



Tafseer From al-Adwaa'ul-Bayaan Sooratul-Baqarah [2:55-173]

Version 1.0

55) And (remember) when you said: "O Moses! We shall never believe in you till we see Allaah plainly." But you were seized with a thunderbolt while you were looking on. 56) Then We raised you up after your death, so that you might be grateful. 57) And We caused the clouds to overshadow you and sent down to you al-Manna and quails, (saying): "Eat of the good, lawful things We have provided for you." (But they rebelled) and they did not wrong Us but they wronged themselves. 58) And (remember) when We said: "Enter this town and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: "Forgive us," and We shall forgive you your sins and shall increase (the reward) for the good-doers. 59) But those who did wrong changed the word from that which had been told them for another, so We sent upon the wrongdoers a punishment from the heaven because of their rebelling. 60) And (remember) when Moses asked for water for his people, We said: "strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew it's own place for water. "Eat and drink of that which Allaah has provided and do not act corruptly, making mischief on the earth." 61) And (remember) when you said: "O Moses! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows: its herbs, its cucumbers, its wheat, its lentils, and its onions." He said: "Would you exchange that which is better for that which is worse? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allaah. That was because they used to disbelieve in the signs of Allaah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds.

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

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

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

That *al-Manna*, according to the opinion of the majority, a type of drink. Therefore the one type of food would then be the *al-Salwa* which, according to the majority opinion, is quails.

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

62) Verily! Those who believe and those who are Jews and Christians, and the Sabians, whosoever believes in Allaah and the Last Day and does righteous deeds shall have their reward with their Lord, on them shall be no fear nor shall they grieve. 63) And (remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which there is therein so that you may become pious."

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

This does not negate what Alee bin Abee Talha reports from ibn Abbaas that after this verse was revealed Allaah revealed the verse, "**whosoever desires a religion other than Islaam then it shall not be accepted from him and in the Hereafter he shall be of the losers.**" (3:85) Here ibn Abbaas is informing that the only thing accepted from someone will that which is in conformity to the Sharee`ah of Muhammad (SAW) after he had been sent. As for those who came before him, then whosoever followed the Messenger of his time then he was upon guidance and the victorious way. So the Jews referred to are the followers of Moses who used to judge by the Tawrah in their time.]²

¹ From Sa'eed bin Zayd that the Messenger of Allaah (SAW) said, "*the Kam'a (a type of edible fungus) is from the Manna and its water is a cure for eye trouble.*" [Saheeh Bukhaaree Eng. Trans 6/7 no.5]

² Tafseer ibn Katheer (1/182)

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

"And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them." (7:171)

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

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

64) Then after that you turned away. Had it not been for the Grace and Mercy of Allaah upon you, indeed you would have been amongst the losers. 65) And indeed you knew those amongst you who transgressed in the matter of the Sabbath. We said to them: "Be you monkeys, despised and rejected." 66) So we made this punishment an example to their own and to succeeding generations, and a lesson to those who are pious. 67) And (remember) when Moses said to his people: "Indeed, Allaah orders you to slaughter a cow." They said: "Do you make fun of us?" He said: "I seek refuge with Allaah from being amongst the ignorant." 68) They said: "Call upon your Lord for us that He may make plain for us what it is!" He said: "He says, 'Verily, it is a cow neither too old nor too young, but it be in-between these two conditions,' so do what you are commanded." 69) They said: "Call upon your Lord for us to make it plain to us it's colour." He said, "He says, 'it is a yellow cow, bright in its colour, pleasing to the beholders.'" 70) They said: "Call upon your Lord for us to make plain to us what it is. Indeed all cows are alike (to us). And indeed if Allaah Will, we will be guided." 71) He (Moses) said: "He says, 'it is a cow neither trained to till the soil nor water the fields, sound, having no colour save bright yellow.'" They said: "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72) And (remember) when you killed a person and fell into dispute among yourselves as to the crime. But Allaah brought forth that which you were hiding. 73) So We said: "Strike him (the dead man) with a piece of the cow." Thus Allaah brings the dead to life and shows you His signs so that you may understand.

