Treasures from The Noble Qur’ān

Tafsīr of Select Verses from the Mighty Book

By ‘Abdul-Muhsin al-‘Abbād al-Badr
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Transliteration Table

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Vowels

Short  
- a - i - u

Long  
- ā - ī - ū

Diphthongs  
- ay - aw

Glyphs

- Sallallāhu 'alayhi wa sallam (May Allāh's praise & salutations be upon him)
- 'Alayhis-salām (Peace be upon him)
- Radiyallāhu 'anhu (May Allāh be pleased with him)
- Radiyallāhu 'anhum (May Allāh be pleased with them)
- Radiyallāhu 'anhā (May Allāh be pleased with her)
- Rahimahullāh (May Allāh have mercy on him)
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All praises and thanks belong to Allāh, Who has sent down to His slave the Book and has not placed therein any crookedness. I bear witness that nothing has the right to be worshiped except Allāh alone, without partners. He completed for the Muslims their religion, and He has not placed any hardship upon them. And I bear witness that Muḥammad is His slave and His Messenger, the most complete person in terms of faith, the best of them in character, and the most superior of them in intellect. O Allāh, exalt his rank, and send peace and blessings upon him and upon his good, pure family and noble, blessed Companions, the flag bearers of guidance and radiant lamps. And likewise, upon those who came after them adhering to the methodology they were upon.

As to what follows:

The following is an explanation of some verses from the Mighty Book of Allāh. I wrote it because, while reciting the Noble Qur‘ān, I pass by some verses and some of the treasures therein come to mind; thus, I wanted to illustrate those treasures. This goal was achieved—and all praises belong to Allāh—with the writing of this book; and while editing the book, I thought to write concerning some other verses as well.

This book contains speech on verses from chapters in the Qur‘ān—all of the suwar which appear before al-Mufassal. Most of the verses

1 Translator’s note: Al-Hāfiz Ibn Hājur said, “Al-Mufassal starts with Sūrah Qāf and goes to the end of the Qur‘ān, according to the sound opinion. It is called mufassal because there are many breaks between the suwar, where the basmalah appears, according to the correct opinion.” (Fatḥ al-Bārī 2/295. See also Fatḥ ḥ al-Bārī 9/43.)
cover one topic in that particular surah, and sometimes more than one topic is discussed in that surah. As for al-Muṣafṣal—which begins with Sūrah Qāf—the topics cover a range of 15 various subjects. I derived benefit in what I wrote from the books of tafsir by Ibn Jarīr, al-Qurṭubī, Ibn Kathīr, ash-Shawkānī, and ash-Shinqīṭī (may Allāh have mercy upon them).

I ask Allāh the Exalted to bring about benefit by way of this book, and to grant me and all the Muslims success to a praiseworthy ending in this life and the next. May Allāh exalt the rank of and send peace and blessings upon our Prophet Muḥammad and upon his family and Companions.
Sūrah al-Fātihah

Verses 1–2

In the name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks belong to Allah, the Lord of all that exists.

[Surah al-Fātihah 1:1-2]

Explanation

Sūrah al-Fātihah is the greatest chapter in the Qur'ān, based upon the hadith of Abū Sa'īd bin al-Mu'ālā1 collected by al-Bukhārī. It contains the three categories of tawḥīd: tawḥīd of lordship, tawḥīd of divinity, and tawḥīd of names and attributes.

Tawḥīd of lordship is tawḥīd of Allah's actions, like creation, provision, giving life, causing death, and other than that from His actions. This means that Allah is alone in all of His actions; He has no partners in creating the creation, giving them life, or causing their death.

1 Translator’s note: Narrated from Abū Sa'īd al-Mu'ālā that the Messenger of Allah said to him, “I will surely teach you a surah that is the greatest surah in the Qur'ān...” Then he said, “All the praises and thanks be to Allah, the Lord of all that exists... It is the seven oft-repeated verses and the Glorious Qur'ān that I have been given.” (Sahih al-Bukhārī 4474)
Tawhid of divinity is tawhid by the actions of the slaves, like supplication, fear, hope, reliance, seeking refuge, seeking rain, sacrificing, and other than that from the actions of the slaves. Allah has imposed on His slaves that they make all worship sincerely for Him alone. The creation is not permitted to associate any partners with Allah in their worship. Just as there is no Creator except Allah, no one who gives life except Allah, and no one who causes death except Allah, then likewise, there is no true object of worship except Allah.

Tawhid of names and attributes is to affirm the names and attributes that Allah has affirmed for Himself or that have been affirmed by His Messenger , without distortion, misinterpretation, or negation, and without saying how or making a likeness or example for Allah. As Allah the Exalted said:

\[
\l^\text{لَيْسَ كَمَثَلِهِ شَيٍّ ؛ وَهُوَ الْسَمِيعُ الْبَصِيرُ}
\]

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

This noble verse is clear proof for the methodology of Ahlus-Sunnah wal-Jama'ah concerning Allah’s attributes. This methodology is to affirm His attributes while believing He is above all shortcomings, no matter how small or insignificant. In the statement of Allah the Exalted:

\[
\l^\text{وَهُوَ الْسَمِيعُ الْبَصِيرُ}
\]

And He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

There is affirmation for the names “the All-Hearer, the All-Seer,” which is proof for the attributes of hearing and seeing for Allah. And in His statement:

\[
\l^\text{لَيْسَ كَمَثَلِهِ شَيٍّ ؛}
\]

There is nothing like unto Him

[Sūrah ash-Shūrā 42:11]
In this statement, Allah is above resembling His creation in their attributes. Thus, Allah the Exalted has hearing which is not similar to the hearing of the creation, and He has sight which is not similar to the sight of the creation.

Rather, the first verse of this great surah contains all three categories of tawhid. Tawhid of divinity is proven in His statement:

```
الْحَمْدُ لِلَّهِ
```

All the praises and thanks belong to Allah...

[Sūrah al-Fātiḥah 1:2]

This is because the slave ascribing all the praise to his Lord is worship of his Lord and praising Him. And this is from the actions of the slaves.

As for tawhid of lordship, it is found in His statement:

```
رَبُّ الْعَالَمِينَ
```

...Lord of all that exists.

[Sūrah al-Fātiḥah 1:2]

Allah the Exalted is the Lord of everything, and its Creator and Owner, as Allah the Exalted said:

```
أَلَمْ تَرَ نَاسًا أَهْلَكْنَاهُمْ وَذُرُّتُهُمْ مِنْ قَبْلِكَ لَعْلَكُمُ الْقَبْلَةَ الْفَاصِلَةَ وَالسَّمَاءَ وَالْأَرْضَ وَأَلَّلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْتُهُ بِهِ مِنَ النَّمَرَاتِ رَزَّقْنَاهُمُ الْيَوْمَ ۖ كَذَٰلِكَ نُبَيِّنُ النِّعَمَاتِ لِهِلَّ ۚ أَفَلَا تَبْلِغُوا لِلَّهِ أَنَّهَا وَأَتِمُّوا تَعْلِمُونَ
```

O mankind! Worship your Lord, Who created you and those who were before you so that you may become pious; the one Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought
forth therewith fruits as a provision for you. Then do not set up rivals with Allâh (in worship) while you know (that He alone has the right to be worshiped).

[Sûrah al-Baqarah 2:21-22]

As for tawhîd of names and attributes, it is contained in this verse by way of two names from the names of Allâh: His name “Allâh” found in His statement:

َلِلَّهِ
...to Allâh...

[Sûrah al-Fâtîhah 1:2]

And His name “the Lord” found in His statement:

َرَبِّ الْعَالَمِينَ
...Lord of all that exists.

[Sûrah al-Fâtîhah 1:2]

In this verse, the name “Lord” appears attached to a noun after it; this name is mentioned in Sûrah Yâ-Sîn alone, not connected to a noun after it in His statement:

ِسَلَّمُ قَوْلاً مِّنْ رَبِّ رَجِيمٍ
(It will be said to them), “Peace be on you,” a word from a Lord (Allâh) most merciful.

[Sûrah Yâ-Sîn 36:58]

The ‘âlâmîn (“all that exists”) is everything other than Allâh. Allâh, in His essence with His names and attributes, is the Creator, and everything other than Him is created. Allâh said concerning Mûsâ and Pharaoh:

١١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠..
Verse 3

The Most Beneficent, the Most Merciful.

[Sūrah al-Fātihah 1:3]

Explanation

These are two of Allah’s names indicating the attribute of mercy for Allah. The name “ar-Rahmān” is a name which is not applied to anyone other than Allah, while the name “ar-Raḥīm” appears in the Qur’ān applied to Allah and other than Allah as well. Allah said concerning His Prophet Muḥammad ﷺ:

Verily, there has come unto you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers, (he is) full of pity, kind and merciful.

[Sūrah at-Tawbah 9:128]

Ibn Kathīr said in his explanation of the statement “In the name of Allah, the Most Beneficent, the Most Merciful,” which appears in the beginning of Sūrah al-Fātihah: “There are some names of Allah the Exalted which can be used for other than Him, and there are some names which no one but Allah can be called, like the names
TREASURES FROM THE NOBLE QUR'ÂN: TAFSIR OF SELECT VERSES

ar-Rahmān, the Creator, the Provider, and names similar to this.

Verse 4

(مَالِكٞ يُومِ الْدِينِ)

The Owner of the Day of Recompense.

[Sūrah al-Fātihah 1:4]

Explanation

This indicates *tawhid* of lordship. Allāh is the Lord of everything and its Owner. To Him belongs the dominion of the heavens and the earth and everything between them. He is the Owner of this world and the Hereafter. Allāh the Exalted said:

(َلِلَّهِ مَلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.

[Sūrah al-Mā'idah 5:120]

And He said:

(َتَبَارَكَ الَّذِي بَيْنِي الْمَلْكِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

Blessed is He in Whose Hand is the dominion, and He is able to do all things.

[Sūrah al-Mulk 67:1]
Say: “In whose hand is the realm of all things—and He protects while none can protect against Him—if you should know?” They will say, “(All that belongs) to Allâh.” Say: “How then are you deceived and turn away from the truth?”

[Sûrah al-Mu’mînûn 23:88-89]

The Day of Recompense is the day of reward and reckoning. The reason He states that He is the Owner of the Day of Recompense, even though He is the Owner of this world and the Hereafter, is because on that day, all the creation will submit to the Lord of all that exists, in contrast to what occurs in this world. In this world, there are those who transgress and are arrogant. In this world, you find those who say:

أنا ربكم الأعلى

“I am your Lord Most High.”

[Sûrah an-Nâzi’ât 79:24]

And those who say:

يا أيها الملأ ما علمت لكم من إله غيري

“O chiefs! I know not that you have a god other than me.”

[Sûrah al-Qasas 28:38]

Verse 5

You (alone) we worship, and you (alone) we ask for

2 Translator’s note: This was the statement of Pharaoh.
3 Translator’s note: This was the statement of Pharaoh.
help.

[Sūrah al-Ḥāfīfah 1:5]

Explanation

This signifies *tauhid* of divinity. The object precedes the verbs to show restriction. Thus, worship is not for anyone other than Allāh, and help in those matters which only Allāh can do is sought only from Allāh. The first sentence shows that the Muslim performs his acts of worship sincerely for the Face of Allāh in accordance with the Sunnah of the Messenger of Allāh ﷺ. The second sentence shows that the Muslim only seeks help in his worldly affairs and the affairs of the Hereafter from Allāh the Exalted.

Verses 6–7

> أهْدِنَا الْصِّرَاطَ الْمُسْتَقِيمَ ۚ صِرَاطَ الْذِّينَ أَنْعَمَتْ عَلَيْهِمْ ۚ غَيْرِ الْمُغْضُوبِ عَلَيْهِمْ وَلَا الْمُضْلَّلِينَ

Guide us to the Straight Path.

[Sūrah al-Ḥāfīfah 1:6-7]

Explanation

“Guide us to the Straight Path”—This signifies *tauhid* of divinity; this is a supplication, and supplication (*du‘ā‘*) is a form of worship. Allāh the Exalted said:

> وَأَنَّ المَسَاجِدَ إِلَيْهِ فَلاَ تَدْعُوا مَعَ اللَّهِ أَخَدًا

And the *masajid* are for Allāh (alone), so invoke not anyone along with Allāh.

[Sūrah al-Jīn 72:18]
This supplication contains the greatest desire of the slave: guidance to the Straight Path, the path that, if adhered to, will remove the person from darkness and bring them to the light. And they will prosper with joy and contentment in this life and the Hereafter. The slave’s need for guidance is greater than his need for food and drink, because food and drink extend his temporal life while guidance to the Straight Path increases his everlasting eternal life.

This supplication includes seeking firmness upon the guidance one has received and seeking additional guidance. Allâh the Exalted said:

\[
\text{وَالْذِينَ أهْتَدَوُا} \quad \text{زَادَهُمُ هُدًى} \quad \text{وَأَتَاهُمُ تَقَوَّاهُمْ}
\]

While as for those who accept guidance, He increases their guidance and bestows on them their piety.

[Sûrah Muḥammad 47:17]

And He said about the Companions of the Cave:

\[
\text{إِنَّهُمُ فَتَيّةٌ آمَنُوا بِرَبِّهِمْ وَزَيَّنَاهُمُ هُدًى}
\]

Truly! They were young men who believed in their Lord (Allâh), and We increased them in guidance.

[Sûrah al-Kahf 18:13]

And He said:

\[
\text{وَيَزِيدُ اللَّهُ الَّذِينَ أهْتَدَوُا هُدًى}
\]

And Allâh increases in guidance those who were guided.

[Sûrah Maryam 19:76]

Following the Straight Path means to adhere to the path of those whom Allâh has favored from the prophets, truthful, martyrs, and righteous. They are those who combined knowledge with action. Thus, the slave asks his Lord for guidance to the Straight Path with which Allâh blessed His messengers and allies. And he asks Him to make him far away from the path of His enemies—those who have knowledge but do not act accordingly. And they are the Jews,
upon whom is the anger of Allāh. And likewise, those who worship Allāh upon ignorance and misguidance, and they are the misguided Christians.

The hadith which proves that those whom Allāh's anger is upon are the Jews and those who are misguided are the Christians, is the hadith collected by at-Tirmidhi (2954) and other than him/ Shaykh al-Albānī collects this narration in his Collection of Authentic Narrations (3263); here you will find the names of some of the scholars who have mentioned the authenticity of this hadith.

Ibn Kathīr mentioned in his tafsīr of the statement of Allāh the Exalted:

َبِيَاتَهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخَدَاءِ وَالْهَيْبَانِ
لَا يَكُلُّونَ أَمَوَالَ النَّاسِ بِالْبَاطِلِ وَيَصْدُونَ عَنْ سَبِيلِ اللَّهِ

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the path of Allāh.

[Sūrah at-Tawbah 9:34]

"Suḫyān bin ‘Uyaynah said, ‘Those who become corrupted from our scholars resemble the Jews, and those who become corrupted from our worshipers resemble the Christians.'"

Shaykh Muhammad Amin ash-Shinqiti said in his book Adwa’ al-Bayān (53/1): “The Jews and Christians: although they are both astray and they both have the wrath of Allāh upon them, the wrath is specifically upon the Jews, although the Christians share this with them. This is because the Jews know the truth [yet] they deny it, and they purposely implement falsehood. Thus, the wrath is more specific to their attributes. The Christians are ignorant and don’t know the truth, so misguidance is more specific to their attributes.”

4 Translator’s note: ‘Adiyy bin Ḥātim said, “The Prophet ﷺ said, ‘The Jews are those whom Allāh’s wrath is upon, and the Christians are those who have strayed.’” (Graded as hasan.)
This clarifies that the following statement refers to the Jews:

Not (the way) of those who earned Your anger...

[Sūrah al-Fātihah 1:7]

Allāh said about the Jews:

So they have drawn on themselves wrath upon wrath.

