when he becomes a sinner or caller to an innovation then it is permissible to take a stand against him with the intention of removing him. But that which is correct, containing no doubt, is that it is not permissible to take a stand against him with the purpose of removing him with the exception of the case when he takes on board clear and manifest disbelief, proven with a text from Allaah.

It is reported in both Bukhaaree and Muslim from Ubaadah bin Saamit that he said, "the Messenger of Allaah (SAW) took a pledge of allegiance from us to hear and obey at times of our pleasure and displeasure, at times of adversity and prosperity, even when another is given preference over us, and that we should not wrench the authority from it's rightful people. He said, *'except when you see clear and manifest disbelief in him, having a proof (for this) from Allaah.'*" {10}

And in the Saheeh of Muslim from the hadeeth of Awf bin Maalik al-Ashja'ee (RA) who said, "I heard the Messenger of Allaah (SAW) saying, *'the best of your rulers are those whom you love and who love you, who invoke the blessings of Allaah upon you and you upon them. The worst of your rulers are those whom you hate and who hate you, those who curse you and you them.'* The people asked, 'should we not then overthrow them?' He replied, *'no, as long as they establish the prayer amongst you. Indeed the one who is given authority over someone else and he brings something of disobedience to Allaah, then he should hate what he has brought of disobedience to Allaah but not withdraw a hands-span from obedience.'*" {11}

Also in the Saheeh of Muslim from the hadeeth of Umm Salamah (RA) that the Messenger of Allaah (SAW) said, *"there shall be leaders appointed over you whom you shall find to be performing good as well as evil. The one who knows their evil (but does not follow it) is absolved of blame, the one who rejects their evil is safe. But the one who is pleased with it and follows it (is ruined)."* The people said, 'should we not then fight them?' He said, *"no, as long as they pray."* {12}

It is reported in both Bukhaaree and Muslim from the hadeeth of ibn Abbaas (RA) who said, "The

Messenger of Allaah (SAW) said, *‘the one who finds something in his leader that he dislikes should be patient, for indeed the one who splits off from the group of Muslims a hand-span shall die the death of pre-Islaamic ignorance (jaahiliyyah).’* {13}

Muslim reports in his Saheeh from the hadeeth of ibn Umar (RA) that he heard the Messenger of Allaah (SAW) saying, *"the one who withdraws from obedience (to the ruler) by a hand-span shall meet Allaah on the Day of Judgement having no proof/argument. And the one who dies having no made no pledge of allegiance has died the death of pre-Islaamic ignorance."* {14}

The ahaadeeth with this meaning are many, and the texts given prove that it is forbidden to take a stand against the Great Imaam, even if he were to take on board something which is not permissible, with the exception of the case that he were to take on board clear and manifest disbelief for which there is a textual proof in the Book of Allaah and the Sunnah of His Messenger (SAW) – meaning a clear and unequivocal text.

And al-Ma'moon and al-Waathiq called to the innovated saying that the Qur'aan was created, and they punished the scholars (who disputed this) by killing them, beating, imprisoning them, and other such trials but not a single person stated that it was obligatory to revolt against them due to this. The matter continued like this for some ten odd years until al-Mutawakkal was made *Khaleefah* and then he stopped the trial and ordered that the Sunnah be made manifest.

Know that the all of the Muslims are agreed that there is no obedience to the leader, or other than him, in that which involves disobedience to Allaah the Exalted. There are a number of clear, authentic ahaadeeth concerning this, containing no obscurity in them or one who is defamed (in their chains of narration). Like the hadeeth of ibn Umar (RA) that the Messenger of Allaah (SAW) said, *"hearing and obeying is enjoined upon the Muslim in that which he likes and hates as long as he is not commanded to disobedience. So if he is commanded to disobedience then there is no hearing or obeying."* Reported by Bukhaaree, Muslim and Abu Dawood. {15}

And from Alee bin Abee Taalib (RA) from the Prophet (SAW) that he said concerning the raiding party whose leader ordered them to enter the fire, *"if they had entered it they would never have left it. Obedience is only in that which is good."* {16}

And in the Great Book (there occurs), **"and that they will not disobey you in that which is good."** (60:12)

The Second Issue: is it permissible to appoint two *Khaleefahs* both independent of each other?

There are three opinions concerning this:

1. The saying of the Karaamiyyah that this is unrestrictedly permissible.

Depending upon the fact that both Alee and Mu'aawiyah were leaders at the same time, and it was obligatory upon each of their followers to obey him. Depending also upon the fact that if it is permissible to send two Prophets at one time, and that this does not invalidate the Prophethood

of one of them, then this is more rightfully the case with the leadership.

2. The opinion of the majority of the Muslim scholars: that it is not permissible to have a number of Great Imaams, rather it is obligatory to have only one, and that he should not appoint any leaders over any portion of the Muslims lands except as his governors under his authority.

Depending upon what Muslim reported in his Saheeh from the hadeeth of Abu Sa'eed al-Khudree (RA) that the Messenger of Allaah (SAW) said, "*when the pledge of allegiance has been given to two khaleefahs then kill the one for whom the oath was given later.*" {17}

And in the Saheeh of Muslim as well from the hadeeth of Arfajah (RA) who said, "I heard the Messenger of Allaah (SAW) saying, "*whosoever comes to you, ordering you to unite upon one person desiring thereby to disrupt your affairs or split your group then kill him.*" {18} And in a version, "*then fight him with your swords continuously, whosoever he may be.*"

And in Muslim as well from the hadeeth of Abdullaah bin Umru bin al-Aas (RA), "*whosoever swears allegiance to a leader then let him give him the pledge of his hand and sincerity of his heart and let him obey him to the best of his ability. If another person were to come forward (as a claimant to leadership) disputing his authority then strike the neck of the latter.*" Then Abdullaah said, "my ears heard it, and my heart retained it from the Messenger of Allaah (SAW)." {19}

The proofs of the Karaamiyyah are falsified by the fact that Mu'aawiyah, in the days of his dispute with Alee, did not claim to be the *Khaleefah*, rather all he claimed was the governorship of Shaam that was given him by the leader, and the proof for this is the consensus of the nation at their time that only one of them was the *Khaleefah*, not both of them.

As for the proof that it was permissible to send two Prophets at one time, then this is refuted by the saying of the Messenger (SAW), "*kill the one for whom the oath was given later*" and by the fact that appointing two *Khaleefahs* leads to splitting (of the Muslim nation) and the occurrence of trials and tribulations.

3. Those that distinguish. So (according to them) it is forbidden to appoint two *Khaleefahs* in one land, or in lands that are close to each other, but it is permissible for lands that are remote from each other such as Andulus and Khurasaan.

Al-Qurtobee said in his commentary to this verse,

"But when the lands are distant from each other like Andulus and Khurasaan then this is permissible in accordance to the explanation that follows insha'allaah."

What is pointed to in his words is the appointment of two *Khaleefahs*, and from those that were of the opinion that this is permissible were al-Ustaadh Abu Ishaq as was quoted from him by Imaam al-Haramayn (al-Juwaynee), and was quoted from him by ibn Katheer and al-Qurtobee in their commentary to this noble verse.

Ibn Katheer said,

"I say: this is like the situation of Banee al-Abbaas in Iraaq and the Faatimiyyeen in Egypt and the

Amawiyyeen in Morocco."

The Third Issue: is it possible for the Great Imaam to abdicate?

Some of the scholars said: this is possible for him. Al-Qurtobee said,

‘The evidence for his being able to abdicate is the saying of Abu Bakr, "depose me, depose me" and the saying of the Companions, may Allaah be pleased with them, "we will not depose you and neither will we attempt to do so, the Messenger of Allaah (SAW) gave you precedence in our Religion so who can then not give you precedence? The Messenger of Allaah (SAW) was pleased with you for our Religion so should we not also be pleased with you?"

So if this (attempt to abdicate) was not possible for him then the Companions would have rejected this coming from him and they would have said, "it is not possible for you to say this."

Some of the scholars said: it is not possible for him to abdicate because he has been entrusted with the rights of the Muslims, and it is not for him to give both these matters up.

Ash-Shanqeetee said explaining this further, may Allaah forgive him: if his abdication is due to a necessity that would dictate this, such as repressing trials and tribulations, or due to his knowledge of his inability to take on the burdens of the *Khilaa'fah*, then there is no dispute over the permissibility of his abdication. This is why all of the Muslims were agreed upon praising the grandson of the Messenger of Allaah (SAW), al-Hasan bin Alee (RA), for his abdicating and handing over the rule to Mu'aawiyah, after the people of Iraaq had given him the pledge of allegiance, so as to prevent the spilling of the Muslim blood. So this is the reason that he was praised due to his abdicating before the occurrence of this blood shedding. The Messenger of Allaah (SAW) declared his great position in his saying, "*indeed this son of mine is a leader, and maybe Allaah will cause reconciliation between two warring parties through him.*" {20} Reported by al-Bukhaaree and others from the hadeeth of Abu Bakra (RA).

The Fourth Issue: Is it obligatory to witness the appointment of the Great Imaam?

Some of the scholars said: this is not obligatory, because to obligate the witnessing of the appointment requires textual evidence, and there is none.

Some of the scholars said: this is obligatory because it is possible that a claimant (to the *Khilaa'fah*) claim that he was appointed as the Great Imaam secretly, and this would then lead to disunity and trials.

Those that stated that witnessing was obligatory said: two witnesses are sufficient, this in contravention to al-Jabaa'ee in his setting four witnesses as the condition for the witnessing along with

the one who is to be appointed and the one doing the appointing. His evidence for this was in Umar's leaving a consultative committee of six people to decide amongst them as to who should be *Khaleefah*. So the affair came about that the one doing the appointing was Abdurrahmaan bin Auf, the one being appointed was Uthmaan, and the remaining four were the witnesses (according to the argument of al-Jabaa'ee).

But the weakness of this argument is obvious as was pointed out by al-Qurtobee and ibn Katheer. And the Knowledge of (what is correct) lies with Allaah.

FOOTNOTES:

{1} Meaning that it refers to the whole of mankind, not just Adam

{2} i.e. the meaning of the verse is taken to comprise both the opinions mentioned

{3} Saheeh Bukhaaree [Eng. Trans 9/190 no.253]

{4} Saheeh Bukhaaree [Eng. Trans 9/178 no.233, 4/471 no.720A]

{5} Saheeh Muslim [Eng. Trans 4/1507 no. 6954]

{6} Saheeh Bukhaaree [Eng. Trans 9/170 no.219]

{7} Saheeh Bukhaaree [Eng. Trans 9/192 no.256]

{8} Saheeh Muslim [Eng. Trans 3/1021 no. 4528]

{9} Saheeh Muslim [Eng. Trans 3/1021 no. 4525]

{10} Saheeh Muslim [Eng. Trans 3/1023 no. 4541]

{11} Saheeh Muslim [Eng. Trans 3/1033 no. 4573]

{12} Saheeh Muslim [Eng. Trans 3/1032 no. 4569, 4570]

{13} Saheeh Muslim [Eng. Trans 3/1030 no. 4560]

{14} Saheeh Muslim [Eng. Trans 3/1031 no. 4562]

{15} Saheeh Muslim [Eng. Trans 3/1022 no. 4533]

{16} Saheeh Muslim [Eng. Trans 3/1022 no. 4536]

{17} Saheeh Muslim [Eng. Trans 3/1032 no. 4568]

{18} Saheeh Muslim [Eng. Trans 3/1031 no. 4565, 4566, 4567]

{19} Saheeh Muslim [Eng. Trans 3/1025 no.4546]

{20} Saheeh Bukhaaree [Eng. Trans. 5/66 no.89]

31) And He taught Adam the names of all (things), then he showed them to the Angels and said: "tell Me the names of these if you are truthful." 32) They said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You Who is All-Knowing, All-Wise." 33) 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 Unseen in the heavens and the earth, and I know what you reveal and what you have been concealing?" 34) And (remember) when We said to the Angels: "prostrate yourselves before Adam." And they prostrated except Iblees, he refused and was arrogant and one of the disbelievers.

