

The Command to slaughter the Budn (Sacrificial Camel)

Allah tells:

وَالْبُدْنَ جَعَلْنَا لَكُم مِّنْ شَعَائِرِ اللَّهِ ...

And the Budn, We have made them for you as among the symbols of Allah, wherein you have much good.

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

لَا تُخْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَعْيُنَ الْبَيْتِ الْحَرَامِ

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

وَالْبُدْنَ جَعَلْنَا لَكُم مِّنْ شَعَائِرِ اللَّهِ (And the Budn, We have made them for you as among the symbols of Allah),

Ibn Jurayj said: "Ata' commented on this Ayah, `Cattle and camels.'"

A similar view was also reported from Ibn Umar, Sa`id bin Al-Musayyib and Al-Hasan Al-Basri.

Mujahid said: "Al-Budn means camels."

According to Muslim, Jabir bin Abdullah and others said,

"The Messenger of Allah commanded us to share in offering the sacrifice, a Budn (camel) for seven people, and one cow for seven people."

... لَكُمْ فِيهَا خَيْرٌ ...

wherein you have much good.

means, reward in the Hereafter.

... فَأَذْكُرُوا اللَّهَ عَلَيْهَا صَوَافٍ ...

So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).

It was reported from Al-Muttalib bin Abdullah bin Hantab that Jabir bin Abdullah said,

"I prayed with the Messenger of Allah on `Id Al-Adha. When he finished, he brought a ram and slaughtered it, saying,

بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ. اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي

Bismillah, and Allahu Akbar. O Allah, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.

This was recorded by Ahmad, Abu Dawud and At-Tirmidhi.

Muhammad bin Ishaq recorded from Yazid bin Abi Habib from Ibn Abbas that Jabir said,

"The Messenger of Allah sacrificed two rams on the day of `Id, and when he lay them down to sacrifice them, he said:

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

I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allah, from You and to You, on behalf of Muhammad and his Ummah.

Then he said, `Bismillah' and `Allahu Akbar' and slaughtered them."

It was reported from Ali bin Al-Husayn from Abu Rafi` that when the Messenger of Allah wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

اللَّهُمَّ هَذَا عَنْ أُمَّتِي جَمِيعِيًّا: مَنْ شَهِدَ لَكَ بِالْتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغِ

O Allah, this is on behalf of all of my Ummah, whoever bears witness of Tawhid of You and bears witness that I have conveyed.

Then he would bring the other ram and sacrifice it himself, and say,

هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

This is on behalf of Muhammad and the family of Muhammad.

He would give them to the poor and he and his family would eat from it as well.

This was recorded by Ahmad and Ibn Majah.

Al-A`mash narrated from Abu Zabiyan from Ibn Abbas, فَادُّكُوا اسْمَ اللَّهِ عَلَيْهَا صَوَاتٍ (So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).

"When they are standing on three legs, with the left foreleg tied up. He says **Bismillah** and **Allahu Akbar, La ilaha illallah, Allahumma Minka wa Laka** (In the Name of Allah and Allah is Most Great; there is no God but Allah. O Allah, from You and to You)."

In the Two **Sahihs** it was recorded that Ibn Umar came to a man who had made his camel kneel down in order to sacrifice it. He said,

"Make it stand up fettered, (this is) the **Sunnah** of Abu Al-Qasim (i.e. the Prophet Muhammad)."

... فَإِذَا وَجِبَتْ جُنُوبُهَا ...

Then, when they are down on their sides,

Ibn Abi Najih reported that Mujahid said, "This means, when it has fallen to the ground."

This was narrated from Ibn Abbas, and a similar view was narrated from Muqatil bin Hayyan.

Abdur-Rahman bin Zayd bin Aslam said, فَإِذَا وَجِبَتْ جُنُوبُهَا, "Meaning, when they have died."

This is what was meant by the comment of Ibn Abbas and Mujahid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased.

It was reported in a [Marfu` Hadith](#):

لَا تُعْجَلُوا الثُّفُوسَ أَنْ تَذَهَبَ

Do not rush until you are sure that the animal is dead.

Ath-Thawri narrated in his Jami that Umar bin Al-Khattab said that, and he supported it with the [Hadith](#) of Shaddad bin `Aws in Sahih Muslim:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ وَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا نَحَيْتُمْ فَأَحْسِنُوا النَّحْيَةَ، وَلْيَجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيَبْرَحْ دَبِيحَتَهُ

Allah has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was recorded that Abu Waqid Al-Laythi said, The Messenger of Allah said:

مَا قُطِعَ مِنَ الْبَيْمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ

Whatever is cut from an animal while it is still alive is [Maytah](#) (dead flesh).

This was recorded by Ahmad, Abu Dawud and At-Tirmidhi, who graded it Sahih.

... فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ ...

eat thereof, and feed [Qani`](#) and the [Mu`tarr](#)...

This is a command which implies that this is permissible.

Al-`Awfi reported that Ibn Abbas said,

"[Qani`](#) is the one who is content with what he is given and he stays in his house, and the [Mu`tarr](#) is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it."

This was also the view of Mujahid and Muhammad bin Ka`b Al-Qurazi.

Ali bin Abi Talhah reported that Ibn Abbas said,

"[Qani`](#) is the one who is too proud to ask, and [Mu`tarr](#) is the one who does ask."

This was also the view of Qatadah, Ibrahim An-Nakha'i and Mujahid, according to one report narrated from him.

And the opposite was also suggested. This [Ayah](#) has been quoted as evidence by those scholars who said that the sacrifice should be divided into three:

- a third for the one who offers the sacrifice to eat from,
- a third to be given as gifts to his friends, and
- a third to be given in charity to the poor,

because Allah says فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ eat thereof, and feed the poor who does not ask, and the beggar who asks.

But there is no evidence in this [Ayah](#) for this view.

According to a [Sahih Hadith](#), the Messenger of Allah said to the people:

إِنِّي كُنْتُ فَهَيْتُكُمْ عَنِ إِخْصَارِ لُحُومِ الْأَصْحَابِ فَوْقَ ثَلَاثٍ. فَكُلُوا وَإِذْخَرُوا مَا بَدَا لَكُمْ

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

According to another report:

فَكُلُوا وَادَّخِرُوا وَاصَّدَقُوا

Eat some, keep some and give some in charity.