- The saying of the Exalted, **"and indeed you knew those amongst you who transgressed in the matter of the Sabbath"**: Their story is summarized here but mentioned in detail in *Surah al-A`raaf* commencing with the verse, **"and ask them about the town that was by the sea, when they transgressed in the matter of the Sabbath." (7:163)**
- [The saying of the Exalted, **"indeed Allaah orders you to slaughter a cow"**: "from Ubaydah as-Salmaanee who said: a person from the Children of Israel was sterile and he had a great deal of wealth. The son of his brother was the inheritor of this wealth, so he killed the sterile man, then he carried him by night and placed him on the door of someone else. In the morning he claimed that this other person had

killed the sterile man. A war broke out between them, and some of the people who were endowed with reason said, 'why fight each other when the Messenger of Allaah is amongst you?' They then went to Moses and mentioned the incident to him and He said, '**Indeed Allaah orders you to slaughter a cow...**'"³

- The saying of the Exalted, "**call upon your Lord for us that He may make plain for us what it is!**": there is no explanation as to what their purpose was behind their asking, '**that He may make plain for us what it is**' except that the answer to their question in the first instance indicates that they were enquiring about it's age. The evidence for this lies in His saying, "**he said, 'He says: Verily it is a cow neither too old nor too young.'**"

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

- The saying of the Exalted, "**and (remember) when you killed a person and fell into dispute among yourselves as to the crime!**": There is no clarification here as to the sex of this person, but his being male is indicated in His saying, "**Strike him with a piece of the cow.**"
- The saying of the Exalted, "**thus Allaah brings the dead to life and shows you His signs!**": indicating in this verse that in the resurrection of the one killed by the Children of Israel lies an evidence for the resurrection of mankind after their death. This because the One Who is able to resurrect one soul after it's death is able to resurrect all of the souls after their death. This is clarified in His saying,

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

74) Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them that split asunder so that water flows from them, and indeed, there are of them that fall down for fear of Allaah. And Allaah is not unaware of what you do. 75) Do you covet that they (the Jews) will believe in your religion despite the fact that a party of them used to hear the Word of Allaah, then they used to distort it knowingly after they understood it? 76) And when they meet those who believe, they say, "we believe," but when they meet one another in private, they say, 'shall you tell them what Allaah has revealed to you so that they may argue with you about it before your Lord?'"⁴ Have you no understanding? 77) Know they not that Allaah Knows what they conceal and what they

³ Tafseer ibn Katheer (1/194)

⁴ Meaning that when the Jews were alone they used to acknowledge the truth of what Muhammad (SAW) came with but forbade each other from making this known lest the Arabs gain an upper hand over them.

reveal? 78) And there are among them unlettered people, who know not the Book but they trust their false desires and do but guess.

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

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

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

[Their hearts were not likened to iron, even though it is harder than rock because iron can be softened by fire as it was softened for Daawood (AS) while stones can never be softened. Then Allaah went on to declare the rocks to be superior to these hardened hearts by saying, **'and indeed there are stones out of which rivers gush forth and indeed there are some of them that split asunder so that water flows from them.'**]⁵

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

The *madhhab* of Ahlus Sunnah Wal Jamaa`ah is that Allaah has created a type of knowledge in the inanimate objects, in fact in all of the creatures, which is not the same as our intelligence and cannot be comprehended by others. So they pray, glorify Allaah and fear Him as He, Magnificent is He, said,

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

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

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

⁵ Mu'aalim at-Tanzeel (1/110) of Imaam al-Baghawee

So it is obligatory upon the believer to have faith in this, and relegate the knowledge (of the nature of this) to Allaah, the Exalted.]⁶

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

That the meaning of *amniyyah* is reading. Meaning that they did not know anything of the Book except for the mere recitation of its words but without any understanding of its meanings. But this opinion bears no relation to His saying, **"and there are among them unlettered people"** because the unlettered one cannot read.