- 1 The saying of the Exalted, **"then He showed them to the Angels"**: meaning the objects that were named, not the actual names as the literal meaning of the verse may suggest. And He indicated that they were the objects and not the names in His saying, **"tell Me the names of these"** as is obvious.
- 1 The saying of the Exalted, **"and what you have been concealing"**: There is no explanation here as to what they used to conceal. Some of the scholars said: it refers to what Iblees was hiding of arrogance, and this opinion is clarified by His saying, **"except Iblees he refused and was arrogant."**
- 1 The saying of the Exalted, **"And (remember) when We said to the Angels: 'prostrate yourselves to Adam'"**: There is no explanation here as to whether He said this to them before He Created Adam or after. But He made it clear in *Surah Hijr* and *Saad* that He said this to them before the creation of Adam. So He said in *Surah al-Hijr*,

"And (remember) when your Lord said to the Angels: 'I am going to create a man (Adam) from sounding clay of altered black smooth mud. So, when I have fashioned him completely and breathed into him My Spirit, then fall (you) down prostrating yourselves unto him.'" (15:28-29)

And He said in *Surah Saad*,

"(Remember) when your Lord said to the Angels: 'Indeed, I am going to create man from clay. So when I have fashioned him and breathed into him My Spirit, then fall you down prostrate to him.'" (38:71-72)

[Ibn al-Arabee al-Maalikee says in his "the nation is agreed that this prostration to Adam was not a prostration of worship, rather it is understood in one of two ways: that salaam was to be given to the foreigner (i.e. Adam) by ..., bowing to him and exalting him, or that he was made the *Qiblah* (of that time) as is the case with (our) prostrating towards the *Ka'bah* and the *Bait al-Maqdis*. This case is more clear due to His saying in another verse, **"then fall you down prostrate to Him,"** so this (command) was not by way of exaltation, rather this arose by way of enjoining worship (by obeying Allaah) and taking Adam as the *Qiblah*. And Allaah has abrogated all of this for this nation." {1}

Ibn Katheer says, "so this (prostration) was done in obedience to Allaah but the prostration was to Adam. This so that Allaah honoured Adam by having the Angels prostrate to him. Some of the people said: this prostration was as a greeting, salaam, and in honour of Adam as Allaah said, **"and He raised his parents to the throne and they fell before him prostrate. He said, 'O my father! This is**

the explanation of my dream of old! My Lord has made it come true." [12:100] This sort of prostration was legislated for the religions that came before us but it has been abrogated in our Religion. Mu'aadh said, "I went to Shaam and I saw them prostrating to their leaders and scholars, but you O Messenger of Allaah are more deserving of being prostrated to." So he said, *"if I were to command a person to prostrate to another, then I would have commanded the woman to prostrate to her husband due to the great right he has over her."* {2} And this was what ar-Raazee came to declare the strongest opinion."

Al-Baghawee says, "this prostration was not one whereby the face was placed on the earth, rather it was merely bowing, and when Islaam came then this (action of bowing to other than Allaah) was invalidated." {3}]

- The saying of the Exalted, **"except Iblees, he refused and was arrogant"**: there is no explanation here as to what thoughts of Iblees led to this arrogance. But this is explained in other places, such as His sayings,

"He (Iblees) said: 'I am better than he, You created me from fire, and him from clay.'" (38:76)

"(Iblees) said: 'I am not the one to prostrate myself to a human being, whom you created from sounding clay of altered black smooth mud.'" (15:33)

Addendum: the likes of the analogy of Iblees to his racial origin, which is fire, and his analogy of Adam to his racial origin, which is clay, and his deriving from this that he is better than Adam and that it was not desired for him to prostrate to one who was lesser than he, despite the existence of a clear and unequivocal text, which is His saying, **"prostrate to Adam"**, is called 'corrupt consideration' (*Faasid al-I'tibaar*) according to the convention of the scholars of *Usul*. And it was to this that the author of *'Maraaqee as-Sa'ud'* indicated in his saying,

Opposing the text, or a consensus that is claimed

Is corrupt consideration from everyone who is aware

So anyone who rejects a clear and unequivocal text of revelation due to analogy then his precedent for this lies with Iblees.

This analogy of Iblees, may Allaah curse him, is invalid due to three reasons:

1. That is it 'corrupt consideration' due to it's opposing the clear text as has just preceded
2. That we do not accept that fire is better than clay, rather clay is better than fire. This because the substance of fire is inconsistency, thoughtlessness, corruption and dis-unification. Whereas the substance of clay is composure and correction, seeds are sown in it

So if you want to understand the ability of clay then look to the resplendent garden, and what it contains of delicious fruits, and beautiful flowers, and goodly smells, you will then come to know that clay is indeed better than fire.

3. That even if we were to accept, for the sake of argument, that fire is better than clay. Then this

does not necessitate that Iblees is better than Adam, for the nobility of the foundation does not necessitate the nobility of the off-shoot, rather it is possible that the foundation be elevated and the off-shoot be disgraced, as the poet said,

If you were to boast about fathers who possess nobility

We would say: you have spoken truthfully, but how evil are their offspring!

35) And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the wrongdoers. 36) Then the Satan made them slip therefrom, and got them out from that which they were in. We said: "Get you down, all of you, with enmity between yourselves. On the earth will be a dwelling place for you and an enjoyment for a time. 37) Then Adam received Words from His Lord. And His Lord pardoned him. Verily, He is the One Who forgives, the Most Merciful. 38) We said: "Get down all of you from this place, then whenever there comes to you Guidance from Me, and whosoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39) But as for those who disbelieve and belie Our Signs, then such are the dwellers of the Fire, they shall abide therein forever.

- 1 The saying of the Exalted, "**then Adam received Words from his Lord**": There is no explanation here as to what these words, but this is explained in *Surah al-A'raaf* with His saying, "**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)

40) O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations) to My Covenant so that I fulfil (My Obligations) to your covenant, and fear none but Me. 41) And believe in what I have sent down (the Qur'aan), confirming that which is with you, and be not the first to disbelieve therein, and do not sell My verses for a small gain and fear Me and Me Alone. 42) And do not mix truth with falsehood, nor conceal the truth while you know (it). 43) And establish the prayers and give the Zakat and bow down with those who bow. 44) Do you enjoin righteousness upon the people and yet you forget to practice it yourselves, while you recite the Scripture! Have you no sense? 45) And seek help in patience and prayer, truly this is hard except for those that fear Allaah. 46) Those who are certain that they are going to meet their Lord, and that unto Him they are going to return.

- 1 The saying of the Exalted, "**O Children of Isreal! Remember My Favour which I bestowed upon you**": There is no explanation here as to what favours He bestowed upon them, but this is explained in other verses, like His sayings,

"And We caused the clouds to over-shadow you and sent down to you al-Manna{4} and quails." (2:57)

"And (remember) when We delivered you from Pharaoh's people, who were afflicting you with a horrible torment." (2:50)

"Indeed Pharaoh exalted himself in the land and made it's people into sects, weakening a group (the Children of Israel) of them: killing their sons and letting their women-folk live. Indeed he was of the oppressors. And We Wished to favour those who were weak in the land, and make them the rulers and inheritors. And to establish them in the land, and We let Pharaoh, Haman and their hosts receive from them that which they feared." (28:4-6)

And other verses.

- 1 The saying of the Exalted, **"and fulfil (your obligations) to My Covenant so that I fulfil (My Obligations) to your covenant"**: There is no explanation here as to what His Covenant is and what their covenant is, but this is explained in a number of other places such as in His saying,

"Indeed Allaah took the covenant from the Children of Israel, and We appointed twelve leaders amongst them. And Allaah said: 'I am with you if you establish the prayers and give the Zakat and believe in My Messengers; honour and assist them, and lend to Allaah a goodly loan. Verily I will remit your sins and admit you to Gardens under which rivers flow. But if any of you after this, disbelieved, he has indeed strayed from the Straight Path.'" (5:12)

So their covenant is mentioned in the words, **"if you establish the prayers and give the Zakat and believe in My Messengers; honour and assist them, and lend to Allaah a goodly loan."** And His Covenant is mentioned in the words, **"I will remit your sins and admit you to Gardens."**

And He indicated their covenant also in His saying, **"and (remember) when Allaah took a covenant from those who were given the Scripture to make it (the glad tidings of Muhammad (SAW) and knowledge) known and clear to mankind."** (3:187) And other such verses.

- 1 The saying of the Exalted, **"and do not mix the truth with falsehood"**: The truth, which they covered with falsehood, was their faith in some of what the Torah contained. The falsehood by which they covered truth was their disbelief and rejection of some of what the Torah contained – such as the descriptions of the Messenger of Allaah (SAW) and other things. This is explained in His saying, **"so do you believe in some of the book and disbelieve in the rest?"** (2:85) And consideration is given to the generality of the wording, not to the specific occurrence that resulted in the revelation of the verse as has preceded. {5}
- 1 The saying of the Exalted, **"seek help with patience and prayer"**: As for having patience upon the matters of this world and the Hereafter then there is no obscurity in this, but as for the result of having patience in prayer then this is pointed out by Allaah in a number of verses of His Book. So He mentioned that from amongst the results of this is that the one who prays is prevented from actions that are not befitting, this in His saying, **"indeed prayer prevents from immoral and evil deeds"** (29:45). And that from the results of this is that it brings about increase in provisions, this in His saying, **"and enjoin prayer on your family, and be patient in offering them. We ask not of you any provision, rather We give it to you. And the goodly end is for those that fear Allaah."** (20:132) This is why when a matter concerned the Messenger of Allaah (SAW) he would resort to prayer. {6}

This is further clarified when we understand that when the servant stands before his Lord, discoursing with Him, reciting His Book, then all of the matters of this world become insignificant to him in the face of his desire for what is with Allaah, and his dislike of not attaining it. So, as a result, he distances himself from all that Allaah is not Pleased with, and hence Allaah provides for him and guides him.

- 1 The saying of the Exalted, "**those who are certain (*yadhunnoon*) that they are going to meet their Lord**": The meaning of *dhann*{7} here is certainty as is proven by His words,

"And they have certainty in the Hereafter" (2:4)

"And those that give (in charity) what they give, with their hearts full of fear, because they are certain that they shall return to their Lord." (23:60)

47) O Children of Israel! Remember My Favour which I bestowed upon you, and that I preferred you to the whole of the universe. 48) And fear a Day 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. 49) And (remember) when We delivered you from Pharaoh's people, who were afflicting you with a horrible punishment: killing your sons and sparing your women-folk, and therein was a mighty trial from your Lord. 50) And (remember) when We separated the sea for you and saved you, and drowned Pharaoh's people while you were looking on. 51) And (remember) when We appointed for Moses forty nights, and (in his absence) you took the calf (for worship), and you were wrongdoers. 52) Then after that We forgave you so that you might be grateful. 53) And (remember) when We gave Moses the Scripture and the Criterion so that you may be guided aright. 54) And (remember) when Moses said to his people: 'O my people! Indeed you have wronged yourselves by taking the calf (for worship). So turn in repentance to your Creator and kill yourselves (those that worshipped the calf), that will be better for you in the Sight of your Creator.' Then (after this) He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

- 1 (*ins*) The saying of the Exalted, "**and I preferred you to the whole of the universe.**": This does not contradict His saying, concerning the precedence and superiority of this Muslim nation, "**you are the best nation raised up for mankind.**" (3:110) Because the 'universe' in the verse refers to the nations at their time specifically. This is proven by a number of verses and clear ahaadeeth. For example the hadeeth reported in the Musnads and the Sunans from the hadeeth of Mu'aawiyah bin Hayda al-Qushayree who said that the Messenger of Allaah (SAW) said,

"You are the fulfilment of seventy nations, and you are the best and most noble of them in the Sight of Allaah."

Do you not see that Allaah made the highest rank of their nation as the *Muqtasid* (those that perform what is required of them) as in His Saying,

"There are from them people who are *Muqtasid*, but many of them do evil deeds." (5:66)

But He made, for this nation, a rank higher than the *Muqtasid*, and that is *as-Saabiq bil Khayraat* (those that excel in performing good deeds) as in His saying,

"And of them (Muslims) are some who are *Muqtasid*, and some who are *Saabiq bil Khayraat*." (35:32)

- 1 The saying of the Exalted, **"nor will intercession be accepted from him": {8}** The literal meaning of this verse indicates that there is no intercession on the Day of Judgement at all, but in other places it is explained that the intercession that is denied, is intercession for the disbelievers and intercession for other than the disbelievers without the Permission of Allaah.

As for the intercession of the believers with the Permission of Allaah, then the Book, the Sunnah, and the consensus of the Muslims establish this.

So He textually stated that the disbelievers will not be interceded for in His saying, **"they cannot intercede except for him with whom He is Pleased with." (21:28)** And Allaah has said, **"He is not Pleased with disbelief for His servants." (39:7)**

Allaah said about them, further endorsing this fact,

"...‘and we used to belie the Day of Recompense until there came to us (the death) which is certain.’ So no intercession of the intercessors will be of any use to them." (74:46-48)

And other such verses.