According to another report:

فَكُلُوا وَأَطْعِمُوا وَاصَّدَقُوا

Eat some, feed others, and give some in charity.

As for the animal skins, it was recorded in **Musnad** Ahmad from Qatadah bin An-Nu`man in the **Hadith** about the sacrifice:

فَكُلُوا وَاصَّدَقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا

Eat and give in charity, and make use of the skins, but do not sell them.

Note:

It was recorded that Al-Bara' bin `Azib said, The Messenger of Allah said:

إِنَّ أَوَّلَ مَا تَبَدَأَ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ. ثُمَّ نَرْجِعُ فَنَتَخَرَّ. فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا. وَمَنْ دَبَّحَ قَبْلَ الصَّلَاةِ فَقَدْ أَهْمَاهُ وَلَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ التَّمَكِّ فِي شَيْءٍ

The first thing that we should do on this day of ours (`Id) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.

This was recorded by Al-Bukhari and Muslim.

And in Sahih Muslim, it is mentioned that one is not to offer the sacrifice until the **Imam** (leader) has offered his.

It is prescribed to offer the sacrifice on the day of **Nahr** and the following three days of **Tashriq**, because of the **Hadith** of Jubayr bin Mut`im who said that the Messenger of Allah said:

أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ

The days of Tashriq are all (for) sacrifice.

This was recorded by Ahmad and Ibn Hibban.

... كَذَلِكَ سَخَّرْنَاكُمْ لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ (36)

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

means, for this reason.

سَخَّرْنَاكُمْ لَكُمْ means, 'We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allah says **أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمَلَتْ أَيْدِينَا أَنْعَمَا فَهُمْ لَهُا مَلِكُونَ** Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. (36:71) until He said: **أَفَلَا يَشْكُرُونَ** (Will they not then be grateful). (36:73)

And Allah says in this **Ayah** **كَذَلِكَ سَخَّرْنَاكُمْ لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ** Thus have We made them subject to you that you may be grateful.

لَنْ يَتَنَاَلِ اللهُ لَحْمُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَتَنَاَلُهُ التَّقْوَى مِنْكُمْ

It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him.

كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

Thus have We made them subject to you that you may proclaim Allah's greatness for His guidance to you. And give glad tidings to the doers of good.

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

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

لَنْ يَتَنَاَلِ اللهُ لَحْمُهَا وَلَا دِمَاؤُهَا ...

It is neither their meat nor their blood that reaches Allah,

Ibn Abi Hatim recorded that Ibn Jurayj said,

"The people of the **Jahiliyyah** used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allah said, "We have more right to do that."

Then Allah revealed the words:

لَنْ يَتَنَاَلِ اللهُ لَحْمُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَتَنَاَلُهُ التَّقْوَى مِنْكُمْ ...

It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him.

That is what He will accept and reward for, as mentioned in the **Sahih**,

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ. وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Allah does not look to your appearance or your colors, but He looks to your hearts and deeds.

And in the **Hadith**;

Indeed charity falls in the Hand of **Ar-Rahman** before it falls in the hand of the one asking.

... كَذَلِكَ سَخَّرَهَا لَكُمْ ...

Thus have We made them subject to you,

meaning, 'for this purpose We have subjugated the **Budn** for you,'

... لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ ...

that you may proclaim Allah's greatness for His guidance to you.

means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

... وَبَشِّرِ الْمُحْسِنِينَ (٣٧)

And give glad tidings to the doers of good.

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

Note:

The **Udhiyyah** is **Sunnah, Mustahabbah** One animal is sufficient on behalf of all the members of one household.

Ibn Umar said,

"The Messenger of Allah continued to offer sacrifice for ten years."

This was recorded by At-Tirmidhi.

Abu Ayub said:

"At the time of the Messenger of Allah, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started boasting (by sacrificing more than one) and things reached the stage that you see now."

This was recorded by At-Tirmidhi, who graded it Sahih, and by Ibn Majah.

Abdullah bin Hisham used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhari.

Concerning how old the sacrificial animal should be, Muslim recorded from Jabir that the Messenger of Allah said:

لَا تَذْبَحُوا إِلَّا الْمَسِيَّةَ، إِلَّا أَنْ تَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ

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

38.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا

Truly, Allah defends those who believe.

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Verily, Allah likes not any treacherous ingrate.

Good News of Allah's Defence for the Believers

Allah tells:

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ...

Truly, Allah defends those who believe.

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

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

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

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

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

... إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ (٣٨)

Verily, Allah likes not any treacherous ingrate.

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

39.

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.

40.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah."

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأَنَّ اللَّهَ الْغَنِيُّ الْكَبِيرُ

For had it not been that Allah checks one set of people by means of another, Sawami`, Biya`, Salawat, and Masjids, wherein the Name of Allah is mentioned much, would surely have been pulled down.

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ

Verily, Allah will help those who help His (cause).

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Truly, Allah is All-Strong, All-Mighty.

Permission to fight; this is the first Ayah of Jihad

Allah said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٣٩)

Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.

Al-`Awfi reported that Ibn Abbas said,

"This was revealed about Muhammad and his Companions, when they were expelled from Makkah."

Mujahid, Ad-Dahhak and others among the **Salaf**, such as Ibn Abbas, Urwah bin Az-Zubayr, Zayd bin Aslam, Muqatil bin Hayan, Qatadah and others said, "This is the first **Ayah** which was revealed about **Jihad**."

Ibn Jarir recorded that Ibn Abbas said,

"When the Prophet was driven out of Makkah, Abu Bakr said, `They have their Prophet. Truly, to Allah we belong and truly, to Him we shall return; surely they are doomed."

Ibn Abbas said, "Then Allah revealed the words **أُذِّنُ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ**"

Abu Bakr, may Allah be pleased with him, said, "Then I knew that there would be fighting."

Imam Ahmad added:

"Ibn Abbas said, `This was the first **Ayah** to be revealed concerning fighting."

This was also recorded by At-Tirmidhi and An-Nasa'i in the Book of Tafsir of their Sunans. At-Tirmidhi said: "It is a Hasan Hadith."

.. وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

and surely, Allah is able to give them victory.

means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

فَإِذَا الْقِيَامَةُ الَّذِينَ كَفَرُوا فَصْرَبِ الرَّقَابِ حَتَّىٰ إِذَا أَتَخْتَنُمُوهُمْ فَشُدُّوا الْوَتَانَ فِإِمَامًا مِّنَّا بَعْدُ وَإِن مَّا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِن لِّنَبِّئُوكُمْ بِبَعْضِ الَّذِيْنَ قُتِلُوا فِي سَبِيلِ اللَّهِ وَلَن يَصِلَ أَعْمَالُهُمْ سَيَهْدِيهِمْ وَيُصَلِّحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others.

But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. (47:4-6)

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ وَيُدْهَبَ غَيْظُ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

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

وَلَنَبِّئَنَّهُمْ حَتَّىٰ نَعْلَمَ الْمُجْهَدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبِّئُوهُمْ أَخْبَرَكُمْ

And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts. (47:31).

And there are many similar [Ayat](#).

Ibn Abbas commented on the [Ayah](#), وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ, "And this is what He did."

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

Allah said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allah is able to give them victory.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ ...

Those who have been expelled from their homes unjustly,

Al-`Awfi reported that Ibn Abbas said;

"They were driven out of Makkah to Al-Madinah unjustly, i.e., Muhammad and his Companions."

... إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ...

only because they said: "Our Lord is Allah."

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

يُخْرِجُونَ الرَّسُولَ وَإِيسَىٰ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

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

Then Allah says:

... وَلَوْلَا دَفَعْنَا اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ...

For had it not been that Allah checks one set of people by means of another,

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

... هَلْ يَمَسُّنَّ صَوَامِعَ ...

Sawami` surely have been pulled down,

means the small temples used by monks.

This was the view of Ibn Abbas, Mujahid, Abu Al-Aliyah, `krimah, Ad-Dahhak and others.

Qatadah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The **Sawami`** of the Zoroastrians." Muqatil bin Hayyan said, "These are houses along the roads."

... وَيَسْبَعُ ...

Biya` ,

These are larger than the **Sawami`** and accommodate more worshippers; the Christians also have these.

This was the view of Abu Al-`Aliyah, Qatadah, Ad-Dahhak, Ibn Sakhr, Muqatil bin Hayyan, Khusayf and others.

Ibn Jubayr reported from Mujahid and others that; this referred to the synagogues of the Jews which are known to them as **Salut**.

And Allah knows best.

... وَصَلَوَاتٌ ...

Salawat,

Al-`Awfi reported that Ibn Abbas said, "**Salawat** means churches."

Ikrimah, Ad-Dahhak and Qatadah said that it referred to the synagogues of the Jews.

Abu Al-Aliyah and others said, "**Salawat** refers to the places of worship of the **Sabians**."

Ibn Abi Najih reported that Mujahid said,

"**Salawat** refers to places of worship of the People of the Book and of the people of Islam along the roads."

... وَمَسَاجِدُ ...

and Masjids

Masjids belong to the Muslims.

... يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ...

wherein the Name of Allah is mentioned much,

It was said that the pronoun refers to **Masjids**, because this is the closest of the words mentioned.

Ad-Dahhak said, "In all of them the Name of Allah is often mentioned."

Ibn Jarir said,

"The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the **Masjids** of the Muslims, in which the Name of Allah is mentioned much, would have been destroyed -- because this is the usual usage in Arabic."

Some of the scholars said, "This is a sequence listing the smallest to the greatest, because the **Masjids** are more frequented by more worshippers who have the correct intention and way."

... وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ...

Verily, Allah will help those who help His (cause).

This is like the **Ayah**:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ - وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَصْحَلْ أَعْمَالُهُمْ

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

... إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠)

Truly, Allah is All-Strong, All-Mighty.

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

Allah says:

وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ

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

كَتَبَ اللَّهُ لِلَّذِينَ آمَنُوا وَأَنَّا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

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

41.

الَّذِينَ إِذَا فَتَنَّاهُمْ فِي الْأَرْضِ آمَنُوا بِالضَّلَاةِ وَأَتَوْا الرَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

Those who, if We give them power in the land, establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil.

وَاللَّهُ عَاقِبَةُ الْأُمُورِ

And with Allah rests the end of (all) matters.

The Duties of the Muslims when They attain Power

Allah says:

الَّذِينَ إِذَا فَتَنَّاهُمْ فِي الْأَرْضِ آمَنُوا بِالضَّلَاةِ وَأَتَوْا الرَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ...

Those who, if We give them power in the land, (they) establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil.

Ibn Abi Hatim recorded that Uthman bin Affan said,

"The **Ayah** was revealed concerning us, for we had been expelled from our homes unjustly only because we said: 'Our Lord is Allah.' Then we were given power in the land, so we established regular prayer, paid the **Zakah**, enjoined what is good and forbade what is evil, and with Allah rests the end of (all) matters. This is about my companions and I."

Abu Al-Aliyah said, "They were the Companions of Muhammad."

As-Sabah bin Suwadah Al-Kindi said,

"I heard Umar bin Abdul-Aziz give a speech and say: **الَّذِينَ إِنَّمَا هُمْ فِي الْأَرْضِ**, Then he said,

"This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him!

- Your rights over your governor are that he should check on you with regard to your duties towards Allah and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible.
- Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly."

Atiyah Al-Awfi said, This **Ayah** is like the **Ayah**:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

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

... **وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (٤١)**

And with Allah rests the end of (all) matters.

This is like the **Ayah**:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

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

Zayd bin Aslam said: **وَلِلَّهِ عَاقِبَةُ الْأُمُورِ**.

"And with Allah will be the reward for what they did."

42. **وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ**

And if they deny you, so did deny before them the people of Nuh, `Ad and Thamud.

43. **وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ**

And the people of Ibrahim and the people of Lut,

44. **وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى**

And the dwellers of Madyan; and denied was Musa.

فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ

But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

45.

فَكَأَيُّ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ لِّهِيَ خَاوِدِيَةٌ عَلَىٰ عُرُوشِهَا وَيُنرُّ مِعْطَلَةٌ وَتَقْصِرُ مَصِيدٌ

And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashid!

46.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا

Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear!

فَأَنَّهُمْ لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

The Consequences for the Disbelievers

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

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ (٤٢)

And if they deny you, so did deny before them the people of Nuh, `Ad and Thamud.

