

Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter.

إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ (١٠٥)

It is only those who do not believe in Allah's Ayat who fabricate the falsehood, and it is they who are liars.

Then Allah informs that His Messenger is not a forger nor a liar, because the one who fabricates falsehood about Allah and His Messenger is the most evil of creatures.

... الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ...

Verily, those who do not believe in Allah's Ayat,

Allah will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars.

The Messenger Muhammad, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as **Al-Amin** (the Trustworthy) Muhammad.

Thus when Heraclius, the king of the Romans, asked Abu Sufyan about the attributes of the Messenger of Allah, one of the things he said to him was, "Did you ever accuse him of lying before he made his claim?"

Abu Sufyan said, "No".

Heraclius said,

"He would refrain from lying about people and then go and fabricate lies about Allah."

106. مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَاتِبَهُ مُتَطَمَّئِنًّا بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَهَلُمُّ عَذَابٍ عَظِيمٍ

Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.

107. ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ

That is because they preferred the life of this world over that of the Hereafter.

وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

And Allah does not guide the people who disbelieve.

108. أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ الْعَقِلُونَ

They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal over. And they are the heedless!

109. لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْخٰسِرُونَ

No doubt, in the Hereafter they will be the losers.

Allah's Wrath against the Apostate, except for the One Who is forced into Disbelief

Allah says:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَهُمْ عَذَابٌ عَظِيمٌ (١٠٦)

Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.

Allah tells that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it.

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (١٠٧)

That is because they preferred the life of this world over that of the Hereafter. And Allah does not guide the people who disbelieve.

They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allah did not guide their hearts and help them to stand firm in the true religion.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَتِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ (١٠٨)

They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal over. And they are the heedless!

He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

لَا جَرَمَ لَهُ...

No doubt,

means, it is inevitable, and no wonder that those who are like this -

... أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ (١٠٩)

in the Hereafter, they will be the losers.

meaning, they will lose themselves and their families on the Day of Resurrection.

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

except one who was forced while his heart is at peace with the faith,

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the **Mushrikin** because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allah and His Messenger.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilal did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allah.

He refused, saying, "Alone, Alone."

And he said, "By Allah, if I knew any word more annoying to you than this, I would say it."

May Allah be pleased with him.

Similarly, when the Liar Musaylimah asked Habib bin Zayd Al-Ansari, "Do you bear witness that Muhammad is the Messenger of Allah!"

He said, "Yes."

Then Musaylimah asked, "Do you bear witness that I am the messenger of Allah!"

Habib said, "I do not hear you."

Musaylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hafiz Ibn Asakir in his biography of Abdullah bin Hudhafah Al-Sahmi, one of the Companions.

He said that; he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in marriage."

Abdullah said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muhammad even for an instant, I would not do it."

The king said, "Then I will kill you."

Abdullah said, "It is up to you."

The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while Abdullah was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones.

The king ordered him to become a Christian, but he still refused. Then he ordered that Abdullah be thrown into the vessel, and he was brought back to the pulley to be thrown in.

Abdullah wept, and the king hoped that he would respond to him, so he called him, but Abdullah said,

"I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allah; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allah."

According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating?"

Abdullah said,

"It is permissible for me (under these circumstances), but I did not want to give you the opportunity to gloat."

The king said to him, "Kiss my head and I will let you go."

Abdullah said, "And will you release all the Muslim prisoners with me!"

The king said, "Yes."

So Abdullah kissed his head and he released him and all the other Muslim prisoners he was holding.

When he came back, Umar bin Al-Khattab said,

"Every Muslim should kiss the head of Abdullah bin Hudhafah, and I will be the first to do so."

And he stood up and kissed his head. May Allah be pleased with them both.

110.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا أَنْتُمْ جَاهِدُوا أَوْ صَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ

Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.

111.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ مُجَادِلًا عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

(Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.