And He said concerning the intercession without His Permission,

"Who is there that can intercede with Him except with His Permission." (2:255)

"And how many are the Angels in the heavens, whose intercession will avail nothing except after Allaah has given Permission for whosoever He Wills and Pleases." (53:26)

"On that Day no intercession will avail, except the one for whom the Most Beneficent has given Permission and whose word is acceptable to Him." (20:109)

And other such verses.

Therefore the claim that there are intercessors with Allaah for the disbelievers, or those that Allaah has not given Permission for, is from the various forms of disbelief in Him, *Jalla wa Alaa*. As He Himself has clarified in His saying,

"They say: ‘these are our intercessors with Allaah.’ Say: ‘do you inform Allaah of that which He Knows not in the heavens and on earth?’ Glorified and Exalted be He above all that which they associate as partners with Him!" (10:18)

Addendum: what we have established thusfar that intercession for the disbelievers is impossible according to the Sharee’ah unrestrictedly, has an exception in the intercession of the Messenger of Allaah (SAW) for his uncle Abu Taalib so that he will be moved from one place in the fire to another.

This is established from him (SAW) in the Saheeh. {9}

- 1 The saying of the Exalted, **"who were afflicting you with a great punishment"**: This punishment is explained in the words following this, **"killing your sons and sparing your women-folk."**

(*ins*) The literal sense of this verse shows that the sparing of the women-folk was part of the punishment afflicted upon them by Pharaoh, but there are other verses that show that female offspring are a gift from amongst the gifts of Allaah that He bestows on whomsoever He Wills, such as His saying,

"He bestows female offspring on whom He Wills, and bestows male offspring on whom He Wills." (42:49)

So the sparing of some of the offspring is surely better than the killing of all of them? The answer to this is that even though the woman be one of the gifts of Allaah which He gives to whomsoever He Wills, their remaining alive as slaves to the enemy such that they could do whatever indecent act they wished with them - the women being forced into this situation was a portion of the punishment and their being killed would have been a relief from this punishment.

- 1 The saying of the Exalted, **"and (remember) when We separated the sea for you and saved you"**: There is no explanation here as to how the sea was separated, but this is explained in other places such as His sayings,

"Then We inspired Moses (saying): 'Strike the sea with your stick.' And it parted and each separate part became like the huge, firm mass of a mountain." (26:63)

"And indeed We inspired Moses (saying): 'Travel by night with My servants and strike a path for them in the sea, fearing neither to be overtaken (by Pharaoh) nor being afraid (of drowning)'" (20:77)

- 1 The saying of the Exalted, **"and We drowned the people of Pharaoh"**: There is no explanation here as to how they were drowned, but this is explained in other places such as His sayings,

"So they (the people of Pharaoh) pursued them at sunrise. And when the two hosts saw each other, the people of Moses said: 'We are sure to be overtaken.' (Moses) said: 'Nay, indeed! With me is my Lord, He will guide me.' Then We inspired Moses (saying): 'Strike the sea with your stick.' And it parted, and each part became like the huge, firm mass of a mountain. Then We brought the others near to that place. And We saved Moses and all those with him. Then we drowned the others. Verily! In this is indeed a great sign, yet most of them are not believers." (26:60-67)

"The Pharaoh pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up." (20:78)

"And leave the sea as it is (*rahwan* - quiet and divided). Indeed, they are a host to be drowned" (44:24)

His saying, **"rahwan"** means still and silent in the state of it's being separated, until the hosts of

Pharaoh enter it. And other such verses.

- 1 The saying of the Exalted, "**and (remember) when We appointed for Moses forty nights**": there is no explanation here as to whether they were appointed to him all in one go or separately. But it is explained in *Surah al-A'raaf* that they were appointed separately and that he was initially appointed thirty nights and then he completed the forty by adding ten more. This in His saying,

"And We appointed for Moses thirty nights and added (to the period) ten (more), and he completed the term appointed by His Lord of forty nights." (7:142)

- 1 The saying of the Exalted, "**and (remember) when We gave Moses the Scripture and the Criterion so that you may be guided aright**": the literal meaning of this verse is that the Criterion is the Scripture that was given Moses, and that it is linked to itself (in order to clarify further what the Scripture is)... This is because the Scripture, which is the Torah, is described in two ways:

1. That it is written, Written by Allaah for His Prophet, Moses, upon him and our Prophet be peace and blessings.
2. That it is a Criterion by which the truth is made clear from falsehood.

So **'the Criterion'** was added, following **'the Scripture'**, despite the fact that it refers to the same thing, as a result of looking to these two attributes. In the language the Arabs add something to itself which differs in wording only (and not in meaning), and they suffice with the difference of wording.

And the evidence from the Qur'aan that the Criterion is (the Scripture) that was given to Moses lies in His sayings, "**And We gave Moses and Aaron the Criterion.**" (21:48)

- 1 The saying of the Exalted, "**indeed you have wronged yourselves by taking the calf (for worship)**": there is no explanation here as to what this calf that was worshipped was made of, but this is explained in other places such as His sayings,

"The people of Moses made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing)." (7:148)

"They said: 'we broke not the promise to you of our own will, but we were made to carry the ornaments of the people, then we cast them (into the fire), this was what as-Saamiree suggested.' Then he took out (of the fire) for them a statue of a calf that seemed lowly. They said: this is your god and the god of Moses but he has forgotten." (20:87-88)

There is no mention in the whole of the Qur'aan of the second object (to the sentence **'indeed you have wronged yourselves by taking the calf'**), but it is understood to be 'as a god,' as has been indicated in *Surah Taa Haa* with His saying,

"Then he (as-Saamiree) took (out of the fire) for them a statue of a calf which seemed lowly. They said: 'this is your god and the god of Moses but he has forgotten.'" (20:88)

FOOTNOTES:

{1} ‘Ahkaam al-Qur’aan’ (1/16)

{2} Shaykh Muqbil bin Haadee said about the above quoted hadeeth: "Reported by Ahmad (1/508) and it is weak....but the basis of the hadeeth is reported by at-Tirmidhee from the hadeeth of Abu Hurayrah and al-Haakim from Buraydah, and Ahmad, ibn Maajah and ibn Hibbaan from Abdullaah bin Ubayy. So the hadeeth, when considering all of its routes of narration ends up as being established." [Tafseer ibn Katheer 1/143 with the notes of Shaykh Muqbil]

{3} ‘Mu’aalim at-Tanzeel’ (1/81)

{4} Ibn Katheer says, "the interpreters differed about the definition of al-Manna. Some said that it is dew that resembled thickened juice of fruit or pulp. Others said that it fell on them like snow, whiter than milk and sweeter than honey." [Tafseer ibn Katheer Eng. Trans. pg. 111]

{5}

{6} As is reported in Abu Dawood and Ahmad with a weak chain of narration as declared so by al-Albaanee in his notes to ‘al-Mishkaat’ (1/1326 no.1325) and Muqbil bin Haadee in his notes to ibn Katheer (1/160 fn. 1).

{7} *Dhann* is normally taken to mean doubt, but it is possible that it also mean certainty in certain contexts.

{8} As for the statement, "and nor will compensation be accepted from him" then ibn Katheer says in his commentary to this verse, "meaning ‘ransom’ as the Exalted said, ‘indeed those who disbelieve and die in disbelief, no ransom even if it was the earth full of gold would be accepted from them.’" (3:91)

{9} Saheeh Bukhaaree [Eng. Trans. 5/140 no. 222]. The wording is, "al-Abbaas bin Abdul Muttalib (RA) said to the Prophet (SAW), ‘you have not been of any avail to your uncle (Abu Taalib). By Allaah, he used to protect you and used to become angry on your behalf.’ The Prophet (SAW) said, *‘He is in a shallow fire, and had it not been for me, he would have been in the bottom of the Fire.’*"

55) And (remember) when you said: "O Moses! We shall never believe in you till we see Allaah plainly." But you were seized with a thunderbolt while you were looking on. 56) Then We raised you up after your death, so that you might be grateful. 57) And We caused the clouds to overshadow you and sent down to you al-Manna and quails, (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. 58) And (remember) when We said: "Enter this town 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 (the reward) for the good-doers. 59) But those who did wrong changed the word from that which had been told them for another, so We sent upon the wrongdoers a punishment from the heaven because of their rebelling. 60) And (remember) when Moses 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 it's own place for water. "Eat and drink of that which Allaah has provided and do not act corruptly, making mischief on the earth." 61) And (remember) when you said: "O Moses! 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 wheat, its lentils, and its onions." He said: "Would you exchange that which is better for that which is worse? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allaah. That was because they used to disbelieve in the signs of Allaah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds.

- 1 (ins) The saying of the Exalted, "**and sent down to you Manna and quails**": This noble verse shows that Allaah blessed the Children of Israel with two types of food – Manna and quails. But there is another verse which indicates that they only had one type of food, and this is the saying of Allaah,

"And (remember) when you said: O Moses! We cannot endure one type of food." (2:61)

The reconciliation between these verses can be attained via a number of ways:

1. That *al-Manna*, according to the opinion of the majority, a type of drink. Therefore the one type of food would then be the *al-Salwa* which, according to the majority opinion, is quails.
2. All that is placed on one table is called 'one food' in the language of the Arabs even if the table-spread consists of many different types of food. For example the saying: "I ate the food of the host" even if the food be of different types. It is clear that this explanation is more correct than the first because specifying al-Manna to a type of drink is rejected by the hadeeth reported by both Bukhaaree and Muslim, "*mushrooms are a type of Manna.*"^{29} That they called it 'one type of food' because it was always the same and never changed from day to day. This is clear.

62) Verily! Those who believe and those who are Jews and Christians, and the Sabians, whosoever believes in Allaah and the Last Day and does righteous deeds shall have their

reward with their Lord, on them shall be no fear nor shall they grieve. 63) And (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 there is therein so that you may become pious."

- 1 [The saying of the Exalted, "**verily! Those who believe and the Jews and the Christians, and the Sabians, whosoever believes in Allaah and the Last Day and does righteous deeds shall have their reward with their Lord**": as-Suddi said, 'the verse was revealed with regards to companions of Salmaan al-Faarisee about whom he informed the Prophet (SAW) that 'they prayed, fasted, believed in you and bore witness that you had been sent as a Prophet.' So when Salmaan had finished extolling them the Prophet (SAW) said, "*O Salmaan they are from the People of the Fire.*" This weighed down heavily on Salmaan and then Allaah revealed this verse. So the Imaan of the Jews referred to those Jews who held fast to the Tawrah and the sunnah of Moses until Jesus was sent. When Jesus (AS) came then whosoever held fast to the Tawrah and the sunnah of Moses (and did not follow Jesus) was destroyed. The Imaan of the Christians referred to those who held fast to the Injeel and the laws of Jesus – these people were the believers who accepted him. This held true until Muhammad (SAW) came, so whosoever did not follow Muhammad (SAW) and did not leave what he had been following was destroyed.'

This does not negate what Alee bin Abee Talha reports from ibn Abbaas that after this verse was revealed Allaah revealed the verse, "**whosoever desires a religion other than Islaam then it shall not be accepted from him and in the Hereafter he shall be of the losers.**" (3: 85) Here ibn Abbaas is informing that the only thing accepted from someone will that which is in conformity to the Sharee`ah of Muhammad (SAW) after he had been sent. As for those who came before him, then whosoever followed the Messenger of his time then he was upon guidance and the victorious way. So the Jews referred to are the followers of Moses who used to judge by the Tawrah in their time.] {30}

- 1 The saying of the Exalted, "**and We raised above you the Mount**": This is further clarified with His saying,

"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." (7:171)

- 1 The saying of the Exalted, "**hold fast to that which We have given you**": There is no clarification here as to what has been given them, but it is explained in another place that this is the Book that distinguishes between truth and falsehood. This in His saying,

"And (remember) when we gave to Moses the Scripture and Criterion so that you may be guided." (2:53)

64) Then after that you turned away. Had it not been for the Grace and Mercy of Allaah upon you, indeed you would have been amongst the losers. 65) And indeed you knew those amongst you who transgressed in the matter of the Sabbath. We said to them: "Be you monkeys, despised and rejected." 66) So we made this punishment an example to their own and to succeeding generations, and a lesson to those who are pious. 67) And (remember)

when Moses said to his people: "Indeed, Allaah orders you to slaughter a cow." They said: "Do you make fun of us?" He said: "I seek refuge with Allaah from being amongst the ignorant." 68) They said: "Call upon your Lord for us that He may make plain for us what it is!" He said: " He says, 'Verily, it is a cow neither too old nor too young, but it be in-between these two conditions,' so do what you are commanded." 69) They said: "Call upon your Lord for us to make it plain to us it's colour." He said, "He says, 'it is a yellow cow, bright in its colour, pleasing to the beholders.'" 70) They said: "Call upon your Lord for us to make plain to us what it is. Indeed all cows are alike (to us). And indeed if Allaah Will, we will be guided." 71) He (Moses) said: "He says, 'it is a cow neither trained to till the soil nor water the fields, sound, having no colour save bright yellow.'" They said: "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72) And (remember) when you killed a person and fell into dispute among yourselves as to the crime. But Allaah brought forth that which you were hiding. 73) So We said: "Strike him (the dead man) with a piece of the cow." Thus Allaah brings the dead to life and shows you His signs so that you may understand.