وَقَوْمَ إِبْرَاهِيمَ وَقَوْمَ لُوطٍ (٤٣)

And the people of Ibrahim and the people of Lut,

وَأَصْحَابَ مَدْيَنَ وَكَذَّبَ مُوسَىٰ ...

And the dwellers of Madyan; and denied was Musa.

means, despite all the clear signs and evidence that they brought.

... فَأَمَلَيْتُ لِلْكَافِرِينَ ...

But I granted respite to the disbelievers for a while,

means, 'I delayed and postponed.'

... ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ (٤٤)

then I seized them, and how (terrible) was My punishment!

means, 'how great was My vengeance against them and My punishment of them!'

In the Two [Sahih](#)s it is reported from Abu Musa that the Prophet said:

إِنَّ اللَّهَ لَيُعَلِّي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ

Allah lets the wrongdoer carry on until, when He seizes him, He will never let him go.

Then he recited:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

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

Then Allah says:

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا...

And many a township did We destroy,

... وَهِيَ ظَالِمَةٌ...

while they were given wrongdoing,

meaning, they were rejecting their Messengers.

... فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا...

so that it lie in ruins,

Ad-Dahhak said, "(Leveled to) their roofs," i.e., their houses and cities were destroyed.

... وَبُئْرِ مَعْطَلَةٍ...

and (many) a deserted well,

means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

... وَقَصْرِ مَشِيدٍ (٤٥)

and a castle Mashid!

Ikrimah said, "This means whitened with plaster."

Something similar was narrated from Ali bin Abi Talib, Mujahid, Ata', Sa'id bin Jubayr, Abu Al-Mulayh and Ad-Dahhak.

Others said that it means high and impenetrable fortresses.

All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allah came upon them, as He says:

أَيُّمَّا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

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

... أَقَلَّمُ يَسِيرُو فِي الْأَرْضِ...

Have they not traveled through the land,

means, have they not traveled in the physical sense and also used their minds to ponder!

That is sufficient, as Ibn Abi Ad-Dunya said in his book At-Tafakkur wal-l`tibar,

"Some of the wise people said,

- Give life to your heart with lessons,
- illuminate it with thought,
- kill it with asceticism,
- strengthen it with certain faith,
- remind it of its mortality,
- make it aware of the calamities of this world,
- warn it of the disasters that life may bring,
- show it how things may suddenly change with the passing of days,
- tell it the stories of the people of the past, and
- remind it what happened to those who came before."

Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

... فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ...

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

... فَإِنَّهَا لَا تَعْيَى الْأَبْصَارُ وَلَكِنْ تَعْيَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (٤٦)

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

47.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ

And they ask you to hasten on the torment! And Allah fails not His promise.

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

And verily a day with your Lord is as a thousand years of what you reckon.

48.

وَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْنَاهَا وَالْإِن مَّحْصِيهِ

And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).

The Disbelievers Demand for the Punishment

Allah tells His Prophet:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ...

And they ask you to hasten on the torment!

meaning, these disbelievers who disbelieve in Allah and His Book and His Messenger and the Last Day. This is like the [Ayat](#):

وَأَذَقْنَا لَوْمِئَاتِهِمْ أَنْ يُكْفَرُوا بِلَآئِهِمْ إِذْ سَأَلُوا أَتَيْنَاهُم بِمَا نَادَوُا أَنِ اسْتَأْذِنُوا فَمَا أَذِنَ لَهُمْ إِنَّا فَتَقْنَا عَنْهُمْ وَأَخَذْنَا بِعُنُقِهِمْ وَنُصَبْنَا لَهُمُ الْجَنَّةُ وَأَبَاسُ الْعَذَابِ لَهُمْ أَجْرًا كَثِيرًا

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

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَابَنَا أَيُّهَا رَبَّنَا

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

... وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ...

And Allah fails not His promise.

means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

... وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ (٤٧)

And verily a day with your Lord is as a thousand years of what you reckon.

means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones.

Hence He then says:

وَكَايْنٍ مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ لِّمَا أَفْعَلُهَا وَإِلَىٰ الْمَصِيرِ (٤٨)

And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).

Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said:

يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِضِغْتِ يَوْمٍ مِّمَسِمَاتٍ عَامٍ

The poor among the Muslims will enter Paradise half a day before the rich -- five hundred years.

This was recorded by At-Tirmidhi and An-Nasa'i from the Hadith of Ath-Thawri from Muhammad bin `Amr. At-Tirmidhi said, "Hasan Sahih."

Abu Dawud recorded at the end of Book of Al-Malahim in his Sunan from Sa'd bin Abi Waqqas that the Prophet said:

إِنِّي لَأَرْجُو أَنْ لَا تَعْجِرَ أُمَّيِّ عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ

I hope that it will not be too much for my Ummah if Allah delays them for half a day.

It was said to Sa'd, "What does half a day mean?"

He said, "Five hundred years."

49.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُدْعَىٰ لِلْغَيْبِ

Say: "O mankind! I am (sent) to you only as a plain warner."

50.

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ

So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karim.

But those who strive against Our Ayat to frustrate them, they will be dwellers of the Hellfire.

The Recompense of the Righteous and the Unrighteous

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

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ (٤٩)

Say: "O mankind!

I am (sent) to you only as a plain warner."

meaning, `Allah has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allah:

if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

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

... إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ

I am (sent) to you only as a plain warner.

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

So those who believe and do righteous good deeds,

means, whose hearts believe and whose actions confirm their faith.

... لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٥٠)

for them is forgiveness and Rizq Karim.

means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds.

Muhammad bin Ka`b Al-Qurazi said,

"When you hear Allah's saying: **وَرِزْقٌ كَرِيمٌ** (Rizq Karim) this means Paradise."

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ ...

But those who strive against Our Ayat to frustrate them,

Mujahid said, "To discourage people from following the Prophet."

This was also the view of Abdullah bin Az-Zubayr, "to discourage."

Ibn Abbas said, "To frustrate them means to resist the believers stubbornly."

... أُولَئِكَ أَصْحَابُ الْجَحِيمِ (٥١)

they will be dwellers of the Hellfire.

This refers to the agonizingly hot Fire with its severe punishment, may Allah save us from it.

Allah says:

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

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

52.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytan threw (some falsehood) in his recitation (of the revelation).

فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

But Yansakh Allah that which Shaytan throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:

53.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ ذُرِّيَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened.

وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

And certainly, the wrongdoers are in an opposition far-off (from the truth).

54.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَهُمْ يُؤْمِنُونَ أَلَمْ تَرَ أَنَّهُ قُلُوبُهُمْ

And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility.

وَإِنَّ اللَّهَ هَادِي الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

And verily, Allah is the Guide of those who believe, to the straight path.

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

Allah says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢)

Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytan threw (some falsehood) in his recitation (of the revelation).

But **Yansakh** Allah that which **Shaytan** throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:

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

Al-Bukhari narrated that Ibn Abbas said, **فِي أُمْنِيَّتِهِ** (in his recitation (of the revelation),

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

... ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ...

Then Allah establishes His revelations.

Ali bin Abi Talhah reported that Ibn Abbas said, **إِذَا نَمَّئِي أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِي** (when he did recite (the revelation), **Shaytan** threw (some falsehood) in it).

"When he spoke, the **Shaytan** threw (some falsehood) into his speech."

Mujahid said: **إِذَا نَمَّئِي** (when he did recite), "When he spoke."

It was said that it refers to his recitation, whereas, **إِلَّا أَمَانِي** (but they trust upon **Amani**), means they speak but they do not write.

Al-Baghawi and the majority of the scholars of **Tafsir** said: **نَمَّئِي** (he did recite), "Reciting the Book of Allah."

أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِي (**Shaytan** threw (some falsehood) in it), "In his recitation."

Ad-Dahhak said: **إِذَا نَمَّئِي** (when he did recite), "When he recited."

Ibn Jarir said, "This comment is more akin to interpretation."

... فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ...

But **Yansakh** Allah that which **Shaytan** throws in.

The meaning of the word **Naskh** in Arabic is to remove or lift away.

Ali bin Abi Talhah reported that Ibn Abbas said, "This means, Allah cancels out that which the **Shaytan** throws in."

... وَاللَّهُ عَلِيمٌ ...

And Allah is All-Knower,

means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

... حَكِيمٌ (٥٢) ...

All-Wise.

means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

لِيَجْعَلَ مَا يُنْفِي الشَّيْطَانَ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

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

Ibn Jurayj said:

... لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

those in whose hearts is a disease,

"The hypocrites, and

... وَالْقَاسِيَةِ قُلُوبُهُمْ ...

and whose hearts are hardened.

means the idolators."

... وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (٥٣)

And certainly, the wrongdoers are in an opposition far-off.

means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ ...

And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,

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

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

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

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

... فَتَخْشِعَ لَهُ قُلُوبُهُمْ ...

and their hearts may submit to it with humility.

means, that their hearts may humble themselves and accept it.

... وَإِنَّ اللَّهَ هُوَ الَّذِي يَهْدِي الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٤)

And verily, Allah is the Guide of those who believe, to the straight path.

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

55. وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيئَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ
And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm `Aqim.

56. أَلَمْ تَرَ يَوْمَ مِثْرَةَ اللَّهِ إِنَّ اللَّهَ يَنْزِلُ فِي يَوْمِئِذٍ بِصَبْحَةٍ
The sovereignty on that Day will be that of Allah. He will judge between them.
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ
So those who believed and did righteous good deeds will be in Gardens of Delight.

57. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ
And those who disbelieved and denied Our Ayat, for them will be a humiliating torment (in Hell).

The Disbelievers will remain in Doubt and Confusion

Allah tells:

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيئَةٍ مِنْهُ ...

And those who disbelieved, will not cease to be in doubt about it,

Allah tells us that the disbelievers will remain in doubt concerning this Qur'an.

This was the view of Ibn Jurayj and was the view favored by Ibn Jarir.

... حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً ...

until the Hour comes suddenly upon them,

Mujahid said: "By surprise."

Qatadah said: **بَغْتَةً** (suddenly),

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

... أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ (٥٥)

or there comes to them the torment of Yawm `Aqim.

Mujahid said, "Ubay bin Ka`b said: `Yawm `Aqim means the day of Badr.'"

Ikrimah and Mujahid said: "Yawm `Aqim means the Day of Resurrection, following which there will be no night."

This was also the view of Ad-Dahhak and Al-Hasan Al-Basri.

Allah says:

الْمَلِكُ يَوْمَئِذٍ يَخْتَصِمُ بَيْنَهُمْ ...

The sovereignty on that Day will be that of Allah. He will judge between them.

This is like the [Ayat](#):

مَلِكِ يَوْمِ الدِّينِ

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

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

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

... فَأَلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

So those who believed and did righteous good deeds,

means, their hearts believed in Allah and His Messenger, and they acted in accordance with what they knew; their words and deeds were in harmony.

... فِي جَنَّاتِ النَّعِيمِ (٥٦)

in Gardens of Delight.

means, they will enjoy eternal bliss which will never end or fade away.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ...

And those who disbelieved and denied Our Ayat,

means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

... فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ (٥٧)

for them will be a humiliating torment.

means, in recompense for arrogantly turning away from the truth.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذَخِرِينَ

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

58.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا

Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.

وَإِنَّ اللَّهَ هُوَ خَيْرُ الرَّازِقِينَ

And verily, it is Allah Who indeed is the Best of those who make provision.

59.

لَيَدْخُلْنَهُمْ مِنْ خَلَائِبِ صَوْمِنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.

60.

ذَلِكَ

That is so.

وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ

And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him.

إِنَّ اللَّهَ لَعَفُوفٌ حَفُوفٌ

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

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

Allah says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا ...

Those who emigrated in the cause of Allah and after that were killed or died,

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

As Allah says:

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

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

... لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا ...

surely, Allah will provide a good provision for them.

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

... وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (٥٨)

And verily, it is Allah Who indeed is the Best of those who make provision.

لَيَدْخُلْنَهُمْ مِنْ خَلَائِبِ صَوْمِنَهُ ...

Truly, He will make them enter an entrance with which they shall be well-pleased,

This means Paradise, as Allah says elsewhere:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَدَّرِينَ - فَرَوْحٌ وَرِجَانٌ وَجَنَّتٌ نَعِيمٍ

Then, if he be of those brought near (to Allah), rest and provision, and a Garden of Delights. (56:88-89)

Allah tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا (surely, Allah will provide a good provision for them).