[Sūrah al-Baqarah 2:90]

He also said about them:

Say (O Muhammad): “Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the curse of Allāh and His wrath, those of whom (some) He transformed into monkeys and pigs, those who worshiped ṭāghūt (false deities); such are worse in rank, and far more astray from the right path.”

[Sūrah al-Mā‘idah 5:60]

And He said:

Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We
recompense those who invent lies.

[Sūrah al-A’rāf 7:152]

And He clarified that the following verse refers to the Christians:

>وَلَا الْضَّالِّينَ<

...nor of those who went astray.

[Sūrah al-Fātihah 1:7]

He said about the Christians:

>وَلَا تَبَيَّنُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّواٖ مِّنَ الْعَرْجَانِ وَأَضْلُّوا كَبِيرًا وَضَلُّواٖ عَنْ سَبْطِ السَّبِيلِ<

And do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the path.

[Sūrah al-Mā’idah 5:77]

What has preceded clarifies that Sūrah al-Fātihah contains more than the three categories of tawḥīd—tawḥīd of lordship, tawḥīd of divinity, and tawḥīd of names and attributes. Some scholars categorize tawḥīd into two categories: tawḥīd of information and affirmation, and this contains tawḥīd of lordship and names and attributes; and tawḥīd of seeking and objective, and this is tawḥīd of divinity. There is no contradiction between the two different classifications of tawḥīd. Ibn Abil-‘Īzz said in The Explanation of al-‘Aqidah at-Tahāwiyyah⁵: “The tawḥīd which the messengers of Allāh called to, that which was sent down in the Books, is of two categories: tawḥīd of information and affirmation, and tawḥīd of seeking and objective.”

The first category is affirming the reality of the essence of the Lord the Exalted, His attributes, His actions, and His names. And He has no likeness or similitude in any of that, as He has said about Himself.

⁵ Pp. 42-43
and as His Messenger said about Him. The Qur'an has clearly stated this with complete clarity, as is found in the first part of Sūrah al-Ḥadid, Sūrah Ṭā-Hā, the end of Sūrah al-Ḥāshr, the beginning of Sūrah as-Sajdah, the beginning of Sūrah Ṭā- Ṭā, all of Sūrah al-Ikhlas, and other than that.

The second category is tawḥīd of seeking and objective (tawḥīd of worship), like what is contained in Sūrah al-Kāfīrūn and His statement:

﷜ قُلْ يَا أُهْلِ الْكِبَارِ تَوَافُرُوا إِلَىَّ كُلِّ مَصِيبَةٍ سَوَاءً بَيْنَنَا وَبَيْنَكُمْ
﷟ أَلَّا تَعْبِدُ إِلَّا اللَّهَ وَلَا نُشَرَّكَ بِهِ شَيْئًا وَلَا يَتَخَدَّعُ بِعَضْنَا
﷢ بَعْضًا أَرْبَابًا مِنْ ذُووَ اللَّهِ فَإِنَّنَا فَقُولُوا اسْتَهْدِدُوا بِأنَّا
﷣ مُسْلِمُونَ

Say (O Muhammad): “O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.” Then, if they turn away, say: “Bear witness that we are Muslims.”

[Sūrah Āl-Īmran 3:64]

And the beginning of Sūrah az-Zumar:

﷜ إِنَّا أَنْزَلْنَا إِلَيْكُمُ الْكِتَابَ بَالْحَقِّ فَاعْمَعِدُ اللَّهُ مُخْلِصًا لِلِّهِ
﷢ الْدِّينِ

Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allāh, [being] sincere to Him in religion.

[Sūrah az-Zumar 39:2]

Likewise, this category of tawḥīd is found in the end of Sūrah az-Zumār, the beginning, middle, and end of Sūrah Yūnūs, the beginning and end of Sūrah al-ʿArāf, and various verses in Sūrah al-Anʿām.
Most of the suwar in the Qur'an contain all the categories of tawhid; rather, all the suwar in the Qur'an contain them. The Qur'an either mentions information about Allah, His names, attributes, and actions—and this is tawhid of knowledge and information (tawhid of lordship and names and attributes)—or it calls to the worship of Allah alone without partners and the prohibition of worshiping anything other than Him, and this is tawhid of seeking and objective (tawhid of worship).

The Qur'an contains commands and prohibitions in order for the slaves to adhere to the obedience of Allah, and that is from the rights of tawhid and its perfection. It contains information of His honoring the people of tawhid—how He treated them in this life and honors them in the Hereafter. This is the reward of tawhid. It has information about the people of shirk, and how He dealt with them in this life and the punishment for them in the Hereafter. This is the recompense for those who abandon tawhid. Therefore, all of the Qur'an contains tawhid, its rights and its rewards, and the position of shirk, its people, and their recompense.

“All the praises and thanks belong to Allah, the Lord of all that exists” is tawhid.

“The Most Beneficent, the Most Merciful” is tawhid.

“The Owner of the Day of Recompense” is tawhid.

“You (alone) we worship, and you (alone) we ask for help” is tawhid.

“Guide us to the Straight Path; the path…” is tawhid which comprises of asking for guidance to the path of the people of tawhid, those whom Allah has favored.

“Not (the path) of those who earned Your anger, nor of those who went astray”—These are those who abandoned tawhid.

Due to the great status of Sūrah al-Fātihah and what it contains of tawhid of Allah in His lordship, His divinity, His names and attributes, and seeking guidance to the Straight Path—which the Muslim
needs more than any other need he has, and its necessity is greater than any necessity he has—for this reason, it is prescribed to recite it in every rak'ah of prayer.

The Messenger of Allah ﷺ said:

لا صلاة لأمن لم يقرأ أو بأنيم الكتاب.

There is no prayer for the one who does not recite the opening of the Book.⁶

The Prophet ﷺ said:

من صلى صلاة لم يقرأ فيها بأمر القرآن فهي خداج - ثمانًا - غير تمام، فقيل لأبي هريرة: إذا نكون وراء الإمام؟ فقال: أقرأ بها في نفسك فإني سمعت رسول الله صلى الله عليه وسلم يقول: قال الله تعالى: قسمت الصلاة بيني وبين عبيد نصفين ولعيدي ما سأل، فإذا قال العبد الحمد لله رب العالمين { قال الله تعالى: حمدني عديدي، وإذا قال الرحمن الرحيم} { قال الله تعالى: أنت عليّ عديدي، وإذا قال {ملك يوم الدين} { قال: مجدني عديدي - وقال مرة: فوض إليّ عديدي - فإذا قال {ياك نعبد وإياك نستعين} { قال: هذا بيني وبين عديدي وعديدي ما سأل، فإذا قال {هدينا الصراط المستقيم} صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين} { قال: هذا لعيدي ولعيدي ما سأل.

"Whoever offers a prayer in which he does not recite Umm al-Kitāb (al-Fātihah), it is defective"—and he said it three times. It was said to Abū Hurayrah, "(What if) we are behind the imām?" He said, "Recite it to yourself, for I heard the Messenger of Allāh ﷺ say, ‘Allāh said, ‘I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for. When the slave says, ‘All the praises and thanks be to Allāh, the Lord of all that exists,’ Allāh says, ‘My slave has praised Me.’ And when he says, ‘The Most Beneficent, the Most Merciful,’ Allāh says, ‘My

⁶ Sahih al-Bukhari 756; Sahih Muslim 393
slave has extolled Me.' And when he says, 'The Owner of the Day of Recompense,' Allāh says, 'My slave has glorified Me'—and on one occasion, He said, 'My slave has submitted to My power.' And when he says, 'You (alone) we worship, and You (alone) we ask for help,' He says, 'This is between Me and My slave, and My slave shall have what he is asking for.' And when he says, 'Guide us to the Straight Way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray,' He says, 'This is for My slave, and My slave shall have what he has asked for.'” 7

The meaning of the statement of Allāh in this Ḥadīth Qudsi: “And when he says, ‘You ( alone) we worship, and You (alone) we ask for help,’ He says, ‘This is between Me and My slave, and My slave shall have what he is asking for.’” The first sentence, “You (alone) we worship,” contains worship, and this belongs to Allāh. The second sentence contains the slave requesting aid from Allāh, and Allāh favors him by granting his request.

Our Shaykh Muḥammad Amin ash-Shinqiti used Surah al-Fātihah to prove the validity of Abu Bakr’s rule. He said in his book Adwa’ al-Bayān: “From these verses, we extract the validity of Abu Bakr as-Ṣiddīq’s rule, because he is included amongst those Allāh commanded us with in the seven oft-repeated verses in the Great Qur’ān (meaning al-Fātiḥah). This is because we ask Him to guide us to their path, so this proves that their path is the Straight Path. This is in His statement: ‘Guide us to the Straight Way; the way of those on whom You have bestowed Your grace.’ And from those whom Allāh has bestowed His grace upon are the truthful, and it has been clarified to us that Abu Bakr is from the truthful. So it is clear that he is from those upon whom Allāh has bestowed His grace, those to whose path Allāh has commanded us to ask Him for guidance. So there remains no doubt that Abu Bakr is upon the Straight Path, and his rule is valid.” 8

7 Sahih Muslim 395
8 Adwa’ al-Bayān 51/1
Alif-lâm-mîm

[Sûrah al-Baqarah 2:1]

Explanation

Allâh opens 29 suwar from the Qur’ân—the first of them being Sûrah al-Baqarah—with the disconnected letters (al-hurûf al-muqattâ’ât). Concerning these letters, I mention the following points:

The disconnected letters which appear in the beginning of the suwar are: sâd (س), lâm (ل), hâ (ه), sin (س), hâ (ح), yâ (ي), râ (ر), alif (ا), mim (م), nun (ن), qâf (ق), tâ (ت), ‘ayn (ع), and kâf (ك).

These are 14 letters. All of these letters are combined in one statement (for ease of memorization): “نَصُّ حَكِيمٍ” or “صلّة شيخرا من قطعك” or “قاطع لله سر”

The letter which is mentioned the least is kâf (ك); it only appears once in Sûrah Maryam. The letter which appears the most is mim (م); it appears in 17 places.

1 Translator’s note: These sentences are comprised of all the disconnected letters which appear at the beginning of various chapters of the Qur’ân. Their only purpose is to make it easier to memorize the letters, so translating these sentences is of no consequence.
These disconnected letters are divided into five categories:

1) Single letters: These letters are  صحيح, qaf، and Nun.

2) Two letters: These letters are تاء هاء، تاء سين، ياء سين (يـس)، and حاء ميم.

3) Three letters: alif lam mim، alif lam ra، and تاء سين (يس).

4) Four letters: alif lam mim ساد (المصر) and alif lam mim راء (المر).

5) Five letters: كاف حاء أين ساد (كيبعص) and حاء ميم أين سين ـ (حـ عـثـ). 门窗

It is well known among many of the scholars concerning the meaning of these letters that they say: “Allâh knows best the intent of these letters.” There is a reference to the Qur’ân in all but four of these surats that start with these disconnected letters; these four are Maryam، al-‘Ankabût، ar-Rûm، and al-Qalam. In these chapters، the Qur’ân is referenced at the end of Surah Maryam، ar-Rûm، and al-Qalam، and in the middle of Surah al-‘Ankabût.

It’s understood that this alludes to the miracle of the Qur’ân. This is because the Qur’ân is comprised of the same letters used by the people in their speech، but despite this، they are not able to use these letters to produce any speech similar to the Qur’ân.

Ibn Kathîr said in his tafsîr of Surah al-Baqarah: “Some scholars say that these letters are mentioned in the beginning of the surah to clarify the miracle of the Qur’ân، and to show that the creation is incapable of producing anything similar to it، despite the fact that the Qur’ân is comprised of the same letters they speak with. This was mentioned by ar-Râzî in his tafsîr، narrated from al-Mubarrid and

Translator’s note: For example: The statement of Allâh the Exalted، “Alif-lam-mim. This is the Book about which there is no doubt” (Surah al-Baqarah)؛ and the statement of Allâh the Exalted، “Qaf. By the Glorious Qur’ân” (Surah Qaf). 门窗

Translator’s note: He is Abûl-Abbâs Muhammadd bin Yazîd al-Azdi، born in 210 AH.
a group of other scholars. Al-Qurtubī narrated this viewpoint from al-Farrā’⁴ and Quṭrub⁵. Az-Zamakhshārī agreed with this viewpoint in his book Al-Ḳashšāf.⁶ This was also the viewpoint of the Imām and scholar Abū-Abbās Ibn Taymiyyah and our Shaykh al-Ḥāfiz Abūl-Ḥajjāj al-Mizzī⁷; he narrated this to me from Ibn Taymiyyah.”

Ibn Kathīr continued, saying: “For this reason, every sūrah that opens with these letters will certainly mention the triumph of the Qur’ān and clarify its miracle and greatness. This is known by investigation and study. This occurs in 29 suwar. For this reason, Allāh the Exalted said:

\[
\text{Alif-lām-mim. This is the Book about which there is no doubt.}
\]

[Sūrah al-Baqarah 2:1-2]

“Likewise, there are other verses proving the correctness of this viewpoint of the aforementioned scholars, for those who study this matter carefully. And Allāh knows best.”

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Verse 2

\[
\text{Dilāl al-kitāb ʿūl baʿghd fihī}
\]

This is the Book about which there is no doubt...

[Sūrah al-Baqarah 2:2]

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⁴ Translator’s note: He is Abū Zakariyyā al-Farrā’, born in 144 AH.
⁵ Translator’s note: He is Abū ‘Alī Muḥammad, who died in 206 AH.
⁶ Translator’s note: Ibn Taymiyyah said, “As for az-Zamakhshārī, his tafsīr is loaded with innovation upon the methodology of the Muʿtazilah…” (Collection of Fatawā 13/386-387)
⁷ Translator’s note: He is Jamal ad-Dīn Abīl-Ḥajjāj Yūsuf bīn ʿAbdīr-Ḥāmūn al-Mizzī, born in 654 AH.
Explanation

“The Book” is the Qur‘ān. The letters alif-lām (الل) preceding the word “Book” are to affirm what is already understood, meaning the Book you understand is being referred to in your mind. The phrase “the Book” is mentioned a great deal in the Qur‘ān, and the intent is the Great Qur‘ān. This is mentioned in the beginning of Sūrah ‘Āli ‘Imrān, Yūnus, Yūsuf, ar-Ra‘d, al-Ḥijr, ash-Shu‘arā‘, an-Naml, al-Qasas, Luqmān, as-Sajdah, az-Zumar, Ghāfir, az-Zukhruf, ad-Dukhān, al-Jāthiyah, and al-Ahqāf. Allah the Exalted said in Sūrah Maryam:

وَادْعُوهُمْ فِي الْكِتَابِ

And mention in the Book...

This is mentioned in Sūrah Maryam five times.8 And this is mentioned in other verses, as well.

The phrase “the Book” is mentioned in singular form with the intent of the collective noun, meaning “the Books,” like in the statement of Allah the Exalted:

لَئِنَّ الْبِرَّ َأَن تُولُوا وَجَعَلْتُمُ الْمَشْرِيقَ وَالْمَغْرِبِ

وَلَكِنَّ الْبِرَّ مَن آمَنَ ِاللَّهَ وَالْيَوْمَ الآخرَ وَالمُلْمِلِيَّةَ

وَالْكِتَابِ وَالْبَيِّنَاتِ

It is not righteousness that you turn your faces towards east and (or) west (in prayers); but righteousness is (the quality of) the one who believes in Allah, the Last Day, the angels, the Book, and the proph-

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8 Translator’s note: “And mention in the Book (the story of) Maryam” (verse 16); “And mention in the Book Ibrāhīm. Verily! He was a man of truth, a prophet” (verse 41); “And mention in the Book Mūsā. Verily! He was chosen and he was a messenger (and) a prophet” (verse 51); “And mention in the Book Ismā‘īl. Verily! He was true to what he promised, and he was a messenger (and) a prophet” (verse 54); “And mention in the Book Idrīs. Verily! He was a man of truth (and) a prophet” (verse 56).
And the statement of Allah the Exalted:

ءَانَالْعَالَمِينَأُمَّةٌ وَاحِدَةٌ فَعَلَتُهُ اللَّهُ السَّبِيعَانَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ بَالْحَقِّ

Mankind was one community and Allah sent prophets with glad tidings and warnings, and with them He sent the Book in truth.