- 1 The saying of the Exalted, "**and indeed you knew those amongst you who transgressed in the matter of the Sabbath**": Their story is summarised here but mentioned in detail in *Surah al-A'raaf* commencing with the verse, "**and ask them about the town that was by the sea, when they transgressed in the matter of the Sabbath.**" (7:163)
- 1 [The saying of the Exalted, "**indeed Allaah orders you to slaughter a cow**": "from Ubaydah as-Salmaanee who said: a person from the Children of Israel was sterile and he had a great deal of wealth. The son of his brother was the inheritor of this wealth, so he killed the sterile man, then he carried him by night and placed him on the door of someone else. In the morning he claimed that this other person had killed the sterile man. A war broke out between them, and some of the people who were endowed with reason said, 'why fight each other when the Messenger of Allaah is amongst you?' They then went to Moses and mentioned the incident to him and He said, '**Indeed Allaah orders you to slaughter a cow...**'"]{31}
- 1 The saying of the Exalted, "**call upon your Lord for us that He may make plain for us what it is!**": there is no explanation as to what their purpose was behind their asking, '**that He may make plain for us what it is**' except that the answer to their question in the first instance indicates that they were enquiring about it's age. The evidence for this lies in His saying, "**he said, 'He says: Verily it is a cow neither too old nor too young.'**"

And that that the purpose in their asking the question in the second instance was to ascertain whether it was used for work, or if it had any deficiencies, or if it had any blemishes that differed from it's normal colour. The evidence for this lies in His saying, "**he said, 'He says: Indeed it a cow neither trained to till the soil nor water the fields, sound, having no colour save bright yellow.'**"

- 1 The saying of the Exalted, "**and (remember) when you killed a person and fell into dispute among yourselves as to the crime**": There is no clarification here as to the sex of this person, but his being male is indicated in His saying, "**Strike him with a piece of the cow.**"
- 1 The saying of the Exalted, "**thus Allaah brings the dead to life and shows you His signs**": indicating in this verse that in the resurrection of the one killed by the Children of Israel lies an

evidence for the resurrection of mankind after their death. This because the One Who is able to resurrect one soul after it's death is able to resurrect all of the souls after their death. This is clarified in His saying,

"The creation of you all and the resurrection of you all are only as (the creation and resurrection) of a single person." (31:28)

74) Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them that split asunder so that water flows from them, and indeed, there are of them that fall down for fear of Allaah. And Allaah is not unaware of what you do. 75) Do you covet that they (the Jews) will believe in your religion despite the fact that a party of them used to hear the Word of Allaah, then they used to distort it knowingly after they understood it? 76) And when they meet those who believe, they say, "we believe," but when they meet one another in private, they say, 'shall you tell them what Allaah has revealed to you so that they may argue with you about it before your Lord?' {32} Have you no understanding? 77) Know they not that Allaah Knows what they conceal and what they reveal? 78) And there are among them unlettered people, who know not the Book but they trust their false desires and do but guess.

- 1 The saying of the Exalted, **"then, after that, your hearts were hardened and became as stones"**: There is no explanation here as to reason behind their hearts becoming hardened, but the reason is indicated in other places such as His sayings,

"So because of their breach of their covenant, We cursed them, and made their hearts grow hard." (5:13)

"Has not the time come for those who believe to be affected by Allaah's Reminder, and that which has been revealed of the Truth, lest they become like those who received the Scripture before and the term was prolonged for them and so their hearts became hardened." (57:16)

[There hearts were not likened to iron, even though it is harder than rock because iron can be softened by fire as it was softened for Daawood (AS) while stones can never be softened. Then Allaah went on to declare the rocks to be superior to these hardened hearts by saying, **'and indeed there are stones out of which rivers gush forth and indeed there are some of them that split asunder so that water flows from them.'**]{33}

- 1 [The saying of the Exalted, **"and indeed, there are some of them, that fall down for fear of Allaah"**: while your hearts, O you Jews, do not become soft and do not fear Allaah! So if it is said, 'but the stones are inanimate objects that do not possess the faculty of understanding so how can they fear?' It is said in reply, 'Allaah makes them to understand and inspires them to fear Him.'

The *madhhab* of Ahlus Sunnah Wal Jamaa`ah is that Allaah has created a type of knowledge in the

inanimate objects, in fact in all of the creatures, which is not the same as our intelligence and cannot be comprehended by others. So they pray, glorify Allaah and fear Him as He, Magnificent is He, said,

"The seven heavens and the earth and all that is therein glorify Him, and there is not a thing but glorifies His praise." (17:44)

"And the birds with wings outspread (in flight), each one knows its prayer and glorification." (24:41)

"See you not that to Allaah prostrates whosoever is in the heavens and the earth, the sun, the moon, the stars, the mountains, the trees, the animals, and many of mankind?" (22:18)

So it is obligatory upon the believer to have faith in this, and relegate the knowledge (of the nature of this) to Allaah, the Exalted.]{34}

┆ The saying of the Exalted, **"and there are among them unlettered people, who know not the Book but trust their false desires (*Amaaniyya*)"**: The scholars differed about the meaning of *Amaaniy* falling into two opinions:

1. That the meaning of *amniyyah* is reading. Meaning that they did not know anything of the Book except for the mere recitation of its words but without any understanding of its meanings. But this opinion bears no relation to His saying, **"and there are among them unlettered people"** because the unlettered one cannot read.
2. That the exception has been left incomplete, and the meaning is that they do not know the Book, but they put their hopes in false desires. This is opinion is proven by His sayings,

"And they say: 'none shall enter Paradise unless he be a Jew or a Christian.' These are their own vain desires (*Amaaniyyuhum*)" (2:111)

"It will not be in accordance with your (Muslims) desires (*Amaaniyyukum*) and neither the desires (*Amaaniy*) of the People of the Book. Whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allaah." (4:123)

79) So woe to those who write the Book with their own hands and then say, "this is from Allaah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for what they earn thereby. 80) And they (the Jews) say: "the Fire shall not touch us save for a few numbered days." Say: "have you taken a covenant from Allaah, so that Allaah will not break His Covenant? Or is it that you say of Allaah what you know not?" 81) Yes! Whosoever earns evil and his sin has surrounded him are the dwellers of the Fire, and they will abide therein forever. 82) And those who believe and do righteous deeds, they are dwellers of Paradise to abide therein forever. 83) And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allaah and be dutiful and good to parents, and to kindred, and to orphans and the poor who beg, and speak good to the people, and establish the prayers, and give the *Zakat*." Then you turned away,

except a few of you, and you paid no heed. 84) And (remember) when We took your covenant (saying): "shed not the blood of your people, nor turn out your own people from their dwellings." Then (this) you ratified and (to this) you bear witness. 85) But inspite of this, it is you who kill one another and drive out a party of you from their homes, and assist (their enemies) against them in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in part of the Scripture and disbelieve in the rest? Then what is the recompense of those who do so amongst you except disgrace in the life of this world, and on the Day of Judgement they shall be consigned to the most grievous torment. And Allaah is not unaware of what you do. 86) Such are the ones who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

- 1 The saying of the Exalted, "**but inspite of this, it is you who kill one another (lit: yourselves)**": meaning you kill your brothers (in faith), and what clarifies that this is the intended meaning is the frequent occurrence of this phrase in the Qur`aan, such as His saying, "**do not defame yourselves**" (49:11) meaning: one of you is not to defame his brother. And like His saying, "**why then, did not the believers, men and women, when you heard it (the slander) think good of themselves and say: 'this is an obvious lie,'**" (24:12) meaning: think good of their brothers. And like His saying, "**and kill yourselves,**" (2:54) meaning: that the one free of worshipping the calf should kill the one guilty of this. And other such verses.

This meaning is further clarified with his (SAW) saying, *"indeed the similitude of the believers with respect to their mutual mercy and love is as a single body. If one organ of it is afflicted then the whole body is afflicted with sleeplessness and fever."*

- 1 The saying of the Exalted, "**then do you believe in part of the Scripture and disbelieve in the rest?**": it is clear from what has preceded this verse that the part that they believed in was their ransoming the captives, and the part they disbelieved in was their expelling their brothers in faith from their homes, killing them and helping their enemies against them even though they may disbelieve in other parts of the Book and believe in yet other parts.

87) And indeed We gave Moses the Book and followed him up with a succession of Messengers. And We gave Jesus, the son of Mary, clear signs and supported him with the Holy Spirit. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved in and some you killed. 88) And they say: "our hearts are wrappings." Nay, Allaah cursed them for their disbelief, so little is it that they believe. 89) And when there came to them (the Jews) a Book from Allaah confirming what is with them, although aforetime they had invoked Allaah in order to gain victory over those who disbelieved, then when there came to them that which they recognised, they disbelieved in it. So let the curse of Allaah be on the disbelievers. 90) Evil is that for which they have sold themselves, that they should disbelieve in that which Allaah has revealed, grudging that Allaah should reveal of His Grace unto whom He Wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is a humiliating torment. 91) And when it is said to them: "believe in what Allaah has sent down," they say, "we believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say: "why then have you killed the Prophets of Allaah aforetime, if indeed you have been believers?"

- 1 The saying of the Exalted, **"and We gave Jesus, the son of Mary, clear signs"**: there is no explanation here as to what these signs were but this is explained in other places, such as in His saying,

"And will make him a Messenger to the Children of Israel (saying): 'I have come to you with a sign from your Lord, that I design for you out of clay, as it were a figure of a bird, and breathe into it, and it becomes a bird by the leave of Allaah, and I heal him who was born blind, and the leper, and I bring the dead to life by the leave of Allaah. And I inform you of what you eat and what you store in your houses. Surely, therein is a sign for you, if you believe.'" (3:49)

And other verses.

- 1 The saying of the Exalted, **"and supported him with the Holy Spirit"**: meaning Gabriel according to the correct opinion, this is proven by His sayings,

"And truly this is a revelation from the Lord of the universe. Which the Trustworthy Spirit (i.e. Gabriel) has brought down." (26: 192-193)

"She (Mary) placed a screen (to screen herself) from them, then We sent Our Spirit (Gabriel) to her, and he appeared before her in the form of a man in all respects." (19:17)

- 1 (*ins*) The saying of the Exalted, **"is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved in and some you killed."**: This verse shows that they killed some of the Prophets and likewise His saying,

"Say: Indeed there came before me Messengers, with clear signs and even with what you speak of, why then did you kill them if you are truthful?" (3:183)

But there are other verses that prove that the Messengers shall be victorious and aided by Allaah, such as His sayings,

"Allaah has decreed: Verily! It is I and My Messengers who shall be the victorious." (58:21)

"And indeed Our Word has gone forth of old for Our slaves – the Messengers that they verily would be made triumphant, and that Our hosts, they verily would be the victors." (37: 171-173)

"And those who disbelieved said to their Messengers: 'Surely, we shall drive you out of our land, or you shall return to our religion.' So their Lord inspired them: 'Truly We shall destroy the wrong-doers. And indeed We shall make you dwell in the land after them.'" (14:13-14)

At the end of this verse Allaah has explained that this help shall also be realised in this world (and not just the hereafter) and He has clarified this further in another place,

"Verily, We shall certainly make Our Messengers victorious, and those who believe, in the life of this world and on the Day when the witnesses will stand forth." (40:51)

The clear answer to this (apparent inconsistency) is that the Messengers are of two types: the type that has been commanded to fight in the Path of Allaah and the type that has been commanded to be patient and persevere the harms of the people. So Allaah has promised those who have been commanded to fight with help and victory. As for those that have been commanded to persevere then they are the ones who were killed so that Allaah may raise their already exalted station due to their being oppressed. This understanding is clearly derived from these verses, because the promise of help and victory contains a clear indication towards the duty of Jihaad and war.

Also taking to the opinion that the help and victory for the Messengers lay in their being given clear evidences and proofs leaves no difficulty in understanding these verses. Allaah knows best.

FOOTNOTES

{29} From Sa'eed bin Zayd that the Messenger of Allaah (SAW) said, *"the Kam'a (a type of edible fungus) is from the Manna and its water is a cure for eye trouble."* [Saheeh Bukhaaree Eng. Trans 6/7 no.5]

{30} 'Tafseer ibn Katheer' (1/182)

{31} 'Tafseer ibn Katheer' (1/194)

{32} Meaning that when the Jews were alone they used to acknowledge the truth of what Muhammad (SAW) came with but forbade each other from making this known lest the Arabs gain an upper hand over them.