Then He says:

لَيَدْخُلَنَّهُمْ مِنْهَا بَابٌ يُرِضُونَ وَاللَّهُ لَعَلِيمٌ...

Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing,

meaning, He is All-Knowing about those who migrate and strive in **Jihad** for His sake and who deserve that (reward).

... حَلِيمٌ (٥٩)

Most Forbearing,

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

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision. (3:169)

There are many **Hadiths** on this topic, as stated previously. With regard to those who die for the sake of Allah, whether they are emigrants or not.

This **Ayah** and the **Sahih Hadiths** guarantee that they will be well provided for and that Allah will show them kindness.

Ibn Abi Hatim recorded that Shurahbil bin As-Simt said:

"We spent a long time besieging a stronghold in the land of the Romans. Salman Al-Farisi, may Allah be pleased with him, passed by me and said, 'I heard the Messenger of Allah say:

مَنْ مَاتَ مُرَابِطًا أَجْرَى اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ. وَأَجْرَى عَلَيْهِ الرِّزْقَ. وَأَمِنَ مِنَ الْقَتَائِنِ. وَاقْرَأُوا إِنْ شِئْتُمْ:

Whoever dies guarding the borders of Islam, Allah will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials.

Recite, if you wish:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا الْبِرِّ يَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَبِيرُ الرَّازِقِينَ

لَيَدْخُلَنَّهُمْ مِنْهَا بَابٌ يُرِضُونَ وَاللَّهُ لَعَلِيمٌ حَلِيمٌ

Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing."

He also recorded that;

Abdur-Rahman bin Jahdam Al-Khawlani was with Fadalah bin Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Fadalah bin Ubayd sat by the grave of the man who had passed away and someone said to him, "Are you neglecting the martyr and not sitting by his grave!"

He said, "I would not mind which of these two graves Allah would resurrect me from, for Allah says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا الْبِرِّ أَتَقْتَهُمُ اللَّهُ بِرِزْقًا حَسَنًا ...

Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them."

And he recited these two **Ayat**, then said,

"What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions By Allah, I would not mind which of these two graves Allah would resurrect me from."

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ...

That is so. And whoever has retaliated with the like of that which he was made to suffer....

Muqatil bin Hayan and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allah granted them victory.

... ثُمَّ يُعْجِبْ عَلَيْهِ وَيُنصُرْهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ (٦٠)

and then has again been wronged, Allah will surely help him. Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.

61.

ذَلِكَ بِأَنَّ اللَّهَ يُوْجِدُ اللَّيْلَ فِي النَّهَارِ وَيُوْجِدُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.

62.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطْلُ

That is because Allah -- He is the Truth, and what they invoke besides Him, it is false.

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

And verily, Allah -- He is the Most High, the Most Great.

The Creator and Controller of this World is Allah

Allah tells:

ذَلِكَ بِأَنَّ اللَّهَ يُوْجِدُ اللَّيْلَ فِي النَّهَارِ وَيُوْجِدُ النَّهَارَ فِي اللَّيْلِ ...

That is because Allah merges the night into the day, and He merges the day into the night.

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

He tells us:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوْنِي الْمَلِكُ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكُ مِنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذَلِّلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ وَقْدِيرٌ
تُوجِلُ اللَّيْلَ فِي النَّهَارِ وَتُوجِلُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.

You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit. (3:26-27)

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

... وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٦١)

And verily, Allah is All-Hearer, All-Seer.

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever.

When Allah tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

... ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ...

That is because Allah -- He is the Truth,

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

... وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ ...

and what they invoke besides Him, it is false.

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

... وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٦٢)

And verily, Allah -- He is the Most High, the Most Great.

This is like the [Ayat](#):

وَهُوَ الْعَلِيُّ الْعَظِيمُ

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

الْكَبِيرُ الْمُتَعَالِ

the Most Great, the Most High. (13:9)

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

63.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً

See you not that Allah sends down water from the sky, and then the earth becomes green!

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

64.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

To Him belongs all that is in the heavens and all that is on the earth.

وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ

And verily, Allah -- He is Rich, Worthy of all praise.

65.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ

See you not that Allah has subjected to you all that is on the earth, and the ships that sail through the sea by His command!

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

He withholds the heaven from falling on the earth except by His leave.

إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

Verily, Allah is for mankind, full of kindness, Most Merciful.

66.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

It is He, Who gave you life, and then will cause you to die, and will again give you life.

إِنَّ الْإِنْسَانَ لَكَفُورٌ

Verily, man is indeed Kafirun.

Signs of the Power of Allah

Allah tells:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ...

See you not that Allah sends down water from the sky,

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

فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ

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

... فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ...

and then the earth becomes green,

This indicates the sequence of events and how everything follows on according to its nature.

This is like the [Ayah](#):

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh. (23:14)

It was recorded in the Two [Sahih](#)s that between each stage there are forty days.

Allah's saying, فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً (and then the earth becomes green), means, it becomes green after being dry and lifeless.

It was reported from some of the people of Al-Hijaz that the land turns green after rainfall.

And Allah knows best.

... إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (٦٣)

Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqman said:

يٰٓبُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي سَمَوَاتٍ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

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

And Allah says:

الَّذِينَ لَا يُسْجُدُونَ لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ

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

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَةٍ إِلَّا يَكْتُبُ فِي كِتَابٍ مُبِينٍ

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

وَمَا يَعْرُوبُ عَنْ رَبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ إِلَّا فِي كِتَابٍ مُبِينٍ

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

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

To Him belongs all that is in the heavens and all that is on the earth.

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

... وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ (٦٤)

And verily, Allah -- He is Rich, Worthy of all praise.

And Allah says:

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ ...

See you not that Allah has subjected to you all that is on the earth, animals, inanimate things, crops and fruits.

This is like the [Ayah](#):

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

And has subjected to you all that is in the heavens and all that is in the earth. (45:13)

meaning that all of this is a blessing and out of His kindness.

... وَالْقُلُوبَ يُجْرِي فِي الْبَحْرِ بِأَمْرِهِ ...

and the ships that sail through the sea by His command,

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

... وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ...

He withholds the heaven from falling on the earth except by His leave.

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

... إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ (٦٥)

Verily, Allah is for mankind, full of kindness, Most Merciful.

meaning, even though they do wrong.