[Sūrah al-Baqarah 2:213]

And His statement:

لَقَدْ أُرْسَلْنَا رَسُولًا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْبَيِّنَاتُ

Indeed, We have sent Our messengers with clear proofs, and revealed with them the Book and the Balance.

[Sūrah al-Ḥadīd 57:25]

The intent of “the Book” in these verses is “the Books” (plural). The letters alif-lām (ال) preceding the word “Book” is known as “encompassing a genus.” In Sūrah an-Nisā’, the phrase “the Book” comes with the meaning of the Qur’an and the Books (plural), in the same verse. Allah the Exalted said:

يَا أَيُّهَا الْدِّينُ أَمِنُوا بِالَّلَهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نُزِّلَ عَلَيْهِ رَسُولُ اللَّهِ وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلِهِ

O you who believe! Believe in Allah, and His Messenger (Muhammad), and the Book (the Qur’an) which He has sent down to His Messenger, and the Book which He sent down to those before (him).

[Sūrah an-Nisā’ 4:136]
And His statement:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لَّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهْتَمًا عَلَيْهِ

And We have revealed to you, (O Muhammad), the Book in truth, confirming that which preceded it of the Book and as a criterion over it.

[Sūrah al-Mā'īdah 5:48]

The meaning of “the Book” in the first part of the verse is the Qur'ān, and the meaning of “the Book” in the second part of the verse is the Books sent down by Allāh to the previous messengers before the Qur'ān.

Many times in the Qur'ān when “the Book” is mentioned, it refers to the Torah.

Verse 2

...guidance for the righteous...

[Sūrah al-Baqarah 2:2]

Explanation

The righteous are those who adhere to taqwā of Allāh. Taqwā, according to the Arabic language, is derived from the word that means protection. It is to place a barrier to protect you between you and that which you fear, just as someone would protect himself from the sun by using something as shade from its heat, or protect himself from the cold by wearing thick clothing, or protect himself from thorns and harmful things on the ground by wearing shoes. As for the Islamic meaning of taqwā of Allāh, then it is for the individual
to place between himself and the anger of Allâh a barrier to protect himself from Allâh’s anger. That is accomplished by obeying His commands and staying away from His prohibitions.

The linguistic meaning of taqwâ is general while the Islamic meaning is a portion taken from the general meaning. Often, the legislative meaning of a word is a portion taken from the linguistic meaning of a word. An example of this is “fasting.” The linguistic meaning is to refrain from everything, while in the legislative meaning, refraining is specified. Thus, it means to refrain from eating, drinking, and everything that invalidates fasting from the entrance of Fajr until the setting of the sun. Another example is “Hâjj”—the linguistic meaning is applied to every journey; the legislative meaning is to journey to the Ancient House, perform tawâf around it, and perform the other specific rites of Hâjj. The linguistic meaning of ‘Umrah is applied to every visit; the legislative meaning is to visit the ancient house to perform tawâf, and walking between Safâ and Marwâh.

Taqwâ of Allâh is His command to the early and later generations. Allâh the Exalted said:

وَلَقَدْ وَصَبَّبَنا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلَكُمْ وَإِياْكُمْ أَنْ آتِقُوا اللَّهَ

And verily We have instructed those who were given the scripture before you and yourselves to fear Allâh.

[Surah an-Nisâ' 4:131]

Allâh explained to us that taqwâ is the best provision. He said:

وَتَوَرَّدُوا فَإِنَّ خَيْرَ الْرَّوَادِ التَّقَوْىٰ

And take a provision (with you) for the journey, but the best provision is taqwâ.

[Surah al-Baqarah 2:197]

He made every good and happiness in this world and the Hereafter a result of taqwâ. He said:
So be afraid of Allah; and Allah teaches you.

[Surah al-Baqarah 2:282]

And He said:

O you who believe, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you.

[Surah al-Anfal 8:29]

And He said:

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.

[Surah al-Talaq 65:2-3]

And He said:

And whosoever fears Allah and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.

[Surah al-Talaq 65:5]
Verse 3

Those who believe in the unseen

[Surah al-Baqarah 2:3]

Explanation

The linguistic meaning of “unseen” is everything hidden from man. The legislative meaning of “unseen” is that which is not known except by way of revelation. Examples of this are the information concerning the beginning of creation, the messengers and their nations, and information concerning future events such as the appearance of Ya’juj and Ma’juj (Gog and Magog), the Beast, the Dajjāl, and other events. Likewise, the unseen includes what occurs inside the graves from bliss and torment, what occurs after the resurrection, the gathering, the reckoning, weighing of the deeds, the bridge over the Hellfire, Paradise and the bliss prepared within it, the Hellfire and the punishment prepared within it. The “unseen” includes that which man is not able to see, such as the angels, the jinn, and what is in the heavens.

Belief in the unseen is from the foundational beliefs found in the six pillars of faith explained in the well-known hadith of Jibril. These beliefs are belief in Allah, His angels, His Books, His messengers, the Day of Judgment, and divine decree (the good of it and the bad of it).

Belief in Allah’s names, attributes, and actions, and knowing how to properly worship Him, is only known by way of revelation from the Book of Allah the Exalted and from the Sunnah of His Messenger ﷺ.

Belief in the angels, the origin and fashion of their creation, the jobs they are entrusted with, and other information about the angels is
all from the knowledge of the unseen.

Belief in the messengers, knowing some of their names, their nations, and what occurred between the messengers and their nations, is from the knowledge of the unseen.

Belief in the Books, knowledge of them, knowing the names of these Books and the messengers these Books were sent to, is from knowledge of the unseen.

Belief in the Last Day, knowledge of what occurs in the graves from bliss and punishment, the terror which will occur after the resurrection, the gathering, the Pond, the reckoning, the scales, Paradise and the Hellfire—all of this is from knowledge of the unseen.

Belief in divine decree is from the knowledge of the unseen—everything written in the Preserved Tablet from what Allâh has already previously decreed, and no one knows it except Allâh. Thus, whatever Allâh wills to happen will happen, and whatever He does not will to happen will not happen. Mankind does not know the decree until it befalls them, or when they are informed that it will occur in the future by the truthful one who is trusted (Prophet Muḥammad ﷺ).

Due to the great status of belief in the unseen, Allâh made it the first attribute of the pious mentioned in His statement:

\[
\text{هُدِّي} ٌلَّلَّمْتَفْقِينَ ٌ} ٌ\text{الَّذِينَ يُؤْمِنُونَ} ٌبِلَّغْيَبٍ} ٌنََّفِيَنُونَ ٌ\text{الصَّلَاةِ} ٌوَمَا} ٌزَرَّتَاهُمْ} ٌيَنفِقُونَ ٌوَالَّذِينَ} ٌيُؤْمِنُونَ} ٌبِمَا} ٌأَنْزَلَ إِلَيْكَ} ٌوَمَا} ٌأَنْزَلْنَ} ٌمِنْ قَبْلِكَ} ٌوَبَالآخَرَةِ} ٌهُمْ} ٌيَنفِقُونَ ٌ
\]

A guidance for the righteous, those who believe in the unseen, establish prayer, and spend out of what We have provided for them, and those who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

[Sūrah al-Baqarah 2:2-4]
Verse 16

These are they who have purchased misguidance for the price of guidance, so their commerce was profitless. And they were not guided.

[Surah al-Baqarah 2:16]

Explanation

This verse is about the hypocrites and how they desired misguidance and were pleased with it for themselves, and how they abandoned guidance and turned away from it. Thus, what they desired led them astray, and they did not profit from their commerce, nor did they prosper from the guidance they abandoned. For this reason, Allâh said “...so their commerce was profitless. And they were not guided.” In the Arabic language, when mentioning something which has been purchased, the letter bâ is placed before the thing given in exchanged for the purchased merchandise, thus this is the price given in exchange for it. Allâh said in another verse concerning some of the disbelievers:

Those are they 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.

[Surah al-Baqarah 2:86]

And His statement:
Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

[Sûrah al-Baqarah 2:175]

Thus, the letter bâ in these sentences is placed before the thing which is given up or abandoned. Similar to this is the statement of Allâh the Exalted:

And (remember) when you said, "O Mûsâ! 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 garlic, its lentils, and its onions." He said, "Would you exchange that which is better for that which is lower?"

[Sûrah al-Baqarah 2:61]

They gave up that which was better for them: the manna⁹ and quails.¹⁰

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⁹ Translator’s note: Imám as-Sa’dî said in his tafsîr of this verse: “Al-manna is a collective noun which includes all good provision obtained without any hardship, such as ginger, truffles, and bread.”

¹⁰ Translator’s note: “And We shaded you with clouds and sent down on you al-manna and quails, (saying): ‘Eat of the good lawful things We have provided for you.’” (Sûrah al-Baqarah 2:57)
Verses 21–22

O mankind! Worship your Lord, the one Who created you and those who were before you so that you may become pious; the one Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals with Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:21-22]

Explanation

These two verses contain the first command that Allāh made within the mus'haf. This is the command to worship Allāh, and this is the greatest of all commands given. These verses likewise contain the first prohibition that Allāh made, and it is the prohibition of associating partners with Allāh and setting up rivals for Him. This is the greatest thing He prohibited. These verses contain the command to adhere to tawhid (pure monotheism), which is the worship of Allāh alone and abandoning the worship of anyone or anything other than Him. That is in the first verse: “Worship your Lord,” and at the end of the second verse: “Then do not set up rivals with Allāh (in worship) while you know.” This is the meaning of “nothing has the right to be worshiped except Allāh.” His statement “Then do not set up rivals with Allāh” is the meaning of “nothing has the right...
to be worshiped,” while His statement “Worship your Lord” is the meaning of “except Allâh.”

These verses establish *tawhid* of lordship, as Allâh created them and those who came before them, and He placed the earth beneath them and the heavens above them. He is the One who sent down rain from the sky and brought forth from the earth their provision. The intent for establishing *tawhid* of lordship is so that the disbelievers whom the Prophet ﷺ was sent to would adhere to *tawhid* of divinity. So just as you are well aware that there is no Creator except Allâh and no Provider except Allâh, then likewise there is nothing that deserves to be worshiped except Allâh. In many places in the Qur’ân, the *tawhid* which the disbelievers agree with is mentioned so that they will accept the *tawhid* which they oppose. For example, the statement of Allâh the Exalted:

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الله مَعَ الْكَٰلِمِينَ

ثُلِّثَ الْجِبَلِاءِ وَعَلَىٰهُ أَلْوَانَهُ وَقَالَ إِنَّكَ مَنَاتِرُ يَوْمِ الْقِيَامَةِ

اللَّهُمَّ اِنْبِئْنِي بِحَدِيثٍ ذَاتِ بِعْجَة مَا كَانَ لَكَ مُتَّبِعًا

إِنَّكَ مَنَازِلُ أَلْوَانَهُ مَانَعُونَ

اللَّهُمَّ أَنتَ لِلْحَمْرَاءِ وَالْأَحْمَرَ

غَيْبَتُ الْجِبَلِاءِ وَعَلَىٰهُ أَلْوَانَهُ وَقَالَ إِنَّكَ مَنَاتِرُ يَوْمِ الْقِيَامَةِ
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Is not He (better than your gods) Who created the heavens and the earth, and sends down for you
water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allâh? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any god with Allâh? Nay, but most of them know not. Is not He (better than your gods) Who responds to the distressed one when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generation after generation. Is there any god with Allâh? Little is that you remember! Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy (rain)? Is there any god with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)! Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allâh? Say: “Bring forth your proofs, if you are truthful.”

[Sûrah an-Naml 27:60-64]

In the first part of these verses, tawhid of lordship—which the disbelievers agree with—is mentioned, while what is desired from them is mentioned at the end of the verse, which is to adhere to tawhid of divinity. That is in His statement “Is there any god with Allâh?” 'Abdullah bin Mas'ûd  asked the Prophet ﷺ:

أي الذنوب أعظم عند الله؟ قال: أن تجعل لله بدأ و هو خلقك.

“What is the greatest sin in the sight of Allâh?” [The Prophet] said, “That you set up a rival with Allâh even though He alone created
Verse 23

And if you are in doubt concerning that which We have sent down to Our slave, then produce a chapter of the like thereof, and call your supporters and helpers besides Allāh, if you are truthful.

[Sūrah al-Baqarah 2:23]

Explanation

These verses explain the miracle of the Qur'ān which was sent down to them. They were the most eloquent of people with the best proficiency in the Arabic language, and they were challenged to produce just one chapter similar to [the Qur'ān]. The shortest chapters in the Qur'ān are Sūrah al-‘Asr, Sūrah al-Kawthar, and Sūrah al-Ikhlāṣ. Despite this, they were not able to produce anything like it. Initially, this challenge was to produce something similar to the Qur'ān, then it was lessened to producing ten chapters similar to it, and then the challenge was to produce only one chapter similar to it. And this remains an ongoing challenge. Allāh has clarified to us that even if mankind and jinn cooperate in an attempt to produce something similar to the Qur'ān, they will never be able to do so. Allāh the Exalted said:

11 Sahih Al-Bukhari 4477; Sahih Muslim 257
Say: “If mankind and jinn were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.”

[Sūrah al-İsra’ 17:88]

The most eloquent and most proficient practitioners of the Arabic language affirmed the eloquence of the Qur’an. Jubayr bin Mu’tim said:

سُمِّعْتُ النَّبِيّ صلى الله عليه وسلم يَقُرَا فِي الْمَغْرِبِ بِالْطُّورِ، وَذَلِكَ أَوَّلَ مَا وَقَرَ الإِيْمَانُ فِي قَلْبِيْ.

When I heard him recite: “Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are the treasures of your Lord with them? Or are they the tyrants with the authority to do as they like? Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof,” my heart was about to take flight.13

And Jubayr said:

I heard the Prophet reciting Sūrah at-Tūr during Maghrib prayer, and that was the first time faith entered my heart.14

As for what is mentioned by an-Nazām the Mu’tazilite15 concerning

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12 Sūrah at-Tūr 52:35-38
13 Sunan Ibn Majah
14 Sahih al-Bukhdari 4023
15 Translator’s note: He is Abū ʿIsḥāq ʿIbrāhīm bin Sayyār bin Hānī an-Nazām the Mu’tazilite, born between the years 160 and 185 AH.
his belief known as “ṣarfaḥ,” which states that the Arabs previously had the ability to produce something similar to the Qur’ān, but they lost this ability when the challenge was issued—this statement is false and incorrect. Because if they previously had the ability to do so, they would have been able to return to what they wrote down before the challenge rendered them incapable, from their eloquent speech which they used to compete with one another in the marketplace. They could have selected some of their speech to rival the Qur’ān. But they did not do this because they did not have any speech to rival the Qur’ān.

From the concise, eloquent speech of the Arabs is that which is mentioned in the science of balāghah:16

القتل أنفى للقتل

Killing is the best preventive measure for killing.

There appears in the Noble Qur’ān a verse which carries this meaning, and it is the statement of Allah the Exalted:

{ وَلَكُمْ فِي الْقُضَاصِ حَيَاةٌ }<br>And there is for you in legal retribution [saving of] life.<br>[Sūrah al-Baṣraḥ 2:178]

The sentence taken from the science of balāghah is not free of defects in the language and the meaning. As for the defect in the language, it is because it is comprised of three words yet it repeats the same word twice. As for the defect in the meaning, this is because all killing is not the best preventive measure for killing; rather, some killing is what causes killing and fighting. As for the verse mentioned in the Qur’ān, it mentioned legal retribution. It prevents killing and saves life. This is because the person who knows he will be killed as retribution for taking someone’s life will be prevented from killing, thus his life will be spared as well as the life of the other person.