The One who is forced to renounce Islam will be forgiven if He does Righteous Deeds afterwards

Allah says:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا أَنْتُمْ جَاهِدُوا أَوْ صَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ (١١٠)

Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allah. They joined the believers and fought with them against the disbelievers, bearing hardship with patience.

Allah tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ مُجَادِلًا ...

(Remember) the Day when every person will come pleading,

meaning making a case in his own defence.

... عَنْ نَفْسِهَا ...

for himself,

means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

... وَتُوْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ ...

and every one will be paid in full for what he did,

meaning whatever he did, good or evil.

... وَهُمْ لَا يُظْلَمُونَ (١١١)

and they will not be dealt with unjustly.

meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt with unjustly in the slightest way.

112. وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, because of what they did.

113. وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.

The Example of Makkah

Allah says:

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً ...

And Allah gives the example of a township (Makkah), it was secure and peaceful:

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allah said:

وَقَالُوا إِنَّا لَتَنَّبِيعِ الْهُدَىٰ مَعَكَ مُتَخَطِّفٍ مِنْ أَهْلِ بَنِي إِسْرَائِيلَ أَوْ لَمُؤْمِنِينَ هَلْ أَدْرَاكُمْ أَنَّا إِذَا دَخَلْنَا مَكَّةَ لَنَجْعَلَ فِيهَا كُسْعًا لَكُمْ يَوْمَئِذٍ فَتَقَاتِلُوا فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ

And they say: "If we follow the guidance with you, we would be snatched away from our land."

Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves. (28:57)

Similarly, Allah says here:

... يَأْتِيهَا رِزْقُهَا رَغَدًا ...

its provision coming to it in abundance,

meaning, with ease and in plenty,

... مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ ...

from every place, but it (its people) denied the favors of Allah.

meaning, they denied the blessings of Allah towards them, the greatest of which was Muhammad being sent to them, as Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قُلُوبَهُمْ دَارَ الْبُورِ - جَهَنَّمَ يَصْلَوْنَهَا وَيَنْسَوْنَ الْقُرْآنَ

Have you not seen those who have changed the favors of Allah into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in! (14:28-29)

Hence Allah replaced their former blessings with the opposite, and said:

... فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ ...

So Allah made it taste extreme hunger (famine) and fear,

meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it.

This was when they defied the Messenger of Allah and insisted on opposing him, so he supplicated against them, asking Allah to send them seven years like the seven years of Yusuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate 'Alhaz', which is the hair of the camel mixed with its blood when it is slaughtered.

... بِمَا كَانُوا يَصْنَعُونَ (١١٢)

because of what they did.

وَالْخَوْفِ (and fear), This refers to the fact that their sense of security was replaced with fear of the Messenger of Allah and his Companions after they had migrated to Al-Madinah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allah made it possible for His Messenger to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger that Allah sent to them from among themselves.

He reminded them of this blessing in the Ayah:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ

Indeed, Allah blessed the believers when He sent Messenger from among themselves to them. (3:164)

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا

So have Taqwa of Allah! O men of understanding who have believed, Allah has indeed revealed to you a reminder (this Qur'an). (And has also sent to you) a Messenger. (65:10-11)

كَمَا أَنْزَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Ayat to you, and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah.) Until وَ لَا تَكْفُرُونَ (and do not be ungrateful). (2:151-152)

Allah changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allah granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind.

This is what we say about the example that was given of the people of Makkah.

It was also the opinion of Al-Awfi and Ibn Abbas, Mujahid, Qatadah, Abdur-Rahman bin Zayd bin Aslam, and Malik narrated it from Az-Zuhri as well.

May Allah have mercy on them all.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ (١١٣)

There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.

114.

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَوَكُفِّرُوا بِلَدُنْهِ وَأَطِيعُوا أَمْرًا رَبَّكَ وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

So eat of the lawful and good food which Allah has provided for you. And be grateful for Allah's favor, if it is He Whom you worship.

115.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ

He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allah.

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allah is Pardoning, Most Merciful.

116.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكذِبَ

And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah.