As Allah says elsewhere:

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

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

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ (٦٦)

It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafurun.

This is like the **Ayat**:

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

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

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

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

قَالُوا رَبَّنَا آمَنَّا أَلَمْ نَكُنْ مِنْكَ أُمَّةً قَدْ خَلَقْتَنَا أَكْثَرَ مَرَّةٍ وَأَنْتَ خَالِقُ كُلِّ شَيْءٍ

They will say: "Our Lord! You have made us to die twice, and You have given us life twice!" (40:11)

So how can you set up rivals to Allah and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence!

وَهُوَ الَّذِي أَحْيَاكُمْ ...

It is He, Who gave you life,

means, He gave you life after you were nothing, and brought you into existence.

... ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ...

and then will cause you to die, and will again give you life.

means, on the Day of Resurrection.

... إِنَّ الْإِنْسَانَ لَكَفُورٌ (٦٦)

Verily, man is indeed Kafurun.

meaning, denying.

67.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ

For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but invite them to your Lord.

إِنَّكَ لَعَلَّ هُدًى مُسْتَقِيمٍ

Verily, you indeed are on the straight guidance.

68.

وَإِنْ جَادَلوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

And if they argue with you, say: "Allah knows best of what you do."

"Allah will judge between you on the Day of Resurrection about that wherein you used to differ."

Every Nation has its Religious Ceremonies

Allah tells:

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ...

For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter,

Allah tells us that He has made **Mansak** for every nation.

Ibn Jarir said, "This means that there are **Mansak** for every Prophet's nation."

He said,

"The origin of the word **Mansik** in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the **Manasik** (rites) of **Hajj** are so called because the people return to them and adhere to them."

- If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allah, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators.
- If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of **Qadar** (divine decree), as in the **Ayah**, **وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّئُهَا** (For each nation there is a direction to which they face). (2:148)

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

Allah says:

... وَإِذْ أَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلىٰ هُدًى مُسْتَقِيمٍ (٦٧)

but invite them to your Lord. Verily, you indeed are on the straight guidance.

i.e., a clear and straight path which will lead you to the desired end.

This is like the **Ayah**:

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بِعَدَاةٍ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ

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

وَإِنْ جَادَلوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ (٦٨)

And if they argue with you, say: "Allah knows best what you do."

This is like the **Ayah**:

وَإِنْ كَذَّبْتُمْ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ بِمَا أَعْمَلُوا وَأَنَا بَرِيءٌ بِمَا تَعْمَلُونَ

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

... اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

Allah knows best of what you do.

This is a stern warning and definite threat, as in the [Ayah](#):

هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

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

Allah says here:

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (٦٩)

Allah will judge between you on the Day of Resurrection about that wherein you used to differ.

This is like the [Ayah](#):

فَلِذَلِكَ فَادْرُءْ وَأَسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

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

70.

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

22:70 Know you not that Allah knows all that is in the heaven and on the earth! Verily, it is (all) in the Book. Verily, that is easy for Allah.

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

Allah says:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ...

Know you not that Allah knows all that is in the heaven and on the earth!

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

The Messenger of Allah said:

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

Allah issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.

In the [Sunan](#), it was reported from a group of the Companions that the Messenger of Allah said:

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

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

Allah says:

... إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧٠)

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

71.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَهُم بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ

And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge;

وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ

and for the wrongdoers there is no helper.

72.

وَإِذْ نُنزِّلُ آيَاتِنَا بَيِّنَاتٍ نَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكْذِبُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا

And when Our clear Ayat are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Ayat to them.

قُلْ أَفَأَنْتُمْ بَشَرٌ مِّنْ ذِكْرِ النَّارِ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَتَّبِعُ الْمُصْبِرِينَ

Say: "Shall I tell you of something worse than that! The Fire which Allah has promised to those who disbelieved, and worst indeed is that destination!"

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

Allah says:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَهُم بِهِ سُلْطَانٌ ...

And they worship besides Allah others for which He has sent down no authority,

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

This is like the [Ayah](#):

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

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

So Allah says here:

... مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ...

for which He has sent down no authority, and of which they have no knowledge;

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

Allah warned them:

... وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ (٧١)

and for the wrongdoers there is no helper.

meaning, no one to help them against Allah when He sends His punishment and torment upon them.

Then Allah says:

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ...

And when Our clear Ayat are recited to them,

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

... تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ...

you will notice a denial on the faces of the disbelievers!

... يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ...

They are nearly ready to attack with violence those who recite Our Ayat to them.

then they nearly attack and do harm to those who bring proof to them from the Qur'an, and cause them harm using their tongues and hands.

... قُلْ ...

Say, (O Muhammad to these people),

... أَفَأَنْتُمْ تُبَشِّرُونَ بِشَرِّ مِمَّنْ دَلِكُمْ النَّارَ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ...

Shall I tell you of something worse than that! The Fire! which Allah has promised to those who disbelieved,

The fire and wrath and torment of Allah are far worse than that with which you are trying to scare the believing close friends of Allah in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

...وَيْئَسُ الْمَصِيرُ (٧٢)

and worst indeed is that destination!

how terrible is the Fire as a final destination and abode!

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

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

73.

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا اللَّهَ

O mankind! A parable has been made, so listen to it:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly.

صَعِفَ الطَّالِبُ وَالْمَطْلُوبُ

So weak are the seeker and the sought.

74.

مَا قَدَّرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَرِيمٌ عَزِيزٌ

They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.

The insignificance of the Idols and the foolishness of their Worshippers

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

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ ...

O mankind! A parable has been made,

meaning, a parable of that which is worshipped by those who are ignorant of Allah and who join others as partners with Him.

... فَاستَمِعُوا اللَّهَ ...

so listen to it,

pay attention and understand.

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

Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose.

Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that.

Imam Ahmad recorded that Abu Hurayrah recorded the Marfu` report:

وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ (خَلْقًا) كَخَلْقِي، فَلْيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةً أَوْ دُبَابَةً أَوْ حَبَّةً

"Who does more wrong than one who tries to create something like My creation! Let them create an ant or a fly or a seed like My creation!"

This was also recorded by the authors of the Two Sahihs via `Umarah from Abu Zur`ah from Abu Hurayrah, who said that the Prophet said:

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

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

Then Allah says:

... وَإِنْ يَسْلُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُمْ مِنْهُ ...