16 Translator’s note: This is science of the Arabic language, often referred to as rhetoric or eloquence.
The one who attempts to produce anything similar to the Qur'ān will return disappointed. His inability will be manifested, or he will produce something that will display his stupidity.

From the first benefits mentioned by ash-Shawkānī in his explanation of the beginning of Sūrah al-Mā'idah is his saying: “It (the Qur'ān) contains eloquence which renders human ability incapable, in addition to its inclusion of several verdicts like fulfilling the trust; permitting camels, cattle, and sheep, with the exclusion of that which is not permissible; prohibiting hunting within the limits of the sanctuary, and allowing what is outside the sanctuary. It has been narrated concerning a discussion among some philosophers from Canada that a group of them said to one of them, ‘O wise one, work with us to produce our own Qur'ān.’ He replied, ‘Okay! I will work on my portion.’ He disappeared for a number of days and then he returned. He said, ‘By Allāh, I am not able, and no one has the ability to do so! Verily, I opened the mus'haf and turned to Sūrah al-Mā'idah. What I opened in this chapter spoke of fulfilling the trust and the prohibition of violating it; it allowed certain matters in general and then mentioned the exceptions, then it spoke of His power and wisdom. All of this was contained in just two lines. No one is able to produce anything similar to this.’”

**Verses 24–25**

But if you do it not, and you can never do it, then
fear the Fire whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be gardens under which rivers flow. Every time they will be provided with a fruit therefrom, they will say, “This is what we were provided with before,” and they will be given things in resemblance, and they shall have therein purified mates, and they will abide therein forever.

[Sūrah al-Baqarah 2:24-25]

Explanation

In these two verses, Allah combined the promise and the threat, and hope and fear. In many verses in the Noble Qur’ān, these are combined in two or more verses so that the Muslim can worship his Lord by combining fear and hope. The scholars have spoken about combining fear and hope by making a comparison to the two wings of a bird: if both wings are healthy, the bird will fly easily, but if one of the wings is defective, it will not be able to fly. From those verses which combine hope and fear is the statement of the Exalted:

And whoever follows My guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our signs, such are the dwellers of the Fire; they shall abide therein forever.

[Sūrah al-Baqarah 2:38-39]

And His statement:
Then whoever follows My guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

[Sūrah Tā-Ḥā 20:123-124]

And His statement:

ثُمَّ لَاتَوَلِّي الْحَمْضَاءَ ۖ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Know that Allāh is severe in punishment, and that Allāh is Oft-Forgiving, Most Merciful.

[Sūrah al-Mā'idah 5:98]

And His statement:

إِنَّ كَذَّبْنَاكُمْ فَقُلْ رَبّنَا رَحِمْنَا وَالْمُجَّرِّمِينَ عَنِ الْقَوْمِ

If they belie you (Muḥammad), say you: “Your Lord is the owner of vast mercy, and never will His wrath be turned back from the people who are criminals.”

[Sūrah al-An’ām 6:147]

And at the end of Sūrah al-An’ām, He says:

إِنَّ رَبِّكَ سَرِيعٌ لِّلْعَاقِبَاتِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Surely your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

[Sūrah al-An’ām 6:165]

And His statement in Sūrah al-Ārāf:
Verily, your Lord is quick in retribution, and certainly He is Oft-Forgiving, Most Merciful.

[Sūrah al-Årif 7:167]

And His statement:

وَإِنَّ رَبّكَ لَذَٰلِكَ لَذَٰلِكَ مُعْفٌفٌ عَلَى النَّاسِ عَلَى ظَلَمَيْهِمْ وَإِنَّ رَبّكَ لَشَادٍ الْعَقَابِ

[O Muhammad], inform My servants that truly, I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.

[Sūrah al-Hijr 15:49-50]

And His statement:

وَإِنَّ رَبّكَ لَذَٰلِكَ لَذَٰلِكَ مُعْفٌفٌ عَلَى النَّاسِ عَلَى ظَلَمَيْهِمْ وَإِنَّ رَبّكَ لَشَادٍ الْعَقَابِ

But verily, your Lord is full of forgiveness for mankind despite their wrongdoing. And verily, your Lord is (also) severe in punishment.

[Sūrah ar-Ra'd 13:6]

And His statement:

مَا يَقُولُ لَكَ إِلَّا مَا قَدْ قَدَّرْتَ لِلْمُسْلِمِينَ مِنْ فَتْلِكَ لَذَٰلِكَ مُعْفٌفٌ عَلَى الْعَقَابِ وَذَٰلِكَ أَليمٌ

Nothing is said to you (O Muḥammad) except what was said to the messengers before you. Verily, your Lord is the possessor of forgiveness, and (also) the possessor of painful punishment.

[Sūrah Fuṣṣilat 41:43]
But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) good pleasure, whereas the life of this world is only a deceiving enjoyment.

[Surah al-Ḥadīd 57:20]

And His statement:

Verily, the pious will be in delight. And verily, the wicked will be in the blazing Fire.

[Surah al-Infiṭār 82:13-14]

And His statement:

So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.

[Surah az-Zalzalah 99:7-8]

And there are other verses like these as well. Ahlus-Sunnah apply the verses which mention the promise of forgiveness and those that mention the threat of punishment. Thus, they deem the person who commits major sins to be a believer with deficient faith—a believer by way of his faith and a sinner due to his major sin. They do not view him to have absolute complete faith, nor do they remove faith from him completely. This contrasts with the Murji'ah, those who apply the texts mentioning the promise of forgiveness while neglecting the texts that mention the punishment. Consequently, they consider the person who commits major sins to be a believer
with complete faith. They say, “As long as faith is present, it will not be harmed by sins, just as obedience will not benefit as long as disbelief is present!” Ahlus-Sunnah are also in opposition to the Khawārij and Mu’tazilah, those who apply the texts mentioning the threat of punishment while neglecting the texts that mention the promise of forgiveness. Thus, they believe faith is removed from the person who commits major sins, and they say that he will remain in the Hellfire forever! The Murj’ah are negligent while the Khawārij and Mu’tazilah are extreme, while Ahlus-Sunnah wal-Jama’ah are balanced upon the middle course. They are safe from neglect and extremism. Al-Khattābī said, “Do not go exceed the bounds in any affair; both sides of the extreme are blameworthy.”

**Verse 28**

How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life, and then unto Him you will return.

*[Sūrah al-Baqarah 2:28]*

**Explanation**

In this verse, Allāh the Exalted mentions two deaths and two lives. The first death is when the person is in the womb as a drop of seminal fluid, then a blood clot, then a lump of flesh, before the soul is breathed into him. The first life is after the soul is breathed into him. The second death is when his soul is taken from his body when his lifespan expires. The second life is when the people are resurrected from their graves. These verses clarify the two lives and the two deaths. Allāh the Exalted said:
They will say, “Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out (of the Fire)?”

[Surah Ghafir 40:11]

These noble verses necessitate tawhid of divinity, which is to single out Allah with worship and abandon associating partners with Him, and that is by affirming tawhid of lordship. Allah is the Creator, the One who gives life and causes death.

Verse 33

He said, “O Adam! Inform them of their names,” and when he had informed them of their names, He said, “Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been concealing?”

[Surah al-Baqarah 2:33]

Explanation

These noble verses clarify the vastness of Allah’s knowledge. He knows the unseen matters of the heavens and the earth. He knows what His slaves conceal and what they reveal, and nothing is hidden from Him in the heaven or in the earth.
Absolute knowledge of the unseen is something which is restricted to Allah the Exalted; thus, no one shares this quality with Him. Allah the Exalted said:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ غَيْبَ الْمُقْدُصٍ إِلَّآ الَّذِي يَلَّوْنَ (٥٩)

Say: “None in the heavens and the earth knows the unseen except Allah.”

[Sūrah al-Naml 27:65]

And He said:

وَعَدَّدْهُ مَفَاتِحَ الْغَيْبَ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقِطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَتَّى فِي ْطَلُّومَاتِ الْأَرْضِ وَلَا رَطْبُ وَلَا يَابِسُ إِلَّا فِي كِتَابٍ مُّبِينٍ (٦٠)

And with Him are the keys of all that is hidden; none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth or anything fresh or dry, but is written in a clear record.

[Sūrah al-An‘ām 6:59]

And He said:

عَالِمُ الْغَيْبَ فَلا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا (٦١) إِلَّا مَنْ أرْضَى مِنْ رَسُولِيَّ فَإِنَّهُ يَسْتَلِدُ مِنْ بَيْنِي وَهُدُيَّهُ وَمِنْ خَلِيفَهُ

(He alone) is the All-Knower of the unseen, and He reveals to none His unseen. Except to a messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.

[Sūrah al-Jinn 72:26-27]
And He said about His messengers:

\[
\text{يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلِ فَيُقُولُونَ مَا ذَا أَجِينَتُمْ فَأَلَوْا لَا عِلْمَ }
\]

\[
\text{لَنَا إِنْكَ أَنتَ عَلَمَ الْغَيْبَ}.
\]

On the Day when Allāh will gather the messengers together and say to them, “What was the response you received?” They will say, “We have no knowledge; verily, only You are the All-Knower of all that is hidden.”

[Sūrah al-Mā’idah 5:109]

He said about His prophet Ibrāhīm:

\[
\text{رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعَلَّنَّ وَمَا يَخْفَى عَلَى}
\]

\[
\text{اللَّهِ مِنْ شَيْءٍ فِي الأَرْضِ وَلَا فِي السَّمَاوَاتِ.}
\]

“O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh.”

[Sūrah Ibrāhīm 14:38]

He informed us concerning His prophet Nūh:

\[
\text{وَلَا أَقُولُ لَكُمْ عَنْدِي خَزَائِنِ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ.}
\]

“And I do not say to you that with me are the treasures of Allāh, nor that I know the unseen.”

[Sūrah Hūd 11:31]

He commanded His prophet Muḥammad ﷺ to tell his people that he did not know the unseen. Thus, he said:

\[
\text{قُلِ لَا أَمْلِكُ لِتُنْفِسَ نَفْسِي وَلَا ضَرَرًا إِلَّا مَا شَاءَ اللَّهُ }
\]

\[
\text{وَلَوْ كَنْتُ أَعْلَمُ الْغَيْبَ لَسَتَكْتُمْ مِنْ أُخْبَرٍ وَمَا مَسْتَمِيَ السَّوَءُ.}
\]
Say (O Muḥammad): “I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me.”

[Sūrah al-A’rāf 7:188]

Allāh explained that the information found in the Qur’ān concerning the previous nations was not obtained by the Prophet ﷺ because he witnessed it—rather it was only given to him by revelation from Allāh the Exalted. After mentioning the story of Nūḥ in Sūrah Ḥūd, He said:

This is of the news of the unseen which We reveal unto you (O Muḥammad); neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the pious.

[Sūrah Ḥūd 11:49]

At the end of the story of Yusūf, He said:

This means you were not with the brothers of Yusūf as they spoke among themselves about killing him or tossing him into the well; rather, you received this information from Allāh the Exalted. This is similar to what Allāh said concerning Maryam:
This is a part of the news of the unseen which We inspire you with (O Muhammad). You were not with them when they cast lots with their pens as to which of them should be charged with the care of Maryam, nor were you with them when they disputed.

[Surah Al'i 'Imran 3:44]

And He said about Mūsā:

And you (O Muhammad) were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among those present. But We created generations, and long were the ages that passed over them. And you (O Muhammad) were not a dweller among the people of Madyan, reciting Our verses to them. But it is We Who kept sending (messengers). And you (O Muhammad) were not at the side of the Ţūr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.

[Sūrah al-Qaṣaṣ 28:44-46]
This means he did not witness the events of the past; rather, he was only informed about them through revelation from Allâh the Exalted, so it was as though he witnessed it with his eyes. The Prophet ﷺ said:

وَأَنَّهُ مُوسَى فَرَجَلَ آدَمَ جَعَلَ عَلَيْ جَمِيلِ أَحْمَرَ مَخْطُومٍ بِخُلْطِيَةٍ كَانَى أَنْظَرَ

إِلَيْهِ إِذَا أَحْدَرَ فِي الْوَادِي بَلَّٰٓ.

As it relates to Mūsâ, he is a man with a brown complexion and curly hair, riding a red camel reined with a strong rope. It is as if I am looking towards him as he is going down in the valley saying, “I am at Your service, my Lord.”

And he said:

كَانِي أَنْظُرُ إِلَى يُونُسَ عَلَى نَافَةٍ حَمْرَاءٍ عَلَيْهِ جُبْعَةٌ صَوْفٍ وَخُطَامٌ نَافِيٌّ

خُلْطِيَةٌ مَّازَرًا بِهِذَا الْوَادِي مُلُبَّيٌّ.

It is as though I am looking at Yûnûs, on a red she-camel, wearing a woolen cloak and holding the reins of his she-camel, woven from palm fibers, passing through this valley, reciting, “I am at Your service, my Lord.”

Allâh revealed many matters of the unseen to His Prophet ﷺ, but He did not reveal all of the unseen to him, because no one knows all the affairs of the unseen except Allâh.

The Prophet ﷺ did not know the location of the necklace that ‘A’îshah lost.

17 Sahih al-Bukhâri 5913
18 Sahih Muslim 420
It was narrated that ‘A’ishah borrowed a necklace from Asma’ and lost it. The Messenger of Allah ﷺ sent a man (to look for it) and he found it; then the time for prayer came, but they did not have any water, so they prayed and then complained about that to the Messenger of Allah ﷺ. Then Allah revealed the verse of tayammum.

Usayd bin Ḥudayr said to ‘A’ishah, “May Allah reward you with good, for by Allah, there has never happened to you anything that you dislike except that Allah brought something good for you and for the Muslims through it.”

If the Messenger of Allah ﷺ had known the unseen, he would have told them in the beginning that the necklace was under the camel, and he would not have sent them to search for it. The Prophet ﷺ said:

إِنْ كُنْتُمْ تَحْتَصِمُونَ إِلَىٰٓ أَيُّهُمُّ الْمُتَّقُونَ وَلَا تُعْفُنُ عَنْ ذِكْرِيَاءِنَّكُمْ لِلَّهِ بَيِّنَاءَ مَنْ يُغْشَىَ مِنْ نَفْسِهِ فَمَنْ قَضَيْتُ لَهُ أَخْبَىَ أَحْيَىَ مَنْ يُقِلُّوهَا فَإِنَّمَا أَقْطَعَ لَهُ قُطْعَةً مِّنَ الْنَّارِ فَلَا يَأْخُذُهَا.

You people present your cases to me, and some of you may be more eloquent and persuasive in presenting their argument. So, if I give someone’s right to another (wrongly) because of the latter’s presentation of the case, I am only giving him a piece of Fire; so he should not take it.

If he had known the unseen, he would have known which of the two disputants was speaking the truth and which was speaking falsely.

A young girl was beating the duff and singing, until she said:

وَفِيِّنَا نَبِيَّ يَعْلَمُ مَا فِي غَدِّ

And there is among us a prophet who knows what will occur tomorrow.

19 Sahih al-Bukhari 329; Sahih Muslim 367
20 Sahih al-Bukhari 2680
The Prophet ﷺ responded by saying:

دَعِيَ هَذِهِ وَقُولِيَ الَّذِي كَانَتَ تَفْتَولِينَ

Stop saying that, and say what you were saying before.\textsuperscript{21}

It has been affirmed that the Prophet ﷺ did not know what was going to happen to some of his Companions after him. He said:

أَلْبِدْنَ عَلَيْ نَاسٍ مِنْ أَصْحَابِيِّ الْخَوْصُصَ، حَتَّى عَرَفْتُهُمْ اخْتَلَفْنِيْ دَوَنوٍ، فَأُقُولُ أَصْحَابِيِّ. فَقُولُ لَنَتَدْرِي ما أَخْدُثْنَا بَعْدَكَ.