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكذِبَ لَا يُفْلِحُونَ

Verily, those who invent lies against Allah, will never succeed.

117.

مَتَّعَ قَلِيلًا وَلَهُمْ عَذَابٌ أَلِيمٌ

A passing brief enjoyment (will be theirs), but they will suffer a painful torment

Allah says:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاشْكُرُوا لَنِعْمَتِ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (١١٤)

So eat of the lawful and good food which Allah has provided for you. And be grateful for Allah's favor, if it is He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخنزِيرِ ...

He has only forbidden dead flesh, blood, the flesh of swine,

Allah orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate.

Then Allah mentions what He has forbidden things which harm them in both religious and worldly affairs, i.e., dead meat, blood and the flesh of pigs.

... وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ...

and any animal which is slaughtered as a sacrifice for other than Allah.

meaning, it was slaughtered with the mention of a name other than that of Allah.

Nevertheless,

... فَمَنْ اضْطُرَّ ...

But if one is forced by necessity,

meaning, if one needs to do it,

... غَيْرِ بَاعٍ وَلَا عَادٍ ...

without willful disobedience, nor transgressing,

i.e. without deliberately disobeying or transgressing, then,

... فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١١٥)

Allah is Pardoning, Most Merciful.

We have already discussed a similar **Ayah** in Surah **Al-Baqarah**, and there is no need to repeat it here. And to Allah be praise.

Then Allah forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as;

- the **Bahirah** (a she-camel whose milk was spared for the idols and nobody was allowed to milk it),
- the **Sa'ibah** (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it),
- the **Wasilah** (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and
- the **Ham** (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on.

All of these were laws and customs that were invented during **jahiliyyah**.

Then Allah says:

... وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِيُفْتَنُوا عَلَى اللَّهِ الْكَذِبَ ...

And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah.

This includes everyone who comes up with an innovation (**Bid'ah**) for which he has no evidence from the **Shariah**, or whoever declares something lawful that Allah has forbidden, or whoever declares something unlawful that Allah has permitted, only because it suits his opinions or whim to do so.

لِمَا تَصِفُ (describe what...), meaning, do not speak lies because of what your tongues put forth.

Then Allah warns against that by saying:

... إِنَّ الَّذِينَ يَفْتَنُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ (١١٦)

Verily, those who invent lies against Allah, will never succeed.

meaning, either in this world or the Hereafter.

مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ (١١٧)

A passing brief enjoyment (will be theirs), but they will suffer a painful torment.

As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allah says:

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment. (31:24)

قُلْ إِنَّ الدِّينَ يَقْتَضِي عَلَى اللَّهِ الكَذِبَ لَا يُفْلِحُونَ
مَتَّعْنَا فِي الدُّنْيَا نِعْمَةً لِّئِنَّمَا جَعَلْنَاهُمْ نُذُرًا لِّذُرِّيَّتِهِمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved. (10:69-70)

118.

وَعَلَى الدِّينِ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ

And for those who are Jews, We have forbidden such things as We have mentioned to you before.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

And We did not wrong them, but they wronged themselves.

119.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ

Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.

Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah, and after making allowances for cases of necessity - which is part of making things easy for this **Ummah**, because Allah desires ease for us, not hardship - Allah then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein.

He tells us:

وَعَلَى الدِّينِ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ...

And for those who are Jews, We have forbidden such things as We have mentioned to you before.
meaning in Surah **Al-An`am**, where Allah says:

وَعَلَى الدِّينِ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالشَّعْبِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِذَا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Hawaya, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful. (6:146)

Hence Allah says here:

... وَمَا ظَلَمْنَاهُمْ ...

And We did not wrong them,

meaning, in the restrictions that We imposed upon them.

... وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (١١٨)

but they wronged themselves.

meaning, they deserved that. This is like the **Ayah**:

فَيُظْلَمُونَ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا

Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allah's way. (4:160)

Then Allah tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوءَ بِجَهَالَةٍ...

Then, your Lord for those who did evil out of ignorance,

Some of the **Salaf** said that this means that everyone who disobeys Allah is ignorant.