That the exception has been left incomplete, and the meaning is that they do not know the Book, but they put their hopes in false desires. This is opinion is proven by His sayings,

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

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

79) So woe to those who write the Book with their own hands and then say, "this is from Allaah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for what they earn thereby. 80) And they (the Jews) say: "the Fire shall not touch us save for a few numbered days." Say: "have you taken a covenant from Allaah, so that Allaah will not break His Covenant? Or is it that you say of Allaah what you know not?" 81) Yes! Whosoever earns evil and his sin has surrounded him are the dwellers of the Fire, and they will abide therein forever. 82) And those who believe and do righteous deeds, they are dwellers of Paradise to abide therein forever. 83) And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allaah and be dutiful and good to parents, and to kindred, and to orphans and the poor who beg, and speak good to the people, and establish the prayers, and give the *Zakat*." Then you turned away, except a few of you, and you paid no heed. 84) And (remember) when We took your covenant (saying): "shed not the blood of your people, nor turn out your own people from their dwellings." Then (this) you ratified and (to this) you bear witness. 85) But in spite of this, it is you who kill one another and drive out a party of you from their homes, and assist (their enemies) against them in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in part of the Scripture and disbelieve in the rest? Then what is the recompense of those who do so amongst you except disgrace in the life of this world, and on the Day of Judgement they shall be consigned to the most grievous torment. And Allaah is not

⁶ Ibid. (1/111)

unaware of what you do. 86) Such are the ones who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

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

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

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

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

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

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

And other verses.

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

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

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

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

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

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

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

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

"And those who disbelieved said to their Messengers: 'Surely, we shall drive you out of our land, or you shall return to our religion.' So their Lord inspired them:

"Truly We shall destroy the wrongdoers. And indeed We shall make you dwell in the land after them." (14:13-14)

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

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

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

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

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

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

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

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

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

And other such verses.

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

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

This is the opinion of the majority of scholars.

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

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

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

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

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

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

- The saying of the Exalted, **"every one of them wishes that he be given a life of a thousand years"**: The meaning of the verse is that every one of the mentioned

people hope to be given a life-span of a thousand years, but even this space of time will not make them escape the Punishment.

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

the opinion of the majority that it is a ...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Indeed, the worst creature in the Sight of Allaah are those who disbelieve so they shall not believe. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allaah." (8:55-56)

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

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

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

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

- [The saying of the Exalted, **"Say not (to the Messenger) *'Raa`ina'* but say *'Undhurna'* and listen.":** This is because the Muslims used to say, 'Raa`ina (attend to us) O Messenger of Allaah' but this word had a vile meaning in the language of the Jews. So when the Jews heard this word coming from the Muslims they said amongst themselves, 'we had used to abuse the Messenger secretly, now we can do so openly!' So they used to come to him (SAW) and say, 'O Muhammad, Raa`ina' and smirk at each other. Sa`d bin Mu`aadh heard them say this and realized their intent for he understood their language, so he said to the Jews, 'if I hear any one of you say this again to the Messenger of Allaah (SAW) I will smite his neck.' They

replied, 'but do you not also say it?' So Allaah revealed this verse so that the Jews would not be able to find a way to abuse the Messenger of Allaah (SAW).]⁷

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

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

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

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

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

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

"It is He Who drove out the disbelievers amongst the People of the Book from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allaah! But Allaah's torment reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allaah decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire." (59:2-3)⁸

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

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

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

⁷ Mu'aalim at-Tanzeel (1/132)

⁸ The historical context of this verse refers to the Jews of Bani Nadir at the time of the Prophet (SAW)

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

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

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

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

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

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

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

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

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

That each injustice is specifically with regards to what it is linked to, i.e. that those who forbid from the Mosques are the most unjust of those who forbid and that from those who lie there is none who is more unjust than those who do so against Allaah etc. Therefore

when each of these injustices are considered looking to what they are linked to any problems in understanding these verses are removed.

That specifying each injustice in this way is done taking into consideration of the past, meaning that since no one in the past has gone to the extent of the injustice that these people have done in similar things it has been ruled that they are the most unjust of those that have traversed their path before them. For example no one has prevented from the Mosques in the past to the extent that they did and no one invented lies against Allaah in the past to the extent that they did.

The claim of Abu Hayyaan that negating the fact that there is none more unjust does not necessarily negate that there are others as unjust. As such none of those who have been declared to be the most unjust exceed one another in injustice because they are all equivalent with regards to injustice i.e. there is none more unjust than those who prevent from the Mosques of Allaah and those who invent a lie against Allaah and those who deny the Signs of Allaah. This is similar to the one who says, "there is no one who is a better legal jurist then so and so, and so and so."