Some of my Companions will come to me at my pond, and after I recognize them, they will then be taken away from me, whereupon I will say, “My companions!” Then it will be said, “You do not know what they innovated after you.”\textsuperscript{22}

The “Companions” intended in this hadith are those who apostatized after the death of the Prophet ﷺ and were thus killed at the hand of the army led by Abū Bakr aṣ-Ṣīdīq ﷺ. This was the war against the apostates.

As for the statement of al-Busayrī\textsuperscript{23} in the poem Al-Burdah\textsuperscript{24}: “This world and the Hereafter are part of what you (Prophet Muḥammad) control, and part of your knowledge is the knowledge of the Preserved Tablet and the Pen.” This is exaggeration that Allāh and His Messenger are not pleased with. This type of statement is only said about Allāh. Allāh is the only one who controls this world and

\textsuperscript{21} Sahih al-Bukhari 5147

\textsuperscript{22} Sahih al-Bukhari 6582

\textsuperscript{23} Translator’s note: He is Muhammad bin Sa‘īd bin Ḥammād aṣ-Ṣunhājī, born in 608 AH.

\textsuperscript{24} Translator’s note: This is a famous poem excessively praising the Prophet ﷺ. Shaykh Ḥbn Bāz said, “He (al-Busayrī) described the Prophet ﷺ as having knowledge of the unseen, part of which is knowledge of what is in the Preserved Tablet and the Pen. This is blatant kufr and ultimate exaggeration; we ask Allāh to keep us safe and sound. If he died believing that and did not repent, then he died in the worst kind of kufr and misguidance.” (Fatāwā ash-Shaykh Ḥbn Bāz, 6/370-371)
the Hereafter, and from His knowledge is the knowledge of the Preserved Tablet and the Pen. The texts which have been presented clearly prove that man does not know the unseen.

As for the angels, Allâh negates knowledge of the unseen for them in His statement:

They (angels) said, “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.”

[Sûrah al-Baqarah 2:32]

As for the jinn, Allâh negates knowledge of the unseen for them in His statement:

Then when We decreed death for him (Sulaymân), nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

[Sûrah Saba’ 34:14]

And He said about them:

And we know not whether evil is intended for those on earth, or whether their Lord intends for them a
Right Path.

[Sûrah al-Jinn 72:10]

Verse 47

O Children of Israel! Remember My favor which I bestowed upon you, and that I preferred you over the nations.

[Sûrah al-Baqarah 2:47]

Explanation

The intent of “the nations whom the Children of Israel were favored over” are those during their era. The best nation of all is the nation of Muḥammad ﷺ. Allâh the Exalted said:

كُنتُمْ خَيْرًا أَمَرْتُهُمُّ أُخْرِجْتُ لِلنَّاسِ تَأْمُّرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتَوَلُّدُونَ بِاللّهِ

You are the best of people ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allâh.

[Sûrah Āl 'Imrân 3:110]

And He said:

وَكَذَلِكَ جَعَلْنَاكُمْ أَمَةً وَسَطًا لِتَكُونُوا شَهِيدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus, We have made you a middle (balanced) nation, that you be witnesses over mankind and the
The best of this ummah are the Companions of the Messenger of Allah ﷺ.

The Companions and the Children of Israel were both tested with what they feared and what they desired. The Companions were patient while the Children of Israel were not patient.

Our shaykh, Shaykh Muhammad al-Amin ash-Shinqiti ﷺ, said:
That which proves the virtue of the ummah of Muḥammad ﷺ over the Children of Israel is the test that exposed their virtue. This test was based upon what they feared and what they desired. The Companions were tested with what they feared and tempted by what they love, and the Children of Israel were tested with what they feared and tempted by what they love.

As for the fear that Allāh tested the Companions of Muḥammad ﷺ with, it was when they fought the Battle of Badr. Abū Sufyān was the leader of a large pagan caravan carrying goods that the Quraysh had stolen from the Muslims when they migrated to Madīnah. The Prophet ﷺ sent an army to intercept the caravan, but the caravan had already passed Madīnah. Abū Sufyān learned of the Muslims' plan and sent an army to meet them in retaliation. The Prophet ﷺ informed his Companions about the army that was coming to attack them, and he desired that the Muslim army leave Madīnah to confront the pagan army.

Al-Miqdād said, “I swear by Allāh, if you were to take us to Bark al-Ghimād we will surely fight those who are there alongside you. If you order us to plunge our horses into the sea, we would do so. We will not say to you as the people of Mūsā said to Mūsā: ‘So go, you and your Lord, and fight you two.’ But we shall fight on your right and on your left, and in front of you and behind you.”

When the Prophet ﷺ repeated his statement, Sa’d bin Mu’ādh said,

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25 Sahih al-Bukhārī 3952
“It is as though you would like for us, the Ansâr, to say something.”

This was because when the Ansâr gave the pledge at al-‘Aqabah, they pledged to protect everything inside the city of Madînah, and not what was outside of Madînah. So the Prophet  informed them that he did intend them by his statement.

Sa’d responded by saying, “I swear by Allâh, we are surely a people who are patient in warfare, and truthful when encountering the enemy! I swear by Allâh, we do not dislike facing your enemies with you, and you will surely see from us that which will make you happy.”

This is in contrast to the Children of Israel when they were tested with fear. Allâh mentions how they responded in Sûrah al-Mâ’idah.

They said, “O Mûsâ! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

[Sûrah al-Mâ’idah 5:22]

And they said to Mûsâ ﷺ:

They said, “O Mûsâ! We shall never enter it as long as they are there. So go you and your Lord and fight you two; we are sitting right here.”

[Sûrah al-Mâ’idah 5:24]

As for the test of desire, the Children of Israel were tested with fishing:
And ask them (O Muhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath (Saturday); when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus, We made a trial of them, for they used to rebel.

[Surah al-A’raf 7:163]

Their greed and desire to eat the fish provoked them until they transgressed the bounds. Thus, Allâh transformed them into monkeys.

As for the Companions of the Prophet ﷺ, Allâh tested them with desire during the ‘umrah of Ḥudaybiyyah. They were prohibited from hunting while in a state of iḥrâm. All the animals that they would hunt, and the birds big and small, came out in flocks like never before, even entering their dwellings. And not one man from among them transgressed the bounds, and none of them hunted while in a state of iḥrâm.

Allâh the Exalted said:

O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game (hunted animals) that is well within reach of your hands and your lances, that Allâh may test who fears Him unseen.

[Surah al-Mā’idah 5:94]

Thus, not one man from the Companions hunted. In these two tests of desire to hunt, the Children of Israel transgressed the bounds and...
were thus transformed into monkeys, while the Companions feared Allah. Likewise, in the test of fearing the enemy, the Companions were steadfast and patient while the Children of Israel were cowardly. This proves that the Companions are better than the Children of Israel. And there is no difference of opinion concerning this. This clarifies to us that the statement “I preferred you over the nations” refers to the nations of their era.26

[End of Shaykh ash-Shinqiti’s speech]

Verse 61

And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah. That was because they used to disbelieve the signs of Allah and they killed the prophets unjustly. That was because they disobeyed and used to transgress the bounds.

[Surah al-Baqarah 2:61]

Explanation

His statement “killed the prophets unjustly”—the phrase “unjustly” is known as an “indispensable description.”27 This is a description which makes the matter completely clear, and it does not have a connotation or assumption. Thus, this verse shows that the killing of

26 Tafsir ash-Shinqiti 1/57-60

27 Translator’s note: Shaykh ‘Uthaymin said, “The ‘indispensable description’ (الصفة الكاسحة) is the description which is binding (اللزم) and it is not possible that the matter could be any other way.” (Explanation of the ‘Aqidah of Ahlus-Sunnah wal-Jama‘ah)
a prophet has no justification at all; meaning, killing a prophet will always be unjust. And it is never understood that killing a prophet is ever justified. This verse is similar to another verse in which Allāh the Exalted says:

Verily! Those who disbelieve in the signs of Allāh and kill the prophets unjustly, and kill those men who order just dealings—announce to them a painful torment.

[Sūrah Alī 'Imrān 3:21]

And His statement:

Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men; they have drawn on themselves the wrath of Allāh, and destruction is put over them. This is because they disbelieved in the signs of Allāh and killed the prophets unjustly.

[Sūrah Alī 'Imrān 3:112]

And His statement:

Because of their breaking the covenant, and their
rejecting the signs of Allah, and their killing the prophets unjustly...

[Surah an-Nisā’ 4:155]

Another verse that contains an indispensable description is the statement of Allah:

وَمَن يَدْعُ مَعَ اللَّهِ إِلَيهَا أُخْرَیَ لَا يُرَهَّبُهَا لَهُ بِإِنْفَضَالٍ

And whoever invokes besides Allah another deity for which he has no proof, then his account is only with his Lord.

[Surah al-Mu’minun 23:117]

This means that it is from the very essence of the person who calls upon other than Allah that he will never have any proof or justification for doing so. And there is no undertone, connotation, or suggestion that calling upon other than Allah is allowable if the person has proof, because there will never be proof for calling upon other than Allah.

Allah said:

إِنَّا أَنْزَلْنَا الْتَوْرَاةَ فِيهَا هَدًى وَنُورُ بِحَكْمَتِ يَبْحَطُونَ الَّذِينَ أَسْلَمُوا

Verily, We did send down the Torah to Musa; therein was guidance and light by which the prophets, who submitted themselves to Allah’s will...

[Surah al-Mā’ idah 5:44]

This means that the prophets submitted in compliance to Allah the Exalted, as Allah said about Ibrāhīm:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلَمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

When his Lord said to him, “Submit,” he said, “I
have submitted myself to the Lord of all that exists.”

[Sūrah al-Baqarah 2:131]

And His statement concerning Ibrāhīm and Ismā‘īl:

"Our Lord! And make us submissive unto You, and of our offspring a nation submissive unto You, and show us our rites, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.”

[Sūrah al-Baqarah 2:128]

And His statement:

Or were you witnesses when death approached Ya‘qūb? When he said to his sons, “What will you worship after me?” They said, “We shall worship your God, the God of your fathers—Ibrāhīm, Ismā‘īl, Is’hāq—One God, and to Him we submit.”

[Sūrah al-Baqarah 2:133]

There are two types of descriptions: the indispensable description and the specific description. The verses that are examples of the indispensable description have been previously mentioned. As for the specific description, it is a description that has a connotation or undertone.

An example is the statement of Allah the Exalted:

(Wma kān līmu‘iminān ān yiqtul mu‘minā lā hukāma ʾāma ʾāma'āma fa-qatil ʾāma'āma fa-qatil)
It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, he must set free a believing slave.

[Sūrah an-Nisā’ 4:92]

The description “believing slave” carries the inference that freeing a non-Muslim slave will not be atonement for this sin.

The indispensable description and the specific description are combined in the statement of Allāh the Exalted:

Your stepdaughters under your guardianship, born of your wives with whom you have been intimate.

[Sūrah an-Nisā’ 4:23]

The connotation can be found in His statement “with whom you have been intimate.” Thus, the daughters of the wife who is divorced before the husband has been intimate with her are not prohibited for him. This is explained in the following sentence:

But there is no sin on you if you have not been intimate with them.

[Sūrah an-Nisā’ 4:23]

His statement “your stepdaughters under your guardianship” is the indispensable description which has no undertone or connotation. This is because it is prohibited for the man to marry his stepdaughter whether she is under his guardianship or not. This is proven by what the Prophet ﷺ said to his wife:
So do not give me the proposal of marriage of your daughters and sisters.\textsuperscript{28}

His statement “your daughters” means all the daughters of the wife—this includes her daughters, the daughters of her sons, and the daughters of her daughters.

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**Verse 104**

O you who believe! Say not (to the Messenger), “Rā‘īnā” (in Arabic, it means: “Be careful; listen to us, and we listen to you,” but in Hebrew it is an insult) but say, “Unzūrnā (make us understand) and hear.”

[Sūrah al-Baqarah 2:104]

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**Explanation**

This is the first verse in the Qur’ān in which Allāh the Exalted begins with a call to the believers. There are close to 90 verses that begin with a call to the believers. The last of these verses is the statement of Allāh in Sūrah at-Tāhārīm:

O you who believe! Turn to Allāh with sincere repentance!

[Sūrah at-Tāhārīm 66:8]

From Sūrah al-Ḥadīd to Sūrah at-Tāhārīm, there are verses that begin with a call to the believers, except for Sūrah at-Ṭalāq. And this

\textsuperscript{28} Sahih Muslim 1449
chapter contains a call to the believers in the verse:

So fear Allah and keep your duty to Him, O men of understanding who have believed! Allah has indeed sent down to you a reminder.

[Sūrah at-Talaq 65:10]

Ibn Kathīr mentions a narration from Ibn Masʿūd concerning the verses that begin with a call to the believers. He said, “When you hear Allah saying, ‘O you who believe,’ listen attentively, because it is either some good you are being commanded with or some evil you are being prohibited from.”

And Ibn Kathīr said in his tafsir of this verse:

Allah the Exalted prohibits the believers from imitating the disbelievers in their statements and actions; this is because the Jews would use metaphor in their speech with the intent of an insult. Upon them is the curse of Allah. If they want to say, “Listen to us,” they instead say, “Heed us,” using a play on words which carries a derisive connotation. As Allah the Exalted said:

Among those who are Jews, there are some who displace words from (their) right places and say, “We hear your word (O Muḥammad) and disobey,” and, “Hear and let you (O Muḥammad) hear nothing.” And “Rāʾīnā” with a twist of their tongues and as
a mockery of the religion. And if only they had
said, “We hear and obey,” and, “Do make us under­
stand,” it would have been better for them, and
more proper; but Allâh has cursed them for their
disbelief, so they believe not except a few.

[Sûrah an-Nisâ’ 4:46]

Likewise, when they would give the greeting, they would say “May
death be upon you.” For this reason, we have been commanded to
respond to them by saying, “And upon you.” And our supplication
is answered while their supplication is not answered.

The intent is that Allâh the Exalted has prohibited the believers from
imitating the disbelievers in statement and action. He said, “O you
who believe! Say not, ‘Rā‘înā,’ but say, ‘Unzurnâ (make us under­
stand) and hear.’

[End of Ibn Kathîr’s speech]

A double entendre or deliberate ambiguity is when the speaker
intends a particular meaning knowing that the listener will under­
stand something else. It is permissible to utilize this when there is
a need to do so, and if rights will not be violated in doing so and
no one will be harmed. ‘Umar bin al-Khattâb said, “Is there not
in ambiguity that which will suffice the Muslim from needing to
lie?” And ‘Imrân bin Hûsain said, “Verily, ambiguity in speech is
an alternative for lying.”

Anas bin Mâlik said:

أَقْبِلْ نَبِيُّ اللَّهِ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمُ إِلَى الْمُدَّيْنَةِ وَهُوَ مُرْضِيُّ أَبَا بَكْرٍ، وَأَبْوَى بَكْرُ سَيِّيْحُ عَرَفُ، وَنَبِيُّ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمُ شَايَبُ لَا يُعْرَفُ، قَالَ فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ أَيَا أَبَا بَكْرُ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ فَيَقُولُ هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلِ. قَالَ فَيَقْبَحَتُ الْحَافِسُ أَنَّهُ إِنَّمَا يَعْبِثُ الطَّرِيقَ، وَإِنَّمَا يَعْبِثُ سَبِيلُ الْحَافِسِ.