...ثُمَّ تَأْتُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا...

and afterward repent and do righteous deeds,

meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allah.

...إِنَّ رَبَّكَ مِنْ بَعْدِهَا...

verily, after that, your Lord is...

means, after that mistake

...لَعَفْوًا رَحِيمًا (١١٩)

...Pardoning, Most Merciful.

120.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Ibrahim was (himself) an Ummah, obedient to Allah, a Hanif (monotheist), and he was not one of the idolators.

121.

شَاكِرًا لِلنِّعَمِ

(He was) thankful for His favors.

اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He (Allah) chose him and guided him to a straight path.

122.

وَدَاوُدَ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And We gave him good in this world, and in the Hereafter he shall be of the righteous

123.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif, and he was not one of the idolators."

Allah says:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ (١٢٠)

Verily, Ibrahim was (himself) an Ummah, obedient to Allah, a Hanif (monotheist), and he was not one of the idolators.

شَاكِرًا لِلْأَنْعَمِ اجْتَبَاهُ...

(He was) thankful for His favors. He (Allah) chose him

He selected him, as Allah says:

وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ

And before, We indeed gave Ibrahim his integrity, and We were indeed most knowledgeable about him. (21:51)

Then Allah says:

... وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٢١)

and guided him to a straight path.

which means to worship Allah alone, without partners or associate, in the manner that He prescribed and which pleases Him.

وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً...

And We gave him good in this world,

meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

... وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (١٢٢)

and in the Hereafter he shall be of the righteous.

Concerning the **Ayah**: **وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً** (And We gave him good in this world), Mujahid said: "This means a truthful tongue."

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا...

Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif...

meaning, 'because of his perfection, greatness, and the soundness of his **Tawhid** and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets,'

... أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٢٣)

Follow the religion of Ibrahim (he was a) Hanif and he was not of the idolators.

This is like the **Ayah** in Surah **Al-An`am**:

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَدِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, (he was a) Hanif and he was not of the idolators." (6:161)

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.

Then Allah rebukes the Jews,

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (١٢٤)

The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.

The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allah prescribed one day of the week for people to gather to worship Him. For this **Ummah** He prescribed Friday, because it is the sixth day, on which Allah completed and perfected His creation. On this day He gathered and completed His blessings for His servants.

It was said that Allah prescribed this day for the Children of Israel through His Prophet Musa, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allah made observance of the **Sabbath** obligatory for them in the laws of the **Tawrah** (Torah), telling them to keep the **Sabbath**.

At the same time, He told them to follow Muhammad when he was sent, and took their promises and covenant to that effect.

Hence Allah says:

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ ...

The Sabbath was only prescribed for those who differed concerning it,

Mujahid said: "They observed the **Sabbath** (Saturday) and ignored Friday."

Then they continued to observe Saturday until Allah sent `Isa bin Maryam. It was said that he told them to change it to Sunday, and it was also said that he did not forsake the laws of the **Tawrah** except for a few rulings which were abrogated, and he continued to observe the **Sabbath** until he was taken up (into heaven).

Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allah knows best.

It was reported in the Two **Sahih**s that Abu Hurayrah heard the Messenger of Allah say:

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْنَ أَهْمِهِمْ أَوْ تَوَا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَذَا اللَّهُ لَنَا فِيهِ نَبْعُ الْيَهُودِ عَدَاؤُا وَالنَّصَارَى بَعْدَ عَدَاؤِ

We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allah obligated upon them, but they differed concerning it. Allah guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.

This version was recorded by Al-Bukhari.

It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allah said:

أَخْلَى اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبِعُوا لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْأَخْرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ، وَالْمُقْضَى بَيْنَهُمْ قَبْلَ الْخَلَائِقِ

Allah let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allah brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.

It was reported by Muslim.

125.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ

Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.

The Command to invite people to Allah with Wisdom and Good Preaching

Allah says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ ...