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

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

thereby abrogated the verse with the verse, **"from whencesoever you depart, face towards the Sacred Mosque. And wheresoever you are face towards it."**...⁹

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

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

If he means by his saying, 'He is in everyplace' that His Knowledge is in everyplace then he is correct for His Knowledge encompasses everything. As for His Exalted Person then it is not confined to any part of His creation, Allaah be Exalted and far removed from that!¹⁰]¹¹

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

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

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

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

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

⁹ Shaykh Muqbil bin Haadee declares the narration to be authentic according to the requirements of Bukhaaree and Muslim. [Tafseer ibn Katheer with the notes of Shaykh Muqbil pg. 277] The meaning of 'Face (*Wajh*)' in the above verse has been understood to refer to the prayer direction because in the language of the Arabs, *Wajh* can mean, 'face, knowledge, or direction.' Allaah knows best.

¹⁰ It should be known that ibn Jareer was merely quoting this from others and not expressing his own opinion. In fact his own opinion is in total accordance with what ibn Katheer mentions and the belief of our Salaf, that Allaah is not everywhere, rather He is outside of His creation, Above His Throne.

¹¹ Tafseer of ibn Katheer

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

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

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

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

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

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

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

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

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

127) And (remember) when Abraham and Ismaa`eel were raising the foundations of the House (saying): "Our Lord! Accept this from us. Indeed! You are the All-Hearer, the All-

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

- The saying of the Exalted, **"and (remember) when Abraham and Ismaa`eel were raising the foundations of the House"**: It is mentioned in this verse that Abraham and Ismaa`eel raised the foundations of the House, and it is mentioned in *Surah al-Hajj* that He showed Abraham the place at which it was to be built with His saying, **"and (remember) when We showed (Bawwa`naa) Abraham the site of the House."** (22:26) Meaning (by *bawwa`naa*) that 'We showed him the site and made him to know that this was the place.' It is said that a rain cloud whose shade was the extent of the area of the House guided him to it. It is also said that he was guided to it by a type of wind called *al-Khujooj* which swept up the dust (covering) it's ancient foundation and Abraham and Ismaa`eel built the House upon these foundations, upon them and our Prophet be peace and blessings.
- The saying of the Exalted, **"Our Lord! And make us submissive to You and of our offspring a nation submissive to You and show us our rituals and accept our repentance. Truly You are the Oft-Returning, Most Merciful. Our Lord! Send amongst them a Messenger from amongst them"**: There is no explanation here as to who this nation is through which Allaah Answered the supplication of Abraham, just as there is no explanation here as to who this Messenger is that was to be sent from amongst them. But this is explained in *Surah al-Jumu`ah* that this nation is the Arabs, and the Messenger is the Master of Messengers, Muhammad (SAW). This in His saying,

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

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

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

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

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

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

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

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

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

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

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

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

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

And it is mentioned that what was given to Jesus was the Injeel in His saying, **"and We sent Jesus, the son of Mary, and gave him the Injeel."** (57:27)

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

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

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

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

142) The fools amongst the People will say: "What has turned them (Muslims) from their Qiblah to which they used to face (in their prayer)?" Say: "To Allaah belong both east and west. He guides whom He Wills to a Straight Way." 143) Thus We have made you a balanced and just nation, that you be witnesses over mankind and the Messenger be a witness over you. And We made the Qiblah which you used to face only to know those who followed the Messenger from those who would turn on their heels. Indeed it was a heavy burden except for those whom Allaah guided. And Allaah would never make your faith to be lost. Truly, Allaah is full of Kindness, the Most Merciful towards mankind. 144) Indeed We have seen the turning of your face towards the heaven. Surely, We shall turn

you to a Qiblah that shall please you, so turn your face in the direction of the Holy Mosque. And wheresoever you people are, turn your faces (in prayer) to that direction. Certainly, the people who were given the Scriptures know well that this is the truth from their Lord. And Allaah is not unaware of what they do. 145) And even if you were to bring to the people of the Book all the Signs they would not follow your Qiblah, nor are you going to follow their Qiblah. And nor will they follow each other's Qiblah. Indeed if you were to follow their desires after what you have received of knowledge, then indeed you would be one of the wrong-doers. 146) Those to whom We gave the Scripture know him (i.e. Muhammad – or 'know it' i.e. the Qur'aan) as they know their sons. But verily, a party of them conceals the truth while they know. 147) (This is) the truth from your Lord. So be you not of those who doubt.