29 Adab al-Mufrad 884
The Messenger of Allāh ﷺ approached Madinah with Abū Bakr, riding behind him. Abū Bakr was an elderly man known to the people, while the Messenger of Allāh ﷺ was an unknown youth. Thus, if a man met Abū Bakr, he would say, “O Abū Bakr! Who is this man in front of you?” Abū Bakr would say, “This man shows me the way.” One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good.30

**Verse 120**

> وَلَن تَرْضَى عَلَى الْيَهُودِ وَلَا الْمُسْلِمِينَ حَتَّى تَتَّبَعُوا مِلَّتَهُمُ
> ُعَلَى الْيَهُودِ وَلَا الْمُسْلِمِينَ حَتَّى تَتَّبَعُوا مِلَّتَهُمُ
> قُلۡ إِنَّ هَذَى الْلَّهُ الَّذِي أَحْيَى الْأُمِّيَّةَ وَأَتَبَعْتُ أَهْوَاهُمْ بَعْدَ
> الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ الْلَّهِ مِنْ وَلِيٍّ وَلَا
> تَصِيرُ

Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion. Say: “Verily, the guidance of Allāh—that is the (only) guidance. And if you (O Muhammad) were to follow their desires after what you have received of Knowledge, then you would have against Allāh neither any protector nor any helper.

*[Sūrah al-Baqarah 2:120]*

**Explanation**

These verses contain clear proof that the disbelievers from the Jews and Christians will not be satisfied or pleased with the Muslims until they renounce the truth and guidance which they are upon. Thus, we see some Muslims during this era displaying Islām in a manner that will impress the disbelievers. One method of doing this is for them to say that *jihād* is only for defensive purposes and there is

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30 [Sahih al-Bukhārī 3911](#)
no offensive *jihad*, even though that which proves defensive *jihad* is clearly present in the text of the Book and the Sunnah, like the Battle of Uḥud, and that which proves offensive *jihad*. The offensive *jihad* is when the Muslim ruler orders the army to enter the non-Muslim lands to invite them to Islam or to invite them to live under Muslim rule and pay the tax of protection. This is so the non-Muslims can witness firsthand the justice of Islam and the good it brings, so this will be a reason for them desiring to enter Islam. So how can there only be defensive *jihad* when during the time of the Prophet ﷺ and after him—the Muslim armies entered the non-Muslim lands, reaching as far as India, Sindh, East China, and the Atlantic Ocean?!

So although some Muslims make this false claim, it is not enough to make the disbelievers pleased with them; rather, they will not be pleased with them until they do what Allāh mentioned in this verse, which is to follow their religion, transverse upon their methodology, and follow their democracy which they believe is based upon freedom of religion and freedom of opinion—following their ways in mockery of the noble messengers (peace be upon them), especially the best of them, our Prophet Muḥammad ﷺ.

So, ‘Umar sent us (to Khosrow) appointing Nu‘mān bin Muqarrin
as our commander. When we reached the land of the enemy, the representative of Khosrow came out with forty thousand warriors, and an interpreter got up saying, “Let one of you talk to me!” Al-Mughirah replied, “Ask whatever you wish.” The other asked, “Who are you?” Al-Mughirah replied, “We are some people from the Arabs; we used to live a hard, miserable, disastrous life. We used to suck animal skins and date stones due to hunger. We used to wear clothes made of camel fur and goat hair, and we used to worship trees and stones. While we were in this state, the Lord of the heavens and the earth—elevated is His remembrance and majestic is His highness—sent to us from among ourselves a prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you until you worship Allāh alone or give jizyāh (protection tax); and our Prophet has informed us that our Lord says: ‘Whoever amongst us is killed shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive shall become your master.’”

Verse 133

Or were you witnesses when death approached Ya'qūb? When he said to his sons, “What will you worship after me?” They said, “We shall worship your God, the God of your fathers—İb₇r₇₇意大im, İs₉m₇a₁, Is₇₇₇haq—One God, and to Him we submit.”

[Sūrah al-Baqarah 2:133]
Explanation

Allāh the Exalted mentioned Ismā‘īl among the fathers of Ya‘qūb, even though he was his uncle. Ibn Kathīr said, “This is from the standpoint of giving preference\(^{32}\) to one wording over another if their meanings are connected, because Ismā‘īl was his uncle. It was narrated by al-Qurṭubī that an-Nahās said, “The Arabs call the uncle “father.””

This is similar to the statement of Allāh the Exalted:

\[ فسجذ الملائكة كلهم أجمعون إلا إبليس \]

So the angels prostrated, all of them together, except Iblis.

[Surah al-Hijr 15:30-31]

Iblis was given the same command that was given to the angels. They were commanded to prostrate to Ādam. And Iblis was blameworthy for disobeying the command. This is because he used to resemble them, so he was dealt with as they were dealt with and given the same command. The difference is that Iblis was from the jinn. He was created from fire while the angels were created from light.

The Prophet ﷺ said to ‘Umar:

\[ أَمَا شَعَرْتُ أَنَّ عَمَّ الرَّجُل صِنَّعَ أَبِه؟ \]

Did you not know that the uncle of a person is the replica of his father?\(^{33}\)

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\(^{32}\) Translator’s note: In the Arabic language, this is called at-taghlib (التغلبة); this is to use one word over another if their meanings are connected, and the meaning of the chosen word would be understood as referring to both. For example: saying “parents” (الأبوين), which has the form of the dual from father, but it refers to both the father and mother.

\(^{33}\) Sunan Abi Dawūd 1623
Verse 137

So if they believe like that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.

[Surah al-Baqarah 2:137]

Explanation

He said, “So if they believe like that which you believe.” To be “like” something means to be the same, with the same reality. Thus, this statement means: If they believe exactly like you believe, then they are rightly guided. Allah the Exalted said:

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Surah ash-Shûrâ 42:11]

This means there is absolutely nothing similar to Allah. And Allah said:

Truly, this is the supreme success! For the like of this let the workers work.

[Surah as-Saffât 37:60-61]

The phrase “for the like of this” means “for this.”
Allah said:

"فَلْيَتَّقُواَ يَحْدِيثُونَ مَثْلِهِ إِنَّ كَانُوا صَادِقِينَ"

Then let them produce a recital like it (the Qur'an), if they should be truthful.

[Suṣraḥ at-Tūr 52:34]

This means: let them produce a recital equal to it in its flawless literary Arabic and eloquence. And they have no ability to do so.

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**Verse 143**

"وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُ عَلَيْهَا إِلَّا لِيَتَّبَعُونَ مِنْ يَتَّبِعُهُ

And We made the qiblah which you used to face, so We may know those who followed the Messenger (Muḥammad) from those who would turn on their heels.

[Suṣraḥ al-Baqarah 2:143]

**Explanation**

The knowledge of Allah encompasses everything. There is nothing hidden from Him in the earth nor in the heavens. He does not receive new information about a matter of which He did not already have eternal knowledge. Allah the Exalted said:

"إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلاَّ هُوَ وَسَعَ كُلَّ شَيْءٍ عَلَمَا"

Your God is only Allah, the One. None has the right to be worshiped but He. He has full knowledge of
And He said:

"إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللهَ فَتَّى أُخَاطَ بِكُلِّ شَيْءٍ عَلَمَهُ"

That you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) knowledge.

[Surah al-Taqwah 20:98]

And He said:

"وَخَلَقَ كُلُّ شَيْءٍ وَهُوَ الْخَالِقُ الْعَلِيمُ"

He created all things and He is the All-Knower of everything.

[Surah al-An'am 6:101]

As for this verse: “And We made the qiblah which you used to face, so We may make known those who followed the Messenger (Muhammad) from those who would turn on their heels,” and verses similar to it, like the statement of Allah:

"وَمَا أَصَابَكُمْ يُوْمَ الْتَفْقِيْرِ الْجُمْعَانِ فَإِذْنَ اللَّهَ وَلَيْعَلَّمُ الْمُؤْمِنِينَ"

And what struck you on the day the two armies met was by permission of Allah, that He might make evident the [true] believers.

[Surah Ali 'Imran 3:166]

These verses do not mean that Allah will acquire some information that was not already from His eternal knowledge. The intent is only to make it known to the people, and as a result, based upon this, they will receive reward or punishment.
Our shaykh, Shaykh Muhammad al-Amin ash-Shinqiti, said:

The ignorant person may surmise that Allah the Exalted benefits from information and thus gains knowledge which He did not previously have. But Allah is far above such a thought; rather, Allah has complete knowledge of all things before they occur. Allah clarified that He is in no need of information to inform Him of anything in His statement:

وَلَيَبْنِنْيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلَيُمَحَصِّنَ مَا فِي قَلْبِكُمْ

So that Allah might test what is in your breasts, and examine that which was in your hearts, and Allah is All-Knower of what is in the breasts.

[Sūrah Ali ʿImrān 3:154]

His statement “and Allah is All-Knower of what is in the breasts” after His statement “So that Allah might test what is in your breasts” is clear-cut proof that there is no new information that He gains that was not already in His eternal knowledge. Allah is far above such a thought. This is because the One who is the All-Knower of what is in the hearts has no need for information. This verse explains all the verses wherein Allah mentions testing His creation. Thus, His statement “so We may know” means to manifest knowledge which will result in a reward or a punishment, and this does not negate the fact that He already had full knowledge of it before it occurred. The benefit of the test is to make it manifest to the people. As for the One who knows the secrets and the private meetings—He has full, complete knowledge of everything that will occur, and nothing is hidden from Him.34

[End of Shaykh ash-Shinqiti’s speech]

34 Adwāʾ al-Bayān 1/103
Verse 177

Verse 177

لَيْسَ الْيَبْرَاءَ الَّذِيْنَ تَوَلَّوْا وَجْهَهُمْ قِبْلَ الْشَّمْسِ وَالْشَّرْقِ وَلَكِنَّ الْيَبْرَاءَ مِنْ آمِنِ الْيَوْمِ الْآخَرِ وَالْكِتَابِ وَالْمُلَائِكَةِ

It is not righteousness that you turn your faces towards east and (or) west (in prayers); but righteousness is (the quality of) the one who believes in Allāh, the Last Day, the angels, the Book, and the prophets.

[Sūrah al-Baqarah 2:177]

Explanation

This verse is proof for five of the six pillars of faith, which are: belief in Allāh, His angels, His Books, His messengers, and the Last Day. And proof for all six pillars of faith can be found in the hadith of Jibrīl when he asked the Prophet ﷺ about faith. He said, “It is to believe in Allāh, His angels, His Books, His Messenger, and the Last Day, and to believe in divine decree—the good of it and the bad of it.”35 This is the first hadith in “The Book of Faith.”

These five pillars of faith are also mentioned in the statement of Allāh the Exalted:

الَّهُ الَّذِيْنَ أُتْنِيَ اللَّهُ وَمَا كَانَ لَهُ مُفْلِحًا

The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His angels,

35 Sahih Muslim 93
His Books, and His messengers. They say, “We make no distinction between one another of His messengers,” and they say, “We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the return.”

[Surah al-Baqarah 2:285]

His statement “and to You is the return” alludes to belief in the Last Day.

Belief in these five pillars is also mentioned in the statement of the Exalted:

"...and to You is the return..."

And whosoever disbelieves in Allāh, His angels, His Books, His messengers, and the Last Day, then indeed he has strayed far away.

[Surah an-Nisa' 4:136]

The Book and the Sunnah often combine belief in Allāh and belief in the Last Day, like in the statement of Allāh:

"...refer it to Allāh and His Messenger, if you believe in Allāh and the Last Day."

[Surah an-Nisa' 4:59]

The Prophet said:

"...or let one of you refer to the Last Day, if he believes in Allāh and His Messenger..."

[Surah an-Nisa' 4:59]
He who believes in Allāh and the Last Day, let him not harm is neighbor; and he who believes in Allāh and the Last Day, let him honor his guest; and he who believes in Allāh and the Last Day, let him speak good or remain silent.36

The reason for combining these two is that belief in Allāh is the principle foundation upon which the other pillars are built, and everything that we must believe in is built upon this principle. Thus, mentioning belief in the Day of Judgment with it is to bring attention to the recompense and reward for our actions. If our actions are good, the reward shall be good; if our actions are evil, the recompense shall be evil. Thus, the Muslim performs good deeds found within the texts, hoping for reward, and he stays far away from sins and prohibitions, fearing the punishment.

Verse 230

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on either of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

[Sūrah al-Baqarah 2:230]

36 Sahih Muslim 47
**Explanation**

If the husband divorces his wife with an irrevocable divorce, she is not permissible for him until another man marries her while desiring to keep her as his wife, but then the second husband divorces her after intimacy. The statement “until she has married another husband” means that she is intimate with another husband. This is proven by the hadith of ‘A’ishah:

A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted to remarry her, and the Prophet was asked about that. He said, “No, not until the second husband tastes of her sweetness what the first one tasted.”

The word nikāh (marriage) carries the meaning of intimacy, and it also carries the meaning of the marriage contract. It’s said, “So-and-so married the daughter of so-and-so,” meaning they performed the marriage contract. It is also said, “So-and-so married his wife,” meaning he was intimate with her. Most of the time that the word nikāh (marriage) is mentioned in the Qur’ān, it carries the meaning of the marriage contract. Like in the statement of Allāh the Exalted:

> O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them...

[Sūrah al-Ahzāb 33:49]
Verse 238

Guard strictly the prayers, especially the middle best prayer. And stand before Allah with devotion.

[Surah al-Baqarah 2:238]

Explanation

These noble verses contain the command to preserve the five daily prayers. Emphasis is placed on the middle prayer by mentioning it separately even though it is one of the five daily prayers. This is to draw special attention to it. Allah mentioned some attributes of the believers and completed this with His statement:

And those who strictly guard their prayers.

[Surah al-Mu'minun 23:9]

And He said in Surah al-Ma'arrij:

And those who carefully maintain their prayer.

[Surah al-Ma'arrij 70:34]

The scholars differ concerning which prayer is the middle prayer. The most correct statement is that the middle prayer is ‘Asr prayer. This is proven by the hadith of ‘Ali. ‘Ali said:

The scholars differ concerning which prayer is the middle prayer. The most correct statement is that the middle prayer is ‘Asr prayer. This is proven by the hadith of ‘Ali. ‘Ali said:
The Messenger of Allah ﷺ said on the day (of the Battle) of Ahzāb, “They diverted us from saying the middle prayer, ‘Asr prayer. May Allah fill their houses and graves with fire.” He then observed this prayer between the two evening prayers, Maghrib and ‘Ishā’.{38}

Ibn Mas‘ūd said:

The polytheists detained the Messenger of Allah ﷺ from observing the ‘Asr prayer till the sun became red or it became yellow. Upon this, the Messenger of Allah ﷺ said, “They have diverted us from (offering) the middle prayer, the ‘Asr prayer. May Allah fill their bellies and their graves with fire,” or he said, “May Allah stuff their bellies and their graves with fire.”{39}

Al-Qurṭūbī said in his tafsīr of this verse: “The middle of something is the best and most balanced part of it. For this reason, Allah the Exalted said:

Thus, We have made you a middle (balanced) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

[Sūrah al-Baqarah 2:143]

“The command to guard the ‘Asr prayer specifically, after the

{38} Sahih Muslim 627
{39} Sahih Muslim 628
command to guard the prayers in general, is proof of its great status.”

This is also proven by the statement of the Prophet ﷺ:

الذي تفوّت صلاة الْعُصَرِ كَانَّا وَيُرُ أَهْلَهُ وَمَالٌ

The one who misses the ‘Asr prayer, it is as though he has been cheated out of his family and his wealth.40

And the Messenger of Allah ﷺ said:

من ترك صلاة الْعُصَرِ فقد خُبِطَ عمله.

Whoever abandons the ‘Asr prayer, his deeds are null and void.41

The ‘Asr prayer is also mentioned alongside Fajr prayer. The Prophet ﷺ said:

الملائكة يتعاقبون، ملائكة الليل وملائكة النهار، ويجمعون في صلاة الفجر والعصر.

Angels come to you in succession, night and day, and they meet at Fajr prayer and ‘Asr prayer.42

And he said:

إِنَّكُمْ سَتُّرَوْنَ رَبُّكُمْ كَمَا تُرُوُّنَ هَذَا الْقُمَرَ لَأَتْصَلَّوْنَ فِي رُوِّيْهِ فَإِنَّ

أَسْتَطَعُتمَ أَنْ لَا تُعْلَبْنَ عَلَى صلاة فِئْل طلوع الشْمَسِ وَقَتَلْ غُرُوبِهَا. يَفْتَنُ

الْعُصَرَ والفَجْرَ فَمْ قَرَأْ جَوْرِيْرَ {وَسَبْحَ بِحْمَدِ رَبِّكَ فَئْل طلوع الشْمَسِ وَقَتَلْ

غُرُوبِهَا}.