{33} 'Mu'aalim at-Tanzeel' (1/110) of Imaam al-Baghawee

{34} Ibid. (1/111)

92) And indeed Moses came to you with clear proofs, yet you worshipped the calf after he left, and you were wrongdoers. 93) And (remember) when We took your covenant and We raised above you the Mount (saying): "Hold firmly to what We have given you and hear (Our commands)." They said: "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Evil indeed is that which your faith enjoins you to if you are believers." 94) Say to them: "If the home of the hereafter is exclusively for you and not for others of mankind, then long for death if you are truthful. 95) But they will never long for death because of what their hands have done. And Allaah is All-Aware of the wrongdoers. 96) And indeed you will find them the greediest of mankind for life (even more so) than those who ascribe partners to Allaah. Every one of them wishes that he could be given a life of a thousand years. But the grant of such a life will not save him a little from the Punishment. And Allaah Sees all that they do.

- 1 The saying of the Exalted, "**and indeed Moses came to you with clear proofs**": There is no explanation here as to what these clear proofs were, but this is explained in other verses, such as His sayings,

"And We sent on them: the flood, the locusts, the lice, the frogs, and the blood as (a succession) of clear signs." (7:133)

"Then Moses threw his stick and behold! It was a serpent manifest! And he drew out his hand and behold! It was white (with radiance) for the beholders." (7:107)

"Then We inspired Moses (saying): 'Strike the sea with your stick.' And it parted." (26:63)

And other such verses.

- 1 The saying of the Exalted, "**and hold firmly to what We have given you and hear (Our commands)**": Some of the scholars said: the meaning of hear (in this context) is to 'respond to and accept.' Just as one says, 'hear and obey' meaning 'respond to and obey.' And just as one says (in prayer): 'Allaah has heard the one who praised Him' meaning 'Allaah has responded to the supplication of the one who praised Him.' This opinion is born testimony to by His saying,

"The saying of the believers, when they are called to Allaah and His Messenger, to judge between them is that they say: 'We hear and obey.'" (24:51)

This is the opinion of the majority of scholars.

It is also said: the meaning of His saying '**and hear**' is hear with your ears (and do not ignore the revelation) and do not prevent others from hearing. This aspect of the meaning is proven by the fact that some of the disbelievers used to prevent hearing, fearing that the words of the Prophets be heard as occurs in His sayings concerning Nuh and the people of our Prophet (SAW),

"And indeed! Each time I called unto them that You might forgive them, they thrust their fingers in their ears, covered themselves up in their garments and persisted (in their rejection) and puffed themselves up with pride." (71:7)

"And the disbelievers say: 'do not listen to this Qur'aan, and make noise in the midst of its (recitation) that you may be overcome.'" (41:26)

"And when Our verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them." (22:72)

"They said: 'We have heard and disobeyed'" (4:46)

Because the hearing that does not negate disobedience is the hearing by the ears without responding to what is heard.

1. The saying of the Exalted, **"every one of them wishes that he be given a life of a thousand years"**: The meaning of the verse is that every one of the mentioned people hope to be given a life-span of a thousand years, but even this space of time will not make them escape the Punishment.

There are two explanations given for the '*law* (if)' that occurs in His saying, **'given a life (*law* *yu`ammir*)'**:

1. the opinion of the majority that it is a ...
2. Some of the scholars said that the *law* is placed here is a conditional statement but the answer to this condition is absent, and the full sentence is: 'if they were given a life of a thousand years then this would be the most beloved thing to them.' And removing the answer to *law* in this way is something that occurs (a number of times) in the Qur'aan and in the language of the Arabs. So in the Qur'aan we have His saying,

"Nay! If (*law*) you knew with a certain knowledge." (102:5)

Meaning that if you knew with certain knowledge then you would not concern yourselves with mutual rivalry in gaining the wealth of this world. And His saying,

"And if (*law*) there had been a Qur'aan with which the mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak." (13:31)

Meaning 'it would have been this one' or 'you would still have disbelieved in ar-Rahmaan.'

And in the language of the Arabs is the saying of the poet,

And I swear that if (*law*) his messenger brought us something

Except for you, but we do not find one who can reject you.

Meaning that if his messenger had brought us anything save you we would have rejected it.

So when you understand the meaning of this verse then know that Allaah has further clarified this meaning in another place, explaining that were man to live his full life-span and then his life was to come to an end and the Punishment come to him, then this life of his that has passed would be of no avail to him whatsoever. This in His saying,

"Do you not see that if We let them enjoy (life) for some years. And afterwards comes to them that (Punishment) which they had been promised! All of that which they used to enjoy shall be of no avail to them." (26:205-207)

So this is one of the greatest verses in removing the deep rooted illness of excessive hope (in Allaah's Mercy that would make one lazy in performing good actions) may Allaah make us and the believers able to stay away from it's evil.

97) Say: "Whoever is an enemy to Gabriel," for indeed he has revealed it (the Qur'aan) to your heart by the Permission of Allaah, confirming what came before it and a guidance and glad tidings for the believers. 98) "Whoever is an enemy to Allaah, His Angels, His Messengers, Gabriel and Michael, then verily, Allaah is an enemy to the disbelievers." 99) And indeed We have sent down to you manifest signs, and none disbelieve in them save the rebellious. 100) Is it not (the case) that every time they make a covenant, some party among them cast it aside? Nay! But most of them do not believe. 101) And when there came to them a Messenger from Allaah confirming what was with them, a party of those who were given the Scripture threw away the Book of Allaah behind their backs as if they did not know!

- 1 The saying of the Exalted, **"Say: 'Whoever is an enemy to Gabriel' for indeed he has revealed it to your heart by the Permission of Allaah":** The literal meaning of this verse is that Gabriel placed the Qur'aan in the heart of the Prophet (SAW) without his hearing it's recitation and similar to this in meaning is His saying,

"And truly this is a revelation from the Lord of the Universe. Which the Trustworthy Spirit revealed upon your heart, that you may be one of the warners." (26:192-194)

But it is explained in other places that the meaning of this is that the Angel recited the revelation to him so that he may hear it, and then it's meanings would settle in his heart - this is the correct understanding of it's being revealed upon his (SAW) heart. This in His sayings,

"Move not your tongue in haste concerning (the Qur'aan). It is for Us to collect it and spread it's recitation. And when We have recited it to you then follow it's recitation. Then it is for Us to explain it." (75:16-19)

"And be not in haste with the Qur'aan before it's revelation is completed to you, and say: 'My Lord! Increase me in knowledge.'" (20:114)

- 1 The saying of the Exalted, **"is it not (the case) that every time they make a covenant, some party amongst them cast it aside":** It is mentioned in this verse that whenever the Jews made a covenant a party from amongst them would cast it aside, and it is made clear in another place that the Messenger of Allaah is the one with whom the covenant was made and that they broke their covenant with him after every time that they made it. This is in His saying,

"Indeed, the worst creature in the Sight of Allaah are those who disbelieve so they

shall not believe. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allaah." (8:55-56)

And Allaah makes clear in another verse that all of them, save a few, are treacherous and deceitful. This in saying, **"and you will not cease to discover deceit in them save a few of them."** (5:13)

- 1 The saying of the Exalted, **"and when there came to them a Messenger from Allaah confirming what was with them, a party of those who were given the Scripture threw away the Book of Allaah behind their backs"**: It is mentioned in this noble verse that many of the Jews threw away the Book of Allaah behind their backs and did not believe in it. It is clarified in another place that those who did not believe in the Book of Allaah were in the majority, this in His saying,

"And had the People of the Book believed, it would have been better for them; amongst them are some who have believed, but most of them are disobedient rebels."

102) They followed what the satans gave out (falsely of the magic) in the lifetime of Solomon. Solomon did not disbelieve, but the satans disbelieved, teaching men magic and such things that came down at Babylon to the two Angels, Harut and Marut. But neither of these two taught anyone (such things) till they had said: "We are only as a trial, so disbelieve not." And from these (Angels) people learn that which would cause separation between a man and his wife, but they could not thus harm anyone except by the Permission of Allaah. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how evil indeed was that for which they sold their own-selves, if they but knew. 103) And if they had believed, and guarded themselves from evil and kept their duty to Allaah, far better would have been the reward from their Lord, if they but knew! 104) O you who believe! Say not (to the Messenger) '*Raa`ina*' (an insult) but say '*Undhurna*' (make us to understand) and listen. And for the disbelievers there is a painful torment. 105) Neither those who disbelieve among the People of the Book nor the polytheists like that there should be sent down to you any good from your Lord. But Allaah chooses for His Mercy whom He Wills. And Allaah is the Owner of Great Bounty. 106) Whatever verse (or revelation) We abrogate or cause to be forgotten, we bring (in it's place) a better one or similar to it. Know you not that Allaah is able to do all things? 107) Know you not that it is Allaah to Whom belongs the dominion of the heavens and earth? And besides Allaah you have neither a protector nor helper. 108) Or do you want to ask your Messenger as Moses was asked before. And he who changes faith for disbelief, indeed he has gone astray from the plain road. 109) Many of the People of the Book wish that they could turn you away to disbelief, out of envy from their own-selves, even, after the truth has become clear to them. But forgive and overlook, till Allaah brings about His Command. Indeed, Allaah is Able to do all things.

- 1 [The saying of the Exalted, **"Say not (to the Messenger) '*Raa`ina*' but say '*Undhurna*' and listen."**: This is because the Muslims used to say, '*Raa`ina* (attend to us) O Messenger of Allaah' but this word had a vile meaning in the language of the Jews. So when the Jews heard

this word coming from the Muslims they said amongst themselves, ‘we had used to abuse the Messenger secretly, now we can do so openly!’ So they used to come to him (SAW) and say, ‘O Muhammad, Raa`ina’ and smirk at each other. Sa`d bin Mu`adh heard them say this and realised their intent for he understood their language, so he said to the Jews, ‘if I hear any one of you say this again to the Messenger of Allaah (SAW) I will smite his neck.’ They replied, ‘but do you not also say it?’ So Allaah revealed this verse so that the Jews would not be able to find a way to abuse the Messenger of Allaah (SAW).] {34}

- 1 The saying of the Exalted, "**or do you want to ask your Messenger as Moses was asked before**": There is no explanation here as to what Moses was asked before but this is explained in another place with His saying,

"The People of the Book ask you to cause a book to descend upon them from heaven. Indeed they asked Moses for even greater than this when they said: ‘Show us Allaah in public.’" (4:153)

- 1 The saying of the Exalted, "**but forgive and overlook, till Allaah brings about His Command (Amr)**": This verse concerns the People of the Book as is clear from the context. As for the *Amr* in His saying then some of the scholars said that it is the singular to commands (*al-Awaamir*), and others said that it is the singular to matters (*al-Umoor*).

So according to the first opinion that it means command – i.e. the opposite of prohibition – then the command mentioned here is clarified in His saying,

"Fight against those who do not believe in Allaah nor the Last Day nor forbid that which has been forbidden by Allaah and His Messenger and those who do not acknowledge the Religion of Truth among the People of the Book, until they pay the Jizya with willing submission and feel themselves humiliated." (9:29)

And according to the second opinion that it means matter then this refers to what Allaah made clear in a number of verses that show what befell the Jews such as killing and banishment such as in His saying,

"It is He Who drove out the disbelievers amongst the People of the Book from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allaah! But Allaah’s torment reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allaah decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire." (59:2-3) {35}

And the verse under discussion is not abrogated according to the correct opinion.

110) And establish the prayers, and give the Zakat and whatever good that you send forth for yourselves before you, you shall find it with Allaah. Indeed, Allaah Sees all that you do.

111) And they say: "None shall enter Paradise unless he be a Jew or a Christian." These are

their own vain desires. Say: "Bring your proof if you are truthful." 112) Yes, but whosoever submits his face to Allaah and works righteous deeds then his reward is with his Lord, on such shall be no fear, nor shall they grieve. 113) The Jews say that the Christians have nothing to stand on; and the Christians say that the Jews have nothing to stand on; though they both recite the (same) Scripture. Like unto their word was said by those who have no knowledge. Allaah will judge between them on the Day of Resurrection about that wherein they have been differing. 114) And who is more unjust than those who forbid that the Name of Allaah be glorified and mentioned in Allaah's Mosques and seek to destroy them? It was not fitting that such people should themselves enter them except in fear. For them is disgrace in this world, and they will have a great torment in the Hereafter.