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

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

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

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

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

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

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

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

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

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

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

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

Because this address was directed to him by consensus.

- The saying of the Exalted, "**and Allaah would never make your faith to be lost.**": Meaning your 'prayer towards Bait al-Maqdis to be lost' according to the most correct opinion. This is derived from His saying, "**and we did not make the Qiblah that you used to face...**"

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

- (*ins*) The saying of the Exalted, "**do not say of those who are killed in the Way of Allaah: 'they are dead.' Nay they are living**": The literal sense of this verse shows

that the Martyrs are alive and not dead. But Allaah has said in another verse, concerning one who is far superior to the Martyrs (SAW),

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

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

It is established in the Saheeh of Bukhaaree from his Companion Abu Bakr that when he (SAW) died, Abu Bakr said, "may my father and mother be sacrificed for you, by Allaah, Allaah will not combine for you two deaths, as for the death that Allaah has written for you then you have died." And he said, "the one who used to worship Muhammad then Muhammad has died," and he derived evidence from the Qur`aan and all of the Companions of the Prophet (SAW) returned to him.¹²

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

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

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

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

¹² Saheeh Bukhaaree [Eng. Trans 5/523 no.733]

concerning the rulings of things about which they differed after him such as the inheritance of the grandfather and the brothers and the likes.

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

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

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

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

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

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

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

158) Indeed *as-Safaa* and *al-Marwaa* are two of the Symbols of Allaah so it is not a sin on he who performs *Hajj* or *Umrah* to the House to perform the circuit between them. And

whosoever does good voluntarily then indeed Allaah is the All-Recognizer, the All-Knower. 159) Indeed those who conceal the clear proofs, evidences and the guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by the cursors. 160) Except those who repent and do righteous deeds and openly declare (the truth), these I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161) Indeed those who disbelieve, and die while they are disbelievers, it is they upon whom is the Curse of Allaah and of the angels and of the whole of mankind. 162) They will abide therein (Hellfire) forever, their punishment will neither be lightened nor will their be reprieve. 163) And your God is One, none has the right to be worshipped but He, The Most Beneficent, the Most Merciful.

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

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

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

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

"Have they not looked at the heaven above them, how We made it and adorned it and that there are no rifts in it? And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth. An insight and reminder for every slave turning to Allaah." (50:6-8)

"Who has created the seven heavens one above another, you can see no fault in the creation of the Most Beneficent. Then look again: Can you see any rifts? Then look

again and yet again, your sight will return to you in a state of humiliation and worn out. And We have adorned the lowest heaven with lamps, and We have made such lamps (as) missiles to drive away the devils and We have prepared for them the torment of the blazing fire." (67: 3-5)

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

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

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

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

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

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

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

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

And His sayings,

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

"And do not call upon other than Allaah – those who can neither benefit you or harm you, and were you to do so then certainly you would be from those who do wrong." (10:106)

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

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

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

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

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

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

The evil of disbelief and polytheism and enmity to Allaah and His Messenger (SAW). If he gains this from the son of Adam his moaning finds relief and he rests from his ordeal with this man. Further this is the first thing Iblees desires from the worshipper, if Iblees gains this, he makes this person part of his army, one of his soldiers and he appoints him as a deputy or agent against other human beings.

If he despairs of enticing him with this first evil, and if this person is of those for whom it is written that he be Muslim in his mother's womb then Iblees tries the second class of evil. This is *bid'ah* (innovation). Iblees loves innovation more than debauchery and disobedience, this because the harm of innovation lies in the essence of the religion. Moreover, it is an unrepentable sin (because the person doing it believes that it is good and as such will not repent from it) and is against the call of the messengers and is a call to a message different from the one conveyed by the Messenger (SAW). Innovation is the gateway to disbelief and polytheism, therefore if Iblees gains the performance of innovation from a person and makes him from the People of Innovation then he also becomes one of his agents.