“You shall see your Lord as you are able to see this moon, and you will not have any difficulty seeing Him. So if you can, do not let yourselves miss the prayer observed before the rising of the sun and its setting, meaning the ‘Asr prayer and the morning prayer.” Jarir

40 Sahih al-Bukhari 552
41 Sahih al-Bukhari 553
42 Sahih al-Bukhari 555; Sahih Muslim 632

78
then recited it: “Celebrate the praise of your Lord before the rising of the sun and before its setting.”

And the Prophet ﷺ said:

\[\text{من صلى البَرَدْنِي دُخُل الْحَيْثَة.}\]

\[\text{Whoever observes the two cool prayers will enter Paradise.}\]

‘Aṣr is considered the middle prayer because it comes between two prayers during the day and two prayers during the night.

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**Verse 253**

\[\text{يَلُّكَ الْرُّسُلُ فَضَلُّنا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَنْ كُلُّ مَلَّكَ اللَّهُ وَرَفَعَ بَعْضَهُمْ درَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَاتِ وَأَرْشَدْنَاهُ بِرُوحِ الْقُدُّسِ.}\]

Those messengers; We preferred some to others. To some of them, Allah spoke (directly); others, He raised to degrees; and to Jesus, the son of Maryam, We gave clear proofs and evidences, and supported him with the Holy Spirit.

[Sūrah al-Baqarah 2:253]

**Explanation**

This verse proves that some messengers were given preference over others. This is similar to the statement of Allah the Exalted:

\[\text{وَلَقَدْ فَضَلَّنَا بَعْضَ الْبَيِّنَاتِ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ.}\]

43 *Sahih Muslim* 633
44 *Sahih Muslim* 635
And indeed, We have preferred some of the prophets above others, and to Dāwūd We gave the Zabūr.

[Sūrah al-İsrā' 17:55]

As for the prohibition of preferring some prophets over others, like the statement of the Prophet ﷺ:

لا تُخْيِّرُوا بَيْنَ الْأَنْبِيَاءِ

Do not differentiate between the prophets.⁴⁵

And his statement:

لا تُخْيَرُونِي عَلَى مُوسَى

Do not favor me over Mūsā.⁴⁶

This can be understood as his statement before the revelation was sent down giving preference to some prophets over others, or it can be understood as a prohibition of preferring some prophets over others due to nationalism. And this was the reason for his statement in this hadith. This is based on an incident that occurred between a Muslim and a Jew when they insulted one another, as mentioned by Sa‘îd al-Khudri ⁴⁴. He said:

ٌيَبَنِيَّما رَسُولُ اللَّهِ صلى الله عليه وسلم جَالَسُوا جَاهِزِينَ يُهُوِّدُونَ، فَقَالَ الَّذِي أَنَا الْقَابِسُ ضَرُّتُ وَجِهَّةُ رَجُلٌ مِنَ أَصْحَابِكَ. فَقَالَ مِنَ رَجُلٍ مِنَ الْأَنْصَارِ. فَقَالَ ادْعُوهُ. فَقَالَ اَضْرِبِهِ. فَقَالَ سُبْعَةُ الْمَشْرِقِ. فِي الْخَلَفِ وَلَّذِي اضْطُلِقَ مَوَسَى عَلَى الْبَشَّرِ. قُلْتَ أَيُّ خَبِيثٌ، عَلَى مُحَمَّدٍ صلى الله عليه وسلم. فَقَالَ الْبَشَّرُ. قُلْتُ لِلرَّحْمَٰنِ صلى الله عليه وسلم لا تَخْيِّرُوا بَيْنَ الْأَنْبِيَاءِ.

⁴⁴ Sunan Abi Dāwūd 4668
⁴⁶ Sahih al-Bukhārī 6517
While the Messenger of Allah was sitting, a Jew came and said, “O Abul-Qasim! One of your Companions has slapped me on my face.” The Prophet asked, “Which one was it?” He replied that he was one of the Ansar. The Prophet sent for him, and on his arrival, he asked him whether he had hit the Jew. He (replied in the affirmative and) said, “I heard him taking an oath in the market, saying, ‘By Him Who gave Musa superiority over all the human beings.’ I said, ‘O wicked man! Even over Muhammad?!’ Anger overcame me and slapped him on his face.” The Prophet said, “Do not give a prophet superiority over another.”

From among the prophets are those whom Allah took as a close friend, and this was Ibrâhim, as Allah the Exalted said:

\[
\text{وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا}
\]

And Allah took Ibrâhim as a close friend.

[Sûrah an-Nisâ’ 4:125]

Likewise, He took our Prophet Muḥammad as a close friend. The Prophet said:

\[
\text{إِنِّي أَبْرَأَ إِلَى الْلَّهِ أَن يَكُونَ لَيْكُمُ خَلِيلًا فَإِنَّ اللَّهَ تَعَالَى قَدَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا.}
\]

I declare before Allah that I have no khalil (close friend) from among you, for Allah has taken me as a khalil as He took Ibrâhim as a khalil.48

There are some prophets with whom Allah spoke directly, such as Mûsâ. Allah the Exalted said:

\[
\text{وَكُلُّمَا اللَّهُ مُوسَى تَكُلُّمًا}
\]

And to Mûsâ, Allah spoke directly.

[Sûrah an-Nisâ’ 4:164]

47 Sahih al-Bukhâri 2412
48 Sahih Muslim 1188
And He said:

وَلَمَّا جَاء مُوسَى لِيُبَيِّنَا لَهُمَا وَكُلَّمَهُ رَبَّهُ قَالَ رَبِّ

And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him.

[Sūrah al-A’rāf 7:143]

Allāh also spoke to our Prophet Muḥammad directly during the night he ascended to the heavens.

The best messengers are the messengers of strong will; they are our Prophet Muḥammad, Nūḥ, Ibrāhīm, Mūsā, and Jesus (peace be upon them). Allāh mentioned them all in His statement:

وَأَهْدَنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمَنَّنَّا مُوسَى وَعِيسَى بْنُ مَرْيَمَ

And (remember) when We took from the prophets their covenant, and from you (O Muḥammad), and from Nūḥ, Ibrāhīm, Mūsā, and Jesus bin Maryam.

[Sūrah al-Ahzāb 33:7]

And He said:

فَوَعَلَ لَكُمْ مَّنَ الْدِّينِ مَا وَصَلَّى يَهُوَا وَالْإِلْيَامِ أُحِجِّيْتَا

Ilīk, wāma wāṣṭiyya bi ʾInzāhīm, wūsīyya wāʾīsīyya ān ʾāqiμū wa
diin wāla tāṭfūqa fihi.

He (Allāh) has ordained for you the same religion (Iṣlām) which He ordained for Nūḥ, and that which We have inspired in you (O Muḥammad), and that which We ordained for Ibrāhīm, Mūsā, and Jesus, saying you should establish religion and make no divisions in it.

[Sūrah ash-Shūrā 42:13]

Ibn Kathīr said in his explanation of the verse:
Therefore, be patient (O Muhammad) as did the messengers of strong will.

[Sūrah al-Aḥqāf 46:35]

“The scholars have differed concerning the number of messengers of strong will, the most correct statement being that they are Nūḥ, Ibrāhīm, Mūsā, Yūsūf, and the seal of the prophets, Muhammad (peace be upon them). Their names have been mentioned in two suwar of the Qur'ān: Sūrah as-Shūrā and Sūrah al-Āhzāb. It is also conceivable that the intent of the statement ‘messengers of strong will’ includes all the messengers; thus, the word ‘of’ (man) is to explain the classification. And Allāh knows best.”

Our Shaykh Muhammad Amin ash-Shinqiti said:

Know! The viewpoint that the intent of “messengers of strong will” includes all the messengers and the word “of” (man) is to explain the classification—this is in opposition to the reality. This is proven by other verses in the Qur'ān. Allāh said:

[Sūrah al-Qālām 68:48]

Allāh the Exalted commanded His prophet in this verse in Sūrah al-Qālām with patience, and forbade him from being like Yūnūs (who was the companion of the fish).

And He said:

[Sūrah Tā-Ḥā 20:115]

And indeed, We made a covenant with Ādam before, but he forgot, and We found on his part no firm willpower.
These verses prove that the messengers of strong will are those whom Allâh commanded His prophet to show patience like the patience they showed, and the messengers of strong will are not all the messengers. And all knowledge belongs to Allâh.49

[End of Shaykh ash-Shinqiti's speech]

Al-Hâfiz Ibn Hajar said in At-Taqrib wat-Tarhib, while explaining Sûrah al-Isra': "There is no difference of opinion concerning the fact that the messengers are better than the prophets who were not messengers. And the messengers of strong will are better than the other messengers. The messengers of strong will are mentioned in Sûrah ash-Shûrâ and Sûrah al-Ahzâb. There is no difference of opinion that the best of the messengers of strong will is Muḥammad ﷺ, then after him is Ibrâhîm, then after him is Mûsâ."

Verse 255

الله لا إله إلا هو الحي القيوم لا تأخذوه سبحة ولا نوم له ما في السماوات وما في الأرض من ذا الذلي يشفع عنده إلا بإذن لهعلم ما بين أيديهم وما خلفهم ولا يجيرون بشيء من علمه إلا بما ساء وسع كرسى السماوات والأرض ولا يولد حفظهما وهم الغلي العظيم

Allâh! None has the right to be worshiped but He, the Ever-living, the Sustainer of existence. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what is in front of them and what is behind them. And they will never

49 Adwâ' al-Bayân 7/44-435
compass anything of His knowledge except that which He wills. His kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

**Explanation**

This is Āyatul-Kursi, the greatest verse in the Book of Allāh. This is based upon the hadith of Ubayy bin Ka'b:

قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا أَبا الْمُنَذِرِ أَتَدْرِي أَيَّ آيَةَ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ قَلْتُ اللَّهَ وَرَسُولُهُ أَعْلَمُ. قَالَ يَا أَبا الْمُنَذِرِ أَتَدْرِي أَيَّ آيَةَ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ قَلْتُ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَكِيمُ الْقِرِينُ. قَالَ فَضَطَّرَ فِي صَدْرِي وَقَالَ وَاللَّهِ يَتَيَهَّبُ الْعُلْمَ أَبَا الْمُنَذِرِ.

The Messenger of Allāh ﷺ said, “O Abul-Mundhir, do you know the verse from the Book of Allāh which, according to you, is the greatest?” I said, “Allāh and His Messenger ﷺ know best.” He again said, “Abul-Mundhir, do you know the verse from the Book of Allāh which, according to you, is the greatest?” I said, “Allāh, there is no god worthy of worship but He, the Living, the Sustainer of existence.” Thereupon, he struck me on my chest and said, “May knowledge be pleasant for you, O Abul-Mundhir!”

This verse contains 10 statements similar to the statement of Allāh in Sūrah ash-Shūrā:

فَلَذِلَّكَ فَأَذَاعُ وَاسْتَفْقَمْ كَمَا أَمَرْتُ وَلَا تَبْنَى أَحَوْاهُمْ
وَقَلْ آمَنتُ بِيْنَاءً اللَّهِ مِنْ كِتَابِ وَأَمَرْتُ لَأَعْلَنَّ
بِتَنَكُمْ اللَّهُ رَبَّنا وَرَبِّكُمْ لَتَا أَعْمَالَنَا وَلَمْ نُؤْمِنْ بِكُلِّكُمْ ۚ إِنَّا خَيْرًا لَّنَا مِنِّكُمْ

50 *Sahih Muslim* 810
So unto this then invite (people) (O Muhammad), and stand firm as you are commanded, and follow not their desires, but say: "I believe in whatsoever Allâh has sent down of the Book and I am commanded to do justice among you; Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

[Sûrah ash-Shûrâ 42:15]

Ayatul-Kursî contains five names from the names of Allâh: Allâh, the Ever-living, the One Who sustains and protects all that exists, the Most High, and the Most Great.

The name al-Qayyum (القَيْمَ) the Sustainer of existence, is mentioned alongside the name “the Ever-living” in three verses throughout the Qur'ân; Ayatul-Kursî and the following two verses:

Alif-lâm-mim. Allâh, none has the right to be worshiped but He, the Ever-living, the One Who sustains and protects all that exists.

[Sûrah Ali 'Imrân 3:1-2]

And (all) faces shall be humbled before (Allâh), the Ever-living, the Sustainer of existence.

[Sûrah Tâ-Hâ 20:111]

The name “the Ever-living” is mentioned alone in the following verse:

And put your trust in the Ever-living, One Who dies
The name “the Most High” appears alongside three different names: The Most Great, as found in the statement of Allah:


To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

[Surah ash-Shura 42:4]

Al-Hakim, as found in the statement of Allah:


It is not given to any human being that Allah should speak to him unless (it be) by inspiration, or from behind a veil, or (that) He sends a messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.

[Surah ash-Shura 42:51]

And al-Kabir, as found in the statement of Allah:


Surely, Allah is Ever Most High, Most Great.

[Surah an-Nisa' 4:34]

His statement “Allah! None has the right to be worshiped but He”—This means that Allah is the true God with whom no one has a share in divinity except for Him. He is the One to whom all worship must be directed, and it is not permissible to associate any
partners with Him in worship. This is because, just as He is the only One who creates and brings life into existence, He is the only One who deserves to be worshiped, alone without partners. The statement of sincerity (the *shahadah*) comprises negating that which is general and affirming that which is specific. It negates worship for everything other than Allah while affirming worship for Allah alone, without partners.

His statement: “the Ever-living, the Sustainer of Existence; neither slumber nor sleep overtakes Him”—Allah the Exalted is the Ever-living with perfect complete life, the One who never dies.

\[
\text{And put your trust in the Ever-living, One Who dies not.}
\]

[Surah al-Furqan 25:58]

Allah is the Sustainer of existence Who sustains all life. And He has no need of anything or anyone, but everyone and everything is in need of Him. In affirming His perfect life and affirming He is the Sustainer of existence, He said, “Neither slumber nor sleep overtakes Him.” This is due to the perfection of His life and existence. Thus, drowsiness—which is slumber—does not befall him; nor is He affected by sleep, which is stronger than slumber. The Messenger of Allah ﷺ said:

\[\text{إنَّ اللّهَا لَا يَتَّنَامُ وَلَا يَتَّسَاءلُ وَلَا يَنْبِعِي جَهْنَمُ وَلَا يَرْقِعُ الْمَيِّتَ وَلَا يَرِقُّ الْمَيِّتَ وَلَا يَعْمَلُ عَمَلَ الْمَيِّتَ.}
\]

Verily, Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.\(^{51}\)

Allah the Exalted said:

\[\text{وَمِنْ آيَاتِنَا أَن تَقُومُ السَّمَاءُ وَالأَرْضُ بَيْنَ يَدَيْهِ.}
\]

\(^{51}\) Sahih Muslim 179
And among His signs is that the heaven and the earth stand by His command.

[Sûrah al-Rûm 30:25]

His statement: “To Him belongs all that is in the heavens and all that is in the earth”—This clarifies that Allâh is the Owner of the heavens, the earth, and all that is between them. He is the Lord of everything and the Owner of everything. He disposes of the affairs in His kingdom however He desires. He alone has created the heavens, the earth, and all creation. He is the Owner of all and He has no partners to share His creation with Him, and no one has any share in His kingdom.

His statement: “Who is he that can intercede with Him except with His permission?”—Because of His greatness and pride, no one can come forward to intercede with Him except after He has granted permission to the one wanting to intercede and after He is pleased with the person receiving the intercession. Allâh the Exalted said:

واللادين يسفعون إلاَّ ليمن أرضي

And they cannot intercede except on behalf of one with whom He is pleased.