- 1 The saying of the Exalted, "**and who is more unjust than those who forbid that the Name of Allaah be glorified and mentioned in Allaah's Mosques and seek to destroy them**": Some of the scholars said that this was revealed when the polytheists prevented the Prophet (SAW) from entering the Inviolable House (Ka`bah) during the *Umrah* of *al-Hudabiyya* in the sixth year of *Hijra*. So based upon this opinion, the 'seeking to destroy them' is to be taken metaphorically, i.e. they sought to destroy the mosques by preventing worship in them. This opinion is clarified and born testimony to by His saying,

"They are the ones who disbelieved and hindered you from the Sacred Mosque." (48:25)

Some of the scholars said: that the 'seeking to destroy them' which is mentioned is actual, and the verse was revealed with regards to the one who tried to destroy the *Bait al-Maqdis* and he is Bakhtansar or someone else. This opinion is clarified and born testimony to by His saying,

"Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the Mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands." (17:7) {36}

(*ins*) It is also understood from this verse that there is no one who is more unjust than the one who forbids this in the Mosques of Allaah but there are other verses from which the opposite could be understood such as His sayings,

"Who is more unjust than the one who lies against Allaah."(39:32)

"Who is more unjust than the one to whom the Signs of his Lord are mentioned..." (18:57)

And other such verses. There are a number of ways to reconcile these verses:

1. That each injustice is specifically with regards to what it is linked to, i.e. that those who forbid from the Mosques are the most unjust of those who forbid and that from those who lie there is none who is more unjust than those who do so against Allaah etc. Therefore when each of these injustices are considered looking to what they are linked to any problems in understanding these verses are removed.

2. That specifying each injustice in this way is done taking into consideration of the past, meaning that since no one in the past has gone to the extent of the injustice that these people have done in similar things it has been ruled that they are the most unjust of those that have traversed their path before them. For example no one has prevented from the Mosques in the past to the extent that they did and no one invented lies against Allaah in the past to the extent that they did.
3. The claim of Abu Hayyaan that negating the fact that there is none more unjust does not necessarily negate that there are others as unjust. As such none of those who have been declared to be the most unjust exceed one another in injustice because they are all equivalent with regards to injustice i.e. there is none more unjust than those who prevent from the Mosques of Allaah and those who invent a lie against Allaah and those who deny the Signs of Allaah. This is similar to the one who says, "there is no one who is a better legal jurist then so and so, and so and so."

115) And to Allaah belong the East and the West, so wheresoever you turn yourselves to face there is the Face of Allaah. Indeed! Allaah is All-Sufficient, All-Knowing. 116) And they (the Jews and Christians) say: "Allaah has begotten a son." Glory be to Him! Nay, to Him belongs all that is in the heavens and on earth, and all surrender in obedience to Him. 117) The Originator of the heavens and the earth. When He decrees a matter, He only says: "Be!" – and it is. 118) And those who have no knowledge say: "Why does Allaah not speak to us (directly) or why does a sign not come to us?" So said the people before them, words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. 119) Indeed, We have sent you with the Truth, a bringer of glad tidings and a Warner. And you will not be asked about the denizens of the Blazing Fire. 120) Never will the Jews or the Christians be pleased with you till you follow their religion. Say: "Verily the Guidance of Allaah that is the (true) guidance." And if you were to follow their desires after what you have received of Knowledge, then you would have against Allaah neither any protector nor any helper.

- 1 [The saying of the Exalted, "**so wheresoever you turn yourselves to face there is the Face of Allaah**": Abu Ubaid al-Qaasim bin Sallaam said in his book, 'an-Naasikh wal-Mansukh': '... from ibn Abbaas who said: the first thing that was abrogated for us in the Qur`aan, and Allaah knows best, was the matter of the Qiblah. Allaah said, "**to Allaah belongs the East and the West, so wheresoever you turn to face there is the Face of Allaah.**" So the Messenger of Allaah faced Jerusalem and prayed in the direction of the Bait al-Maqdis and (opted) not to pray towards the Ancient House (Ka`bah). Then Allaah turned him towards His Ancient House and thereby abrogated the verse with the verse, "**from whencesoever you depart, face towards the Sacred Mosque. And wheresoever you are face towards it.**"' {37}...

Mujaahid said concerning the verse, "**wheresoever you turn yourselves to face there is the Face of Allaah,**" 'wheresoever you are then you have the Qiblah to face which is the Ka`bah.'...

Ibn Jareer (at-Tabaree) said, 'others said: rather this verse was revealed before facing the Ka`bah was made obligatory, it was revealed to teach His Prophet (SAW) and his companions that they could face anywhere they liked in their prayers because they would not be turning their faces in that direction except that He was in that direction because to Him belong the East and the West and because He is in

everyplace...’

If he means by his saying, ‘He is in everyplace’ that His Knowledge is in everyplace then he is correct for His Knowledge encompasses everything. As for His Exalted Person then it is not confined to any part of His creation, Allaah be Exalted and far removed from that! {38}] {39}

- 1 The saying of the Exalted, "**and they say: ‘Allaah has begotten a son’**": This son which they think that Allaah has, may they be cursed, is detailed in other verses such as His Sayings,

"And the Jews say that Ezra is the son of Allaah, and the Christians say that the Messiah is the son of Allaah. That is only a saying from their mouths. They imitate the saying of the disbelievers of old. The Curse of Allaah be on them, how they are deluded from the truth!" (9:30)

"And they assign daughters to Allaah! Glorified be He above what they associate with Him!" (16:57)

- 1 (*ins*) The saying of the Exalted, "**and We have indeed made plain the signs for people who believe with certainty**": The literal sense of this verse shows that the clarification of the signs is only for those who believe with certainty but there are other verses that show that the clarification is general for the whole of mankind such as His sayings,

"Likewise Allaah makes plain His signs for mankind so that they may fear."

"This is a clarification for mankind." (3:138)

The reconciliation between these verses lies in the fact that the benefit in this clarification is only for those who believe with certainty and therefore they have been specifically mentioned in this verse because those who do not gain any benefit from the clarification it is as if the signs have not been clarified to them at all. This is like His sayings,

"You are only a warner to those who fear it"(79:45)

"You only warn those who follow the Reminder."(36:11)

This despite that fact that he (SAW) is a warner to the whole of mankind, the black and red while in these verses the warning has been specified to these two types of people because it is only they who gain benefit from the warning.

FOOTNOTES

{34} ‘Mu’aalim at-Tanzeel’ (1/132)

{35} The historical context of this verse refers to the Jews of Bani Nadir at the time of the Prophet (SAW)

{36}

{37} Shaykh Muqbil bin Haadee declares the narration to be authentic according to the requirements of Bukhaaree and

Muslim. [Tafseer ibn Katheer with the notes of Shaykh Muqbil pg. 277] The meaning of ‘Face (*Wājih*)’ in the above verse has been understood to refer to the prayer direction because in the language of the Arabs, *Wājih* can mean, ‘face, knowledge, or direction.’ Allaah knows best.

{38} It should be known that ibn Jareer was merely quoting this from others and not expressing his own opinion. In fact his own opinion is in total accordance with what ibn Katheer mentions and the belief of our Salaf, that Allaah is not everywhere, rather He is outside of His creation, Above His Throne.

{39} Tafseer of ibn Katheer.

121) Those to whom We gave the Book recite as it should be recited, they are the ones who believe in it. And whosoever disbelieves in it, they are the losers. 122) O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the universe. 123) And fear the Day when no person shall avail another, nor compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124) And (remember) when the Lord of Abraham tried him with certain commands that he fulfilled. He said: "Verily, I am going to make you a leader of mankind." He said: "And of my offspring?" He said: "My Covenant does not extend to the wrong-doers." 125) And (remember) when We made the House a place resort and safety for mankind. And take you (people) the Station of Abraham as a place of prayer. And We commanded Abraham and Ismaa`eel that they should purify My House for those who are circumambulating it, or staying in it, or bowing or prostrating (themselves in prayer). 126) And (remember) when Abraham said: "My Lord! Make this city a place of security and provide its people with fruits, such as them as believe in Allaah and the Last Day." He said: "As for he who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, what an evil destination!"

- 1 The saying of the Exalted, **"My Covenant does not extend to the wrong-doers"**: It is understood from this verse that Allaah Knew that there would be wrong-doers from the progeny of Abraham. And He clarified in other verses that from his offspring would be those who were wrong-doers and those who were not, this in His sayings,

"And We blessed him and Ishaaq, and of their progeny are those that do right and those that clearly do wrong." (37:113)

"And He made it a Word lasting among his (Abraham) offspring so that they may turn back (in repentance)" (43:28)

127) And (remember) when Abraham and Ismaa`eel were raising the foundations of the House (saying): "Our Lord! Accept this from us. Indeed! You are the All-Hearer, the All-Knower. 128) "Our Lord! And make us submissive to You and of our offspring a nation submissive to You and show us our rituals and accept our repentance. Truly You are the Oft-Returning, The Most Merciful. 129) Our Lord! Send amongst them a Messenger from amongst them who shall recite unto them Your verses and instruct them in the Book and Wisdom and purify them. Indeed you are the All-Mighty, All-Wise." 130) And who turns away from the religion of Abraham except one who fools himself? Truly, We chose him in this world and verily in the Hereafter he will be amongst the righteous.

- 1 The saying of the Exalted, **"and (remember) when Abraham and Ismaa`eel were raising the foundations of the House"**: It is mentioned in this verse that Abraham and Ismaa`eel raised the foundations of the House, and it is mentioned in *Surah al-Hajj* that He showed Abraham the place at which it was to be built with His saying, **"and (remember) when We showed (Bawwa`naa) Abraham the site of the House."** (22:26) Meaning (by *bawwa`naa*) that 'We

showed him the site and made him to know that this was the place.' It is said that a rain cloud whose shade was the extent of the area of the House guided him to it. It is also said that he was guided to it by a type of wind called *al-Khujooj* which swept up the dust (covering) its ancient foundation and Abraham and Isma'el built the House upon these foundations, upon them and our Prophet be peace and blessings.

- 1 The saying of the Exalted, **"Our Lord! And make us submissive to You and of our offspring a nation submissive to You and show us our rituals and accept our repentance. Truly You are the Oft-Returning, Most Merciful. Our Lord! Send amongst them a Messenger from amongst them"**: There is no explanation here as to who this nation is through which Allaah Answered the supplication of Abraham, just as there is no explanation here as to who this Messenger is that was to be sent from amongst them. But this is explained in *Surah al-Jumu'ah* that this nation is the Arabs, and the Messenger is the Master of Messengers, Muhammad (SAW). This in His saying,

"He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and Wisdom. And verily, they had been before in manifest error." (62:2)

Because the unlettered ones are the Arabs by consensus, the Messenger in this verse refers to our Prophet Muhammad (SAW) by consensus, and no Messenger has been sent from the progeny of Abraham and Isma'el except for our Prophet, Muhammad (SAW).

And it is established in the Saheeh of Bukhaaree that he is the Messenger for which Abraham made a supplication for, and this does not negate that his (SAW) message was universal to whole of mankind – the black and red.

- 1 The saying of the Exalted, **"and who turns away from the religion of Abraham except one who fools himself"**: There is no explanation here as to what the Religion of Abraham is but this is explained in His saying,

"Say: Truly my Lord has guided me to a Straight Path, a right religion, the religion of Abraham the upright." (6:161)

So it is clarified that his religion is the religion of Islaam with which Allaah sent His Messenger, Muhammad (SAW). This is similarly explained in His saying,

"Then We inspired you (saying): Follow the religion of Abraham" (16:123)

131) When his Lord said to him: "submit!" He said: "I have submitted myself to the Lord of the universe." 132) And this (submission) was enjoined by Abraham upon his sons and by Jacob (saying): "O my sons! Allaah has chosen for you the (true) religion, then die not except as Muslims." 133) Or were you witnesses when death approached Jacob? When he said unto his sons: "What will you worship after me?" They said: "We shall worship your God, and the God of your fathers, Abraham, Isma'el and Ishaq. One God and to Him we submit." 134) That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked about what they

used to do.