Invite to the way of your Lord with wisdom,

Allah commands His Messenger Muhammad to invite the people to Allah with **Hikmah** (wisdom).

Ibn Jarir said: "That is what was revealed to him from the Book and the **Sunnah**."

... وَالْمَوْعِظَةِ الْحَسَنَةِ ...

and fair preaching,

meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'an, which he is to tell them about in order to warn them of the punishment of Allah.

... وَجَادِ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ ...

and argue with them with that which is best.

meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allah says elsewhere:

وَلَا تَجِدُوا أَهْلَ الْكِتَابِ إِلَّا بَالِغِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong. (29:46)

Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

فَقُولَا لَهُ قَوْلًا لَّيْسَ بِالْعُلْفَةِ بَيْنَكَ وَرَأْسِهِ

And speak to him mildly, perhaps he may accept admonition or fear (Allah). (20: 44)

... إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ...

Truly, your Lord best knows who has strayed from His path,

meaning, Allah already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise).

... وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

and He best knows those who are guided.

This has already been written with Him and the matter is finished, so call them to Allah, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

You cannot guide whom you love. (28:56)

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

It is not up to you to guide them, but Allah guides whom He wills. (2:72)

126.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

And if you punish them, then punish them with the like of that with which you were afflicted.

وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

But if you have patience with them, then it is better for those who are patient.

127.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

And be patient, and your patience will not be, but by the help of Allah.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And do not grieve over them, and do not be distressed by their plots.

128.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Truly, Allah is with those who have Taqwa, and the doers of good.

The Command for Equality in Punishment

Allah says:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ (١٢٦)

And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.

Allah commands justice in punishment and equity in settling the cases of rights.

Abdur-Razzaq recorded that Ibn Sirin said concerning the **Ayah**, **عَاقِبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ** (then punish them with the like of that with which you were afflicted), "If a man among you takes something from you, then you should take something similar from him."

This was also the opinion of Mujahid, Ibrahim, Al-Hasan Al-Basri, and others.

Ibn Jarir also favored this opinion.

Ibn Zayd said:

"They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, 'O Messenger of Allah, if only Allah would give us permission, we would sort out these dogs!'"

Then this **Ayah** was revealed, then it was latter abrogated by the command to engage in **Jihad**."

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ...

And be patient, and your patience will not be but by the help of Allah.

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allah.

Then Allah says:

... وَلَا تَحْزَنْ عَلَيْهِمْ ...

And do not grieve over them,

meaning, those who oppose you, for Allah has decreed that this should happen.

... وَلَا تَكُنْ فِي ضَيْقٍ ...

and do not be distressed,

means do not be worried or upset.

... نَبَأًا بِمَكْرُونٍ (١٢٧)

by their plots.

meaning; because of the efforts they are putting into opposing you and causing you harm, for Allah is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ (١٢٨)

Truly, Allah is with those who have Taqwa, and the doers of good.

meaning; He is with them in the sense of supporting them, helping them and guiding them.

This is a special kind of "being with", as Allah says elsewhere:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ فَتَقْبِئُوا الَّذِينَ آمَنُوا

(Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe." (8:12)

And Allah said to Musa and Harun:

لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى

Fear not, verily I am with you both, hearing and seeing. (20:46)

The Prophet said to (Abu Bakr) As-Siddiq when they were in the cave: لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا Do not worry, Allah is with us."

The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allah says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wherever you may be. And Allah sees whatever you do. (57:4)

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

Have you not seen that Allah knows whatever is in the heavens and whatever is on the earth There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be. (58:7)

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا

You will not be in any circumstance, nor recite any portion of the Qur'an, nor having done any deeds, but We are witnessing you. (10:61)

... الَّذِينَ اتَّقَوْا ...

those who have Taqwa,

means, they keep away from that which is forbidden.

... وَالَّذِينَ هُمْ يُحْسِنُونَ

and the doers of good.

meaning they do deeds of obedience to Allah. These are the ones whom Allah takes care of, He gives them support, and helps them to prevail over their enemies and opponents.