If Iblees fails and is unable to trap the servant at this class, and if this person is from those who were granted the gift of the Sunnah from Allaah and hatred of the People of Innovation and Error he proceeds to the third class of evil. This is the class of major sins in all their various forms. Iblees is very covetous of letting a person fall into major sin, especially if he is a scholar who commands a following. Iblees is very covetous of that, so that he may repel the people from the scholar and spread his sins and disobedience amongst the people. He uses some people as his agents to spread this person's sins amongst people under the false pretexts that this will help them get closer to Allaah. But in fact this person is the deputy of Iblees without knowing it. For those who would like abomination to be spread amongst the believers there is a great torment in this life and in the Hereafter especially if they take charge of spreading about enormities, not out of advice, but by obeying Iblees and being his agent. All this is to repel people from the scholar and from his benefit. Furthermore the sins of this person, even if they reach the sky, are less to Allaah than the sins of those who like to spread his sins about. The scholars' sins are wrongdoing to himself. If he seeks forgiveness from Allaah and repents, Allaah will accept his repentance and He will change his evil deeds to good ones. However the sin of those who spread about abominations are doing wrong to the believers by looking for their mistakes and by intending to expose them. Allaah is in close observation and He Knows about this escapade. Nothing hidden in the chest or soul is hidden to Allaah.

If Iblees is unable to snare the servant at this class he moves on to the fourth class. This is the class of minor sins. These sins may ruin a person if they accumulate. This is why the Messenger (SAW) said: *"be aware of the minor sins, because the simile of the minor sins is like the people who went to a desert."* Then he (SAW) mentioned that each one of them brought a stick of wood until they had kindled a huge fire. The person continues taking the matter of minor sins lightly until he considers them inconsequential. Therefore a person who commits major sins but fears their condition is in a better state than he is.

If the servant has prevented Iblees from trapping him at this level, he moves to the fifth class. This is the class of making the person occupied with the permissible things that bring about no reward or punishment. However the punishment of this level is caused by passing the reward missed by being occupied with these deeds.

If the servant has kept Iblees from succeeding at this level Iblees transfers him to the sixth class. This is the class of making the person occupied with deeds of less reward to keep virtue away from him and to keep him away from attaining the reward of the better deed. Therefore he entices him to do a good action with less reward if that includes leaving a better action. Very few people are aware of this because if a person feels a string urge to some kind of obedience he does not doubt that it is true obedience and that he is getting closer to Allaah. He never thinks that this call is from Iblees because he believes that Iblees never calls one to good and therefore thinks that this call is from Allaah. Actually he is excused because he never knew that Iblees would call one to seventy doors of good deeds either to get him to one door of evil or to let a better deed pass.

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

If the servant prevents Iblees from trapping him at any of these six levels he empowers his party of jinn and human beings with different kinds of harm: imputing disbelief to him, calling him misguided and an innovator, warning people against him, and intending to weaken him and disturb his heart. Iblees, by using this method, tries to confuse this persons thinking and tries to prevent people from benefiting from him. Therefore Iblees expends his utmost efforts to empower the defenders of falsehood from human beings and from the jinn against him. Then the believer is at war until death, whenever he gives up or falters he is hurt or taken captive. Hence the believer is in Jihaad until he meets with Allaah.]¹³

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

¹³ Tafseer al-Qayyim of Imaam ibn al-Qayyim. Taken from al-Hijrah magazine with some slight modifications

"Allaah has not instituted things like a *Baheerah*¹⁴, or a *Saa'iba*¹⁵ or a *Waseelah*¹⁶ or a *Haam*.¹⁷ But those who disbelieve invent lies against Allaah and most of them have no understanding." (5:103)

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

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

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

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

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

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

¹⁴ A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

¹⁵ A she-camel let loose to freely pasture for their false gods and nothing was allowed to be carried on it.

¹⁶ A she-camel set free because it gave birth to a female on the first two occasions.

¹⁷ A stallion-camel freed from work after it had finished a number of copulations assigned for it.