- 1 The saying of the Exalted, "**Allaah has chosen for you (the) true religion**": Indicating that this religion is the Religion of Islaam in His saying, "**and do not die except as Muslims**" (2:132) and clearly stating this in His sayings,

"Indeed the religion in the Sight of Allaah is Islaam." (3:19)

"And whosoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (3:85)

135) And they say: "Be Jews or Christians then you will be rightly guided." Say: "Nay, rather the religion of Abraham, the upright, and he was not one of the polytheists." 136) Say: "We believe in Allaah and that which has been sent down to us and that which has been sent down to Abraham, Ismaa'eel, Ishaq, Jacob and the tribes, and that which has been given to Moses and Jesus, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted." 137) So if they believe as you believe, then they are rightly guided, but if they turn away, then they are only in schism. So Allaah will suffice you against them. And He is the All-Hearer, the All-Knower. 138) Our hue is the hue of Allaah, and Who can be better than Allaah in colouring? And we worship him. 139) Say: "Dispute you with us about Allaah while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience." 140) Or say you that Abraham, Ismaa'eel, Ishaq, Jacob and the tribes were Jews and Christians? Say: "Do you know better or does Allaah?" And who is more unjust than he who conceals the testimony he has from Allaah? And Allaah is not unaware of what you do." 141) That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked about what they used to do.

- 1 The saying of the Exalted, "**and what has been sent down to Abraham**": There is no explanation here as to what was sent down to Abraham, but in *Surah A'laa* it is explained that they were Scrolls and that the sum and substance of what was in these scrolls was, "**nay, you prefer the life of this world. Although the Hereafter is better and more lasting.**" (87: 16-17) This in his saying, "**Indeed! This is in the former Scriptures. The Scrolls of Abraham and Moses.**" (87:19)
- 1 The saying of the Exalted, "**and that which has been given to Moses and Jesus**": There is no explanation here as to what has been given to Moses and Jesus but this is explained in other places. There it is mentioned that was given to Moses was the Torah which has been depicted as scrolls in His saying, "**the Scrolls of Abraham and Moses.**" (87:19) This in His saying, "**then we gave Moses the Book**" (6:154) and this is the Torah by consensus.

And it is mentioned that what was given to Jesus was the Injeel in His saying, "**and We sent Jesus,**

the son of Mary, and gave him the Injeel." (57:27)

- 1 The saying of the Exalted, "**and the Prophets from their Lord. We make no distinction between any of them**": Allaah has commanded the Prophet and all of the Muslims in this verse to believe in what was given to all of the Prophets without differentiating between any of them when He said, "**say: We believe in Allaah and what has been revealed to us**" and finished with, "**and the Prophets from their Lord. We make no distinction between them.**" But there is no mention as to whether they (the believers) actually did this and there is no mention as to what their reward would be if they did this. But this is explained in other places. So He clarified that they did indeed comply with this command in His saying,

"The Messenger believes in what has been sent down to him from his Lord and the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. They say: We make no distinction between any of His Messengers." (2:285)

And He mentioned their reward for doing this in His saying,

"And those who believe in Allaah and His Messengers and make no distinction between any of them, We shall give them their rewards, and Allaah is Oft-Forgiving, Most Merciful." (4:152)

142) The fools amongst the People will say: "What has turned them (Muslims) from their Qiblah to which they used to face (in their prayer)?" Say: "To Allaah belong both east and west. He guides whom He Wills to a Straight Way." 143) Thus We have made you a balanced and just nation, that you be witnesses over mankind and the Messenger be a witness over you. And We made the Qiblah which you used to face only to know those who followed the Messenger from those who would turn on their heels. Indeed it was a heavy burden except for those whom Allaah guided. And Allaah would never make your faith to be lost. Truly, Allaah is full of Kindness, the Most Merciful towards mankind. 144) Indeed We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of the Holy Mosque. And wheresoever you people are, turn your faces (in prayer) to that direction. Certainly, the people who were given the Scriptures know well that this is the truth from their Lord. And Allaah is not unaware of what they do. 145) And even if you were to bring to the people of the Book all the Signs they would not follow your Qiblah, nor are you going to follow their Qiblah. And nor will they follow each other's Qiblah. Indeed if you were to follow their desires after what you have received of knowledge, then indeed you would be one of the wrong-doers. 146) Those to whom We gave the Scripture know him (i.e. Muhammad – or 'know it' i.e. the Qur'aan) as they know their sons. But verily, a party of them conceals the truth while they know. 147) (This is) the truth from your Lord. So be you not of those who doubt.

- 1 The saying of the Exalted, "**Say: To Allaah belong both east and west. He guides whom He Wills to a Straight Way**": There is no explanation here as to what is the Straight Way, but this is explained in His saying,

"Guide us to the Straight Path. The Path of those on whom You have bestowed Your Grace. Not the Path of those who have earned Your Anger, nor of those who went astray." (1:6-7)

- 1 The saying of the Exalted, **"Thus We have made you a balanced and just (*wasat*) nation"**: Meaning best and just nation, the proof that *wasat* means chosen and just lies in His saying,

"You are the best (*khayr*) nation raised for mankind." (3:110)

- 1 The saying of the Exalted, **"and the Messenger be a witness over you"**: There is no explanation here as to whether he is a witness over them in this life or in the Hereafter. But this is explained in another place that he is to be a witness over them in the Hereafter, this is in His saying,

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as witness against these people. On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allaah." (4:41-42)

- 1 The saying of the Exalted, **"and We made the Qiblah that you used to face only to know..."**: The literal meaning of this verse would suggest to the one who is ignorant that Allaah derives knowledge that He was previously unaware of from this test, glory be to Allaah, far removed is He from that! Rather He, Exalted is He, is Knowing of everything that will occur before it occurs, and He has explained that He does not derive any new knowledge from these tests in His saying,

"So that Allaah might test what is in your breasts and to purify that which is in your hearts. And Allaah is All-Knowing of what is in your breasts." (3:154)

So in His saying, **"and Allaah is All-Knowing of what is in your breasts"** after His saying, **"might test"** lies a categorical evidence that He did not derive any new knowledge from this test, far removed is He from that, because He is the All-Knowing of what is in the breasts, not in any need of these tests. So this verse contains a great clarification for all of those verses which mention Allaah's testing of His creation.

The meaning of **'only to know'** is a knowledge that would lead to the realisation of reward or punishment, this does not negate that He was Knowing of this beforehand, and the benefit of the test is to make the matter clear to mankind. As for the One Who knows that which is secret and outward then He is Knowing of all that shall occur as is obvious.

- 1 The saying of the Exalted, **"those who followed the Messenger"**: Indicating that this Messenger is Muhammad (SAW) by addressing him with the words,

"And We did not make the Qiblah which you used to face" (2:143)

Because this address was directed to him by consensus.

- 1 The saying of the Exalted, **"and Allaah would never make your faith to be lost."**: Meaning your 'prayer towards Bait al-Maqdis to be lost' according to the most correct opinion. This is

derived from His saying, "**and we did not make the Qiblah that you used to face...**"

148) For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allaah will bring you together. Truly, Allaah is able to do all things. 149) And from wheresoever you start forth, turn your face in the direction of the Holy Mosque. This is indeed the truth from your Lord. And Allaah is not unaware of what you do. 150) And from wheresoever you start forth, turn your face in the direction of the Holy Mosque, and wheresoever you are turn your faces towards it (when you pray) so that men may have no argument against you except those of them who are wrong-doers. So fear them not but fear Me! So that I may complete My Blessings upon you and that you may be guided. 151) Similarly (to complete My Blessings on you) We have sent among you a Messenger from amongst you, reciting to you Our verses and sanctifying you, and teaching you the Book and wisdom, and teaching you that which you used not to know. 152) Therefore remember Me, I will remember you. Be grateful to Me and never be ungrateful. 153) O you who believe! Seek help in patience and prayer. Truly! Allaah is with the patient. 154) And say not of those who are killed in the Way of Allaah, "they are dead." Nay they are living, but you perceive it not. 155) And certainly We shall test you with something of fear, hunger and loss of wealth, lives and fruits, but give glad tidings to the patient. 156) Who, when afflicted with calamity, say: "Truly! To Allaah we belong and to Him we shall return." 157) They are those on whom are the blessings from their Lord, and (they are those who) receive His Mercy, and it is they who are rightly guided.

- 1 (ins) The saying of the Exalted, **"do not say of those who are killed in the Way of Allaah: 'they are dead.' Nay they are living"**: The literal sense of this verse shows that the Martyrs are alive and not dead. But Allaah has said in another verse, concerning one who is far superior to the Martyrs (SAW),

"Indeed you (O Muhammad) will die and verily, they (too) will die." (39:30)

The reply to this is that the Martyrs die with the death of this world and therefore their wealth is inherited and their wives can marry again by consensus of the Muslims. This is the death, with respect to this world, that Allaah informed His Messenger (SAW) that he would die.

It is established in the Saheeh of Bukhaaree from his Companion Abu Bakr that when he (SAW) died, Abu Bakr said, "may my father and mother be sacrificed for you, by Allaah, Allaah will not combine for you two deaths, as for the death that Allaah has written for you then you have died." And he said, "the one who used to worship Muhammad then Muhammad has died," and he derived evidence from the Qur`aan and all of the Companions of the Prophet (SAW) returned to him. {40}

As for the life that Allaah has affirmed for the Martyrs in the Qur`aan and the life of the Messenger (SAW) that has been affirmed in the hadeeth that his soul returns to the body in order to reply to the greetings sent to him, then both of these are lives of the *Barzakh*, and not comprehensible to the people of this world (i.e. those who have not died).

With respect to the Martyrs, Allaah has said, **"but you perceive it not."** And the Messenger of Allaah (SAW) has explained that *"their souls are placed in the bellies of green birds which have lanterns suspended for them from the Throne of Allaah. They roam around in Paradise wherever they desire, then return to these lanterns."* [Saheeh Muslim no. 1887] They are blessed in this way.

As for what is established from him (SAW) that no one sends *salaam* upon him except that Allaah returns his soul to his body so that he may return the *salaam*, and that Allaah has appointed Angels to convey to him the greetings of his nation, then this life is also not understood by the people of the world. This is because it is established for him despite the fact that his noble soul is in the highest place in Paradise, above the souls of the Martyrs, and the way that this pure soul which is in the highest place of Paradise connects with this noble body which is not eaten (or decayed) by the earth is also not understood by the creation and known only to Allaah.

Just as Allaah said concerning this type of life **"but you perceive it not"** so if this life was of the type that the people of this world could understand then as-Siddeeq (RA) would never have said that he (SAW) had died, and his burial would not have been permissible and neither appointing a *Khaleefah* after him, and neither would the killing of Uthmaan (RA) or the differences that arose amongst his Companions have occurred. And neither would what took place with Aa'ishah have occurred and they would all have asked him (SAW) concerning the rulings of things about which they differed after him such as the inheritance of the grandfather and the brothers and the likes.

So when the Qur'aan makes clear that the Martyrs are alive with the saying of the Exalted, **"nay they are alive"** and the Qur'aan also makes clear that the reality of this live cannot be understood by the people of this world with His saying, **"but you perceive it not"**, and the Prophet (SAW) establishes that he is alive in the grave, hearing the greetings and replying to them and that his Companions who buried him could not comprehend this life then we come to know that the remaining people of this world also cannot comprehend this. This will be understood with more ease when one considers the state of the one who is asleep for he opposes the actions of the one awake in almost all aspects, including the fact that he experiences dreams which can be understood. Allaah knows best.

Al-Allaamah ibn al-Qayyim, may Allaah have mercy upon him, says in 'Kitaab ar-Ruh,'

"It is known by necessity that his (SAW) body is fresh and preserved in the earth for his Companions asked him, 'how does our *salaam* upon you reach you after you have died?' to which he replied, *'indeed Allaah has made it forbidden for the earth to eat the bodies of the Prophets.'* [Saheeh. Reported by Abu Daawood no. 1047] So if his body was not to be in his grave then he would not have answered in this way. It is also authentically reported from him that he said,

'Indeed Allaah has appointed angels to roam the earth conveying to me the greetings from my Ummah.' [Saheeh, an-Nasaa'ee (2/43)]

It is authentic from him that he once came with Abu Bakr and Umar [into the Mosque] and said, *"we shall be raised up like this on the Day of Ressurrection."* [da'eef, ibn Maajah (no.99)] This despite the certain fact that his noble soul is in the highest place in Paradise amongst the souls of the Prophets.

It is also authentically reported from him that he saw Musaa (AS) praying in his grave on the night of Israa and that he also saw him in the sixth or seventh heaven. [Saheeh Muslim] So the soul was there but at the same time connected to the body in the grave. Therefore there is no contradiction between the soul of the Prophet (SAW) connecting with his body in order to respond to the *salaam* sent to him while still being in the highest place of Paradise because the nature of the souls is not the same as the nature of the bodies."

This discussion proves that the reality of the life of the Barzakh is not comprehensible to the people of this world. Allaah knows best.