And if the fly snatches away a thing from them, they will have no power to release it from the fly.

They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allah's creatures.

Allah says:

... ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ (٧٣)

So weak are the seeker and the sought.

Ibn Abbas said, "The seeker is the idol and the sought is the fly."

This was the view favored by Ibn Jarir, and it is what is apparent from the context.

As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol."

Then Allah says:

مَا قَدَّرُوا اللَّهَ حَقَّ قَدْرِهِ ...

They have not regarded Allah with His rightful esteem.

meaning, they have not recognized the might and power of Allah when they worship alongside Him those who cannot even ward off a fly, because they are so weak and incapable.

... إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٧٤)

Verily, Allah is All-Strong, All-Mighty.

means, He is the All-Strong Who, by His might and power, created all things.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

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

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ

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

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

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

عَزِيزٌ (All-Mighty),

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

75.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

Allah chooses Messengers from angels and from men.

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Verily, Allah is All-Hearer, All-Seer.

76.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

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

Allah chooses Messengers from the Angels and Messengers from Mankind

Allah tells:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ...

Allah chooses Messengers from angels and from men.

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

... إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٧٥)

Verily, Allah is All-Hearer, All-Seer.

means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

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

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٧٦)

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

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him.

He says:

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا
لِيَعْلَمَ أَن قَدِ ابْتَلَّغُوا مَسَالِكَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْضَىٰ كُلَّ شَيْءٍ عَدَدًا

The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things. (72:26-28)

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

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

77. يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

22:78 And strive hard in Allah's cause as you ought to strive.

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِن حَرَجٍ

He has chosen you, and has not laid upon you in religion any hardship:

مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَذَا الْيَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind!

فَأَقِمْ وَ الصَّلَاةَ وَآتِ الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ

So, perform the Salah, give the Zakah and hold fast to Allah. He is your Mawla,

فَبِعَمَلِ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

what an Excellent Mawla and what an Excellent Helper!

The Command to worship Allah and engage in Jihad

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (٧٧)

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

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

فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَصَنَ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأَهُمَا

Surah Al-Hajj has been blessed with two Sajdah, so whoever does not prostrate them should not read them.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ...

And strive hard in Allah's cause as you ought to strive.

means, with your wealth and your tongues and your bodies.

This is like the **Ayah**:

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

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

... هُوَ اجْتَبَاكُمْ ...

He has chosen you,

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

... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ...

and has not laid upon you in religion any hardship,

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the **Salah**, which is the most important pillar of Islam after the two testimonies of faith, is obligatory, four **Rak`ahs** when one is settled, which are shortened to two **Rak`ah** when one is traveling.

According to some **Imams**, only one **Rak`ahs** is obligatory at times of fear, as was recorded in the **Hadith**.

A person may pray while walking or riding, facing the **Qiblah** or otherwise. When praying optional prayers while traveling, one may face the **Qiblah** or not.

A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side.

And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet said:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

I have been sent with the easy Hanifi way.

And he said to Mu`adh and Abu Musa, when he sent them as governors to Yemen:

بَشِّرُوا وَلَا تُنْفِرُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا

Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.

And there are many similar **Hadiths**.

Ibn Abbas said concerning the **Ayah**, **وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ** (and has not laid upon you in religion any hardship), "This means difficulty."

...مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ...

It is the religion of your father Ibrahim.

Ibn Jarir said, "This refers back to the **Ayah**, **وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ** (and has not laid upon you in religion any hardship), meaning, any difficulty."

On the contrary, He has made it easy for you, like the religion of your father Ibrahim. He said,

"It may be that it means: adhere to the religion of your father Ibrahim."

I say: This interpretation of the **Ayah** is like the **Ayah**:

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَدِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

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

...هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا...

He has named you Muslims both before and in this (Qur'an),

Imam Abdullah bin Al-Mubarak said, narrating from Ibn Jurayj, from Ata', from Ibn Abbas: concerning Allah's saying, **هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ**, "This refers to Allah, may He be glorified."

This was also the view of Mujahid, Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan and Qatadah.

Mujahid said,

"Allah named you Muslims before, in the previous Books and in **Adh-Dhikr**, **وَفِي هَذَا** (and in this), means, the Qur'an."

This was also the view of others, because Allah says:

...هُوَ اجْتَبَاكُمْ وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...

He has chosen you, and has not laid upon you in religion any hardship,

Then He urged them to follow the Message which His Messenger brought, by reminding them that this was the religion of their father Ibrahim.

Then He mentioned His blessings to this **Ummah**, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allah says: **هُوَ سَمَّاكُمْ**

الْمُسْلِمِينَ مِنْ قَبْلُ (He has named you Muslims both before) meaning, before the Qur'an, **وَفِي هَذَا** (and in this).

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

مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ قَرَأَهُ مِنْ جَنَّةٍ جَهَنَّمَ

Whoever adopts the call of Jahiliyyah, will be one of those who will crawl on their knees in Hell.

A man said, "O Messenger of Allah, even if he fasts and performs Salah?" He said,

نَعَمْ وَإِنْ صَامَ وَصَلَّى. فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي سَمَّاهُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ

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

... لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شَهِدَاءَ عَلَى النَّاسِ ...

that the Messenger may be a witness over you and you be witnesses over mankind!

means, `thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be, شَهِدَاءَ عَلَى النَّاسِ (witnesses over mankind),' because on that Day all the nations will acknowledge its leadership and its precedence over all others.

Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

... فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ...

So perform the Salah, give Zakah,

means, respond to this great blessing with gratitude by fulfilling your duties towards Allah, doing that which He has enjoined upon you and avoiding that which He had forbidden.

Among the most important duties are establishing regular prayer and giving Zakah.

Zakah is a form of beneficence towards Allah's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the Ayah of Zakah in Surah At-Tawbah (9:5).

... وَاعْتَصِمُوا بِاللَّهِ ...

and hold fast to Allah.

means, seek the help and support of Allah and put your trust in Him, and get strength from Him.

... هُوَ مَوْلَاكُمْ ...

He is your Mawla,

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

... فَبِئْرَمَأَى مَوْلَى وَنِعْمَ النَّصِيرُ (٧٨)

what an Excellent Mawla and what an Excellent Helper!

He is the best Mawla and the best Helper against your enemies.