158) Indeed *as-Safaa* and *al-Marwaa* are two of the Symbols of Allaah so it is not a sin on he who performs *Hajj* or *Umrah* to the House to perform the circuit between them. And whosoever does good voluntarily then indeed Allaah is the All-Recogniser, the All-Knower. 159) Indeed those who conceal the clear proofs, evidences and the guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by the cursors. 160) Except those who repent and do righteous deeds and openly declare (the truth), these I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161) Indeed those who disbelieve, and die while they are disbelievers, it is they upon whom is the Curse of Allaah and of the angels and of the whole of mankind. 162) They will abide therein (Hellfire) forever, their punishment will neither be lightened nor will their be reprieve. 163) And your God is One, none has the right to be worshipped but He, The Most Beneficent, the Most Merciful.

- 1 The saying of the Exalted, **"they are the ones cursed by Allaah and cursed by the cursors"**: There is no explanation here as to who these cursors are, but this is indicated in His saying after this,

"It is they upon whom is the Curse of Allaah and of the angels and of the whole of mankind."

164) Indeed in the creation of the heavens and the earth, and in the alternation of the night and day, and the ships which sail through the sea with that which is of use to mankind, and the rain which Allaah sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He scatters therein, and in the veering of winds and clouds which are held between the heaven and the earth, are indeed Signs for people of understanding. 165) And of mankind are those who take for worship others besides Allaah as rivals. They love them as they love Allaah but those who believe love Allaah more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allaah and that Allaah is Severe in punishment. 166) When those who were followed disown those who followed them, and they see the torment, then all their aims will be cut off from them. 167) And those who followed say: If only we had one more chance to return (to the worldly life), we disown them as they have disowned us. Thus Allaah will show them their deeds as regrets for them. And they will never get out of the Fire.

- 1 The saying of the Exalted, **"Indeed in the creation of the heavens and the earth..."**: There is no mention here as to the reason why they are Signs but this is explained in other places such as His sayings,

"Have they not looked at the heaven above them, how We made it and adorned it and that there are no rifts in it? And the earth! We have spread it out, and set thereon

mountains standing firm, and have produced therein every kind of lovely growth. An insight and reminder for every slave turning to Allaah." (50:6-8)

"Who has created the seven heavens one above another, you can see no fault in the creation of the Most Beneficent. Then look again: Can you see any rifts? Then look again and yet again, your sight will return to you in a state of humiliation and worn out. And We have adorned the lowest heaven with lamps, and We have made such lamps (as) missiles to drive away the devils and We have prepared for them the torment of the blazing fire." (67: 3-5)

"He it is Who has made the earth subservient to you, so walk in the paths thereof and eat of His provisions and to Him will be the resurrection." (67:15)

- 1 The saying of the Exalted, **"and the alternation of the night and day"**: There is no explanation here as to why there alternation is a Sign but this is mentioned in other verses such as His saying,

"Say: 'Tell me! If Allaah made the night continuous for you till the Day of Judgement, who is a god besides Allaah who could bring you light? Will you not then hear?' Say: 'Tell me! If Allaah made the day continuous for you till the Day of Judgement who is a god besides Allaah who could bring you night wherein you rest? Will you then not see?'" (28:71-72)

- 1 The saying of the Exalted, **"and in the veering of the winds and clouds which are held between the heaven and the earth"**: There is no explanation here as to how they are held and how they veer but this is explained in other places such as His sayings,

"And it is He Who sends the winds as heralds of glad tidings going before His Mercy (rain). Till when they have driven a heavy-laden cloud, We drive it to a land that is dead, then We cause rain to descend thereon. Then We produce every kind of fruit therewith. Similarly We shall raise up the dead so that you may take heed." (5:57)

"See you not how Allaah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain coming forth from between them." (24:43)

- 1 The saying of the Exalted, **"if only those who do wrong could see, when they will see the torment"**: The meaning of those who do wrong in this verse is the disbelievers as is explained by Allaah with His words, **"and they will never get out of the Fire."** (2:167) This is also proven by the saying of Luqmaan to his son,

"O my son! Do not associate partners with Allaah for indeed shirk is a great wrong." (31:13)

And His sayings,

"The disbelievers are the wrongdoers."(2:254)

"And do not call upon other than Allaah – those who can neither benefit you or harm you, and were you to do so then certainly you would be from those who do

wrong." (10:106)

- 1 The saying of the Exalted, "**when those who were followed disown those who followed them**": This verse points to the argumentation that shall occur amongst the denizens of Hellfire which is detailed in other places such as His saying,

"But if you were to see when the wrong-doers will be made to stand before their Lord, how they will cast the blame upon one another! Those who were deemed weak will say to those who were arrogant: 'Had it not been for you, we certainly would have been believers!' And those who were arrogant shall say to those who were deemed weak: 'Did we keep you back from guidance after it had come to you? Nay but you were disobedient.' Those who were deemed weak shall say to those were arrogant: 'Nay but it was your plotting by night and day, when you ordered us to disbelieve in Allaah set up rivals to Him!' And each of them will conceal their own regrets (for disobeying Allaah) when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except for what they used to do?" (34: 31-33)

168) O mankind! Eat of that which is lawful and good on the earth and follow not the footsteps of Satan. Indeed he is to you an open enemy 169) Satan commands you only to that which is evil and sinful and that you say against Allaah what you know not 170) When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." What! Even though their fathers did not understand anything nor were they guided? 171) The example of those who disbelieve is like that of him who shouts to the (flock of sheep) that hear nothing but calls and cries. They are deaf, dumb and blind so they do not understand. 172) O you who believe! Eat of the lawful things that We have provided you with and be grateful to Allaah if it is indeed He Whom you worship. 173) He has forbidden you only the dead animals and blood and the flesh of swine and that which is slaughtered for other than the sake of Allaah. But if one who is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin upon him. Truly Allaah is Oft-Forgiving, Most Merciful.

- 1 The saying of the Exalted, "**and follow not the footsteps of Satan**": There is no mention as to the resulting harm that would follow from following his footsteps but this is explained in *Surah an-Nur* with His words,

"And whosoever follows the footsteps of Satan then indeed he commands to indecent actions and evil." (24:21)

[It is not possible to encompass one of Iblees's evils let alone all of them. Since the evil of Iblees is of six types and Iblees remains behind the son of Adam until he gets him to do at least one of these evils:

1. The evil of disbelief and polytheism and enmity to Allaah and His Messenger (SAW). If he gains this from the son of Adam his moaning finds relief and he rests from his ordeal with this man. Further this is the first thing Iblees desires from the worshipper, if Iblees gains this, he makes

this person part of his army, one of his soldiers and he appoints him as a deputy or agent against other human beings.

2. If he despairs of enticing him with this first evil, and if this person is of those for whom it is written that he be Muslim in his mothers womb then Iblees tries the second class of evil. This is bid'ah (innovation). Iblees loves innovation more than debauchery and disobedience, this because the harm of innovation lies in the essence of the religion. Moreover, it is an unrepentable sin (because the person doing it believes that it is good and as such will not repent from it) and is against the call of the messengers and is a call to a message different from the one conveyed by the Messenger (SAW). Innovation is the gateway to disbelief and polytheism, therefore is Iblees gains the performance of innovation from a person and makes him from the People of Innovation then he also become one of his agents.
3. If Iblees fails and is unable to trap the servant at this class, and if this person is from those who were granted the gift of the Sunnah from Allaah and hatred of the People of Innovation and Error he proceeds to the third class of evil. This is the class of major sins in all their various forms. Iblees is very covetous of letting a person fall into major sin, especially if he is a scholar who commands a following. Iblees is very covetous of that, so that he may repel the people from the scholar and spread his sins and disobedience amongst the people. He uses some people as his agents to spread this persons sins amongst people under the false pretexts that this will help them get closer to Allaah. But in fact this person is the deputy of Iblees without knowing it. For those who would like abomination to be spread amongst the believers there is a great torment in this life and in the Hereafter especially if they take charge of spreading about enormities, not out of advice, but by obeying Iblees and being his agent. All this is to repel people from the scholar and from his benefit. Furthermore the sins of this person, even if they reach the sky, are less to Allaah than the sins of those who like to spread his sins about. The scholars' sins are wrongdoing to himself. If he seeks forgiveness from Allaah and repents, Allaah will accept his repentance and He will change his evil deeds to good ones. However the sin of those who spread about abominations are doing wrong to the believers by looking for their mistakes and by intending to expose them. Allaah is in close observation and He Knows about this escapade. Nothing hidden in the chest or soul is hidden to Allaah.
4. If Iblees is unable to snare the servant at this class he move on to the fourth class. This is the class of minor sins. These sins may ruin a person if they accumulate. This is why the Messenger (SAW) said: *"be aware of the minor sins, because the simile of the minor sins is like the people who went to a desert."* Then he (SAW) mentioned that each one of them brought a stick of wood until they had kindled a huge fire. The person continues taking the matter of minor sins lightly until he considers them inconsequential. Therefore a person who commits major sins but fears their condition is in a better state than he is.
5. If the servant has prevented Iblees from trapping him at this level, he moves to the fifth class. This is the class of making the person occupied with the permissible things that bring about no reward or punishment. However the punishment of this level is caused by passing the reward missed by being occupied with these deeds.
6. If the servant has kept Iblees from succeeding at this level Iblees transfers him to the sixth class. This is the class of making the person occupied with deeds of less reward to keep virtue away from him and to keep him away from attaining the reward of the better deed. Therefore he entices him to do a good action with less reward if that includes leaving a better action. Very few

people are aware of this because if a person feels a string urge to some kind of obedience he does not doubt that it is true obedience and that he is getting closer to Allaah. He never thinks that this call is from Iblees because he believes that Iblees never calls one to good and therefore thinks that this call is from Allaah. Actually he is excused because he never knew that Iblees would call one to seventy doors of good deeds either to get him to one door of evil or to let a better deed pass.

This cannot be known except by a light from Allaah, a light that He instils in the heart of the servant. The source of this type of knowledge lies in following the way of the Messenger (SAW) and taking care of the levels of deeds with Allaah, the deeds of His favoured ones, the deeds more pleasing to Him and those more beneficial to the servant. No one has this type of knowledge except the inheritors of the Messenger (SAW), his deputies in the Muslim nation and his successors on earth. In addition, most of the creation is screened from this. This call does not come to the hearts but Allaah gives His favour to whomsoever He Wills from amongst His worshippers.

If the servant prevents Iblees from trapping him at any of these six levels he empowers his party of jinn and human beings with different kinds of harm: imputing disbelief to him, calling him misguided and an innovator, warning people against him, and intending to weaken him and disturb his heart. Iblees, by using this method, tries to confuse this persons thinking and tries to prevent people from benefiting from him. Therefore Iblees expends his utmost efforts to empower the defenders of falsehood from human beings and from the jinn against him. Then the believer is at war until death, whenever he gives up or falters he is hurt or taken captive. Hence the believer is in Jihaad until he meets with Allaah.] {41}

- 1 The saying of the Exalted, "**and that you say against Allaah what you know not**": There is no mention here as to what they said against Allaah without any knowledge but this is detailed in other places that they said: Allaah has forbidden the she-camel whose milk is only for the idols and the she-camel let loose to freely pasture for their goods not being allowed to carry anything. And that Allaah has sons and that He has partners, far Exalted and Above is He from that! This is His sayings,

"Allaah has not instituted things like a *Baheerah* {42}, or a *Saa'iba* {43} or a *Waseelah* {44} or a *Haam* {45}. But those who disbelieve invent lies against Allaah and most of them have no understanding." (5:103)

"Indeed lost are they who have killed their children from folly, without knowledge and have made forbidden that which Allaah provided for them, inventing a lie against Allaah." (6:140)

"Say: 'have you considered what provision Allaah has sent down for you, how you have made of it lawful and unlawful?' Say: 'Has Allaah permitted you, or do you invent a lie concerning Allaah?'" (10:59)

"And say not that which your tongues concoct, the lie: 'This is lawful and this is forbidden' so as to invent lies against Allaah. Indeed those who invent lies against Allaah will never prosper." (16:116)

"Glorified and Exalted be He above all that they associate with Him!" (10:18)

"And they say: 'Allaah has begotten a son!' Glory be to Him!" (2:116)

All of these verses describe in detail the sort of lies that were concocted by the disbelievers and referred to in general terms by the above verse.

FOOTNOTES

{40} Saheeh Bukhaaree [Eng. Trans 5/523 no.733]

{41} 'Tafseer al-Qayyim' of Imaam ibn al-Qayyim. Taken from 'al-Hijrah' magazine with some slight modifications.

{42} A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

{43} A she-camel let loose to freely pasture for their false gods and nothing was allowed to be carried on it.

{44} A she-camel set free because it gave birth to a female on the first two occasions.

{45} A stallion-camel freed from work after it had finished a number of copulations assigned for it.