[Sûrah al-Anbiyâ’ 21:28]

And He said:

وَكَم مِّن مَّلِكٍ فِي السَّمَاوَاتِ لَا تُقَلِّبُ شَفَاعَتَهُمْ شَيْئًا إِلَّا مَنْ يُؤْمِنَ اللَّهُ لَمْ يُؤْمِنَ بُيُرُضَيْا

And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and pleases.

[Sûrah an-Najm 53:26]

And He said:
On that Day, no intercession shall avail, except the one for whom the Most Beneficent (Allâh) has given permission and whose word is acceptable to Him.

[Sûrah Tâ-Hâ 20:109]

His statement: “He knows what is in front of them and what is behind them. And they will never compass anything of His knowledge except that which He wills”—Allâh has full knowledge of all past events, current events, and future events. He has full knowledge of events before they occur, and nothing is hidden from Him in the earth or in the heavens. And He knows what the hearts conceal. No one from His creation has any knowledge except what He has taught them. Thus, whatever knowledge the creation has any knowledge except what He has taught them. Hence, whatever He does not reveal to His creation, they have no way of knowing this information.

His statement: “His kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them”—The throne of Allâh is the greatest creation, and the kursî is a great creation. It extends over the heavens and the earth while it is less than the throne. Ibn ‘Abbâs explained the kursî as the footstool.52

Allâh the Exalted feels no fatigue in guarding and protecting the heavens and the earth, those upon them and all between them; rather, this is easy for Him.

His statement: “And He is the Most High, the Most Great”—This is greatness which is perfect and complete. Due to His greatness, everything humbles before Him. He is the Exalted, the Most High. His elevation includes His power, dominance, and essence.

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52 Narrated by at-Tabarâni (12404) with an authentic narration.
Verse 256

There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in the false deities and believes in Allāh has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

[Surah al-Baqarah 2:256]

Explanation

The reason this verse was revealed is mentioned in the hadith collected by Abū Dāwūd, narrated from Ibn ‘Abbās.

When the children of a woman (in pre-Islamic days) did not survive, the woman would take a vow on herself that if her child survives, she would convert it to a Jew. When Banū-Nadīr were expelled (from Arabia), there were some children of the Anṣār among them. They said, “We shall not leave our children.” So Allāh the Exalted revealed: “Let there be no compulsion in religion. Truth stands out clear from error.” Abū Dāwūd said, “Miqlāt means a woman whose children do not survive.”

53 Sunan Abī Dāwūd 2682
The consideration is given to the general wording of the verse, not the specific reason the verse was revealed, as mentioned by Ibn Kathir. The meaning of this verse is that the individual non-Muslims are not compelled to enter Islam. This does not negate the verse about fighting the non-Muslims until they submit and pay the tax of protection, like the statement of Allâh the Exalted:

[Surah at-Tawbah 9:123]

And the statement of the Prophet ﷺ:

I have been commanded to fight against people until they bear witness that nothing has the right to be worshiped except Allâh; and he who says nothing has the right to be worshiped except Allâh, the protection of his property and life was guaranteed on my behalf, except for the right affairs rest with Allâh.54

Ibn Kathir said about the *tafsir* of this verse: “There is no compulsion in religion” means that no one is forced to enter Islam, because it is clearly explained with well-defined proofs and evidences such that no one has to be forced to enter it. Rather, the one whom Allâh has guided to Islam, opened his heart and enlightened him, he will enter Islam upon clarity. And the one whose heart Allâh blinds, whose ears and eyes He closes, he will not benefit if he is forced to enter the religion.

His statement: “Thus, he has grasped the most trustworthy handhold

54 Sahîh Muslim 21
that will never break”—This means whoever negates worship for everything other than Allāh and affirms worship for Allāh alone then grabbed hold of the truth and guidance and is safeguarded from misguidance. Ibn Kathīr said, “Whoever removes the false deities, idols, and that which the Shayṭān calls to from the worship of other than Allāh, and he singles out Allāh alone in worship and testifies that nothing has the right to be worshiped except Allāh, then he has grasped the most trustworthy handhold.”

This means that his affair is firm and he is upright upon the correct way and the Straight Path.
Verse 31

Qul: In kumum tunjuw Allahu Fatawakum yahyiikum Allahu wa iyaafir
lakum zurnakum wa Allahu ghafurur rahim.

Say (O Muhammad, to mankind): “If you (really) love Allah, then follow me; Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.”

[Sûrah Ali 'Imrân 3:31]

Explanation

True love for Allah and His Messenger is the reason for all good and success in this life and the Hereafter. The Muslim loves Allah and His Messenger and he loves those whom Allah and His Messenger love. The Muslim loves what Allah loves and what the Messenger of Allah loves. The Prophet said:

There are three qualities, whoever possesses them will find the sweetness of faith: when Allah and His Messenger are dearer to him than anyone else; when he loves a man and only loves him for the sake
of Allāh; and when he would hate to go back to disbelief just as he would hate to be thrown into the Fire.\footnote{Sahih Muslim 165}

Loving Allāh and His Messenger is not by a mere claim—it is only by following what was brought by the Messenger \( 	ext{ﷺ} \) from the Book and the Sunnah. The claim must contain clarity, just as worldly affairs are not validated by mere claims—rather, they must also have proofs. Likewise, the person claiming to love Allāh and His Messenger must prove it by following the Messenger of Allāh \( 	ext{ﷺ} \). For this reason, some Salaf call this verse “the test verse.”

__Ibn Kathir said in his tafsir of this verse:__

This noble verse judges that everyone who claims to love Allāh but is not upon the methodology of the Prophet, is a liar in his claim until he follows the legislation of the Prophet \( 	ext{ﷺ} \) and the religion in all statements, actions, and situations. As the Prophet \( 	ext{ﷺ} \) said:

\[
من أخذت في أمرنا هذا ما ليس منه فهو رد.
\]

Whoever introduces into this affair that which is not from it will have it rejected.\footnote{Sahih Muslim 1718}

For this reason, He said, “Say (O Muḥammad, to mankind): ‘If you (really) love Allāh, then follow me; Allāh will love you.’” This means that you will obtain that which is greater than what was requested of you, which is for Allāh to love you. This is greater than you loving Allāh. As some of the scholars said, “The important matter is not that you love Allāh, but the important matter is that He loves you.” Ḥasan al-Baṣrī said, “Some people claim that they love Allāh, thus Allāh tested them with this verse: ‘Say (O Muḥammad, to mankind): ‘If you (really) love Allāh then follow me; Allāh will love you.’’”

[End of Ibn Kathir’s speech]

Loving the Messenger of Allāh \( 	ext{ﷺ} \) is not by wiping the wall around his grave. Imām an-Nawawī said, “It is not permissible to perform \text{tawāf} \) around the grave of the Prophet \( 	ext{ﷺ} \), and it is hated to attach
your chest or back to the wall of his grave.”

Abū ‘Abdillāh al-Ḥalīmī and others have said, “It is hated to wipe it (the walls of the Prophet’s grave) with the hands or to kiss it; rather, it is from good etiquette to keep a respectable distance from the walls of the grave just as one would keep a distance from him if he were present during his lifetime.”

This is the correct viewpoint stated by the scholars. Do not be deceived by many of the common folk opposing this in their actions, because following someone is only based upon authentic ahādīth and the statements of the scholars. Don’t look toward what the common people and ignorant people have invented. The Prophet  said:

من عمل عملاً ليس على أبي عمران فهو رد.

Whoever performs an action which is not from our affair will have it rejected.

And the Prophet  said:

لا تجعلوا قبرى عيداً وصلوا على فإن صلاتكم تبلغني حيث كنتم.

Do not take my grave as a place of festivity (which you visit repeatedly). Send blessings upon me, for your greeting will reach me no matter where you are.

Fudayl bin ‘Iyād said that which means, “Adhere to the path of guidance and you will not be harmed by the small number of people who adhere to it. And beware of the paths of misguidance and do not be deceived by the large number of destroyed adherents to it.”

If it crosses someone’s mind that wiping the walls of the Prophet’s grave will bring him the most blessings, then this is from his ignorance, because blessings are obtained in that which agrees with the legislation; so how can you seek blessings in that which opposes

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3 Sharh al-Muhaddīb’dhab 8/207
4 Sahih Muslim 1718
5 Sunan Abī Dāwūd 2042; classed as sahih by al-Albānī in Sahih al-Jāmi’ (7226).
Verse 55

And (remember) when Allah said, “O Jesus! I will take your soul and raise you to Myself and clear you of those who disbelieve, and I will make those who follow you superior to those who disbelieve until the Day of Resurrection.”

[Surah Ali ‘Imran 3:55]

Explanation

Jesus, the son of Maryam مريم, was raised to the heavens by Allah while he was alive, as is mentioned in this verse. Allah the Exalted said:

Rather, Allah raised him to Himself.

[Surah an-Nisā’ 4:158]

And Allah the Exalted said:

And there is none of the People of the Scripture (Jews and Christians) except that he must believe in him (Jesus), before his death.

[Surah an-Nisā’ 4:159]
This means before the death of Jesus ﷺ. And there are numerous narrations that mention the return of Jesus during the last days. He will return and rule by the legislation which was given to Muḥammad ﷺ. The Prophet Muḥammad ﷺ said:

والذي نفسي بيده، ليوشكِن أن ينزل فيكم ابن مريم حكماً عدلاً، فيكسر الصليب، ويبطئ الخنزير، ويبضع الجريمة.

By Him in Whose Hands is my soul, surely the son of Mary will soon descend among you as a just ruler; he will break the cross, kill the pigs, and abolish the protection tax.⁶

The mention of taking his soul before raising him to the heavens refers to taking the soul at the time of sleeping. The Qurʾān applies the phrase “taking the soul” to sleep in various places. Allāh the Exalted said:

ٌوَهُوَ الَّذِي يَتَوفَأَكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا يُجْرَحُهُمْ بِالْيَتِآرِ

It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day.

[Sūrah al-Anʿām 6:60]

And He said:

اللَّهُ يَتَوفَى الأَنْفُسَ حِينَ مُوتِهَا وَالَّذِي لَمْ تُمَتْ فِي مَناهِمَا

It is Allāh Who takes away the souls at the time of their death, and those that died not during their sleep.

[Sūrah az-Zumar 39:42]

This verse—“O Jesus! I will take your soul and raise you to Myself”—could also carry the meaning of mentioning first that which occurs last. As Allāh said:

⁶ Sahih al-Bukhārī 3448
He mentioned Thamūd first even though ‘Ād came before Thamūd.

Also, the phrase “take your soul” can carry the same meaning as elevating someone.

The followers of Jesus who will be above those who disbelieve on the Day of Judgment are those who were upon his legislation before the Prophet Muhammad ﷺ was sent, and then those who follow the legislation of the Prophet Muhammad which abrogated the legislation of Jesus and all other legislations. As for those who do not follow Muhammad ﷺ, then they are not followers of Jesus; rather, they are following that which was distorted and altered. Thus, they are those who disbelieved. The Prophet ﷺ said:

وَالَّذِي نَفَسَ مُحَمَّدَ بِيْدِهِ لَا يَسْمَعُ بَيْ أَحَدٌ مِّن هَذِهِ الْأُمَهَةِ يَهَوْدِيَّ وَلَا نَصَرَانِيَّ ثُمَّ يَمَوتُ وَلَمْ يَؤْمَنْ بِالَّذِي أَرْسَلْتُ يَهُودٌ أَوْ نَصَرَانٌ إِلَّآ كَانَ مِنْ أُصْحَابِ النَّارِ

I swear by Him in Whose Hand is the soul of Muḥammad, there is no one among this ummah, Jew or Christian, who hears of me then dies without believing in that with which I have been sent but he will be one of the people of Hellfire.7

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Verses 59–60

7 Sahih Muslim 153
Verily, the likeness of Jesus with Allah is the likeness of Âdam. He created him from dust, then (He) said to him, “Be,” and he was. The truth is from your Lord, so do not be among the doubters.

[Surah Âli ‘Imrân 3:59-60]

Explanation

Jesus, the son of Maryam, according to the legislation of Islam, is the slave of Allah and His messenger, His word given to Maryam and a spirit from Him. Jesus is a slave, so he is not to be worshiped. And he is a messenger, so he is not to be belied. The Jews and Christians are negligent and extreme. The Jews belied Jesus and were negligent such that they accused him of being born from fornication. As for the Christians, they are extreme such that they worship Jesus along with Allah.

With His absolute power and might, Allah created Jesus from Maryam without a father, just as He created Âdam from dust and He created Eve from Âdam. He created the rest of mankind from a father and a mother. These are the four ways in which man was created. Allah mentions three of the ways He created man in the beginning of Surah an-Nisa’. He said:

(O mankind! Be dutiful to your Lord, Who created you from a single person (Âdam), and from him (Âdam) He created his wife (Eve), and from them both He created many men and women.

[Surah an-Nisa’ 4:1]

The fourth method by which mankind was created is the creation of Jesus from a mother with no father. And it is not strange that Allah
created Jesus from a mother with no father, for surely, He created Ādam without a father or a mother. For this reason, He said, “Verily, the likeness of Jesus with Allāh is the likeness of Ādam. He created him from dust, then (He) said to him, ‘Be,’ and he was.” Therefore, Jesus was created by Allāh saying to him the word “be” just as Ādam was created by Allāh saying to him “be.” The creation of Jesus as mentioned by Islām is the absolute truth, and there is no doubt about this. For this reason, Allāh the Exalted said, “The truth is from your Lord, so do not be among the doubters.” Allāh said in Sūrah Maryam:

[Surah Maryamp 19:34-35]

Ibn Kathīr said in his explanation of this verse: “Allāh the Exalted said, ‘Verily, the likeness of Jesus with Allāh’—this means the ability of Allāh to create him without a father—‘is the likeness of Ādam,’ because Allāh created Ādam without a father or a mother. He created him from dust, then (He) said to him, “Be,” and he was. Thus, the One who created Ādam without a mother or father is certainly able to create Jesus without a father. Therefore, if they are able to claim that Jesus is the son of Allāh because he was created without a father, it is more correct to claim that Ādam is the son of Allāh. But they know and agree that this is false, so their claim that Jesus is the son of Allāh is even more false and corrupt. The Lord of creation wanted to show His power by creating Ādam from dust without a father or a mother, and by creating Eve from Ādam without a mother, and by creating Jesus from a mother without a father. And He created the
rest of mankind from a father and a mother.’

These are the four ways in which Allâh created man. He created Ādām from dust, He created Eve from Ādām, He created Jesus from a mother with no father, and He created the rest of mankind from a father and a mother; and there are some from the creation whom Allâh renders barren. Allâh the Exalted said:

"لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ يُحْلِقُ مَا يَشَاءُ يُهْبُ لِمَن يَشَاءُ إِنَّا وَيُهْبُ لِمَن يَشَاءُ الذِّكْرَ أو يُوْجُهُمُ دُكْرَانًا وَإِنَّا وَيَجْعَلُ مِنْ يَشَاءُ عَضْيِمًا إِنَّهُ عَلِيمُ الْقَداْرِ"  

To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is able to do all things.

[Sûrah ash-Shûrâ 42:49-50]

The people are also divided into four categories as it relates to those who will be fortunate and those who will be miserable:

1) Some people are raised upon Islâm and will die upon Islâm.

2) Some people are raised upon disbelief and will die upon disbelief.

3) Some people have a good beginning (Islâm), yet they die upon an evil ending (disbelief).

4) Some people have an evil beginning (disbelief), yet they die upon a good ending (Islâm).

The last two categories of people are mentioned in the hadîth of Ibn Mas’ûd ﷺ. The Prophet ﷺ said:

فَوَالذِّي لَا إِلَهَ غَيْبُهُ إِنَّ أَحَدَكُمْ لِيَعْمَلُ بِعَمَلِ أَهْلِ النَّجَاتِ حَتَّى مَا
I swear by the One besides Whom there is no deity worthy of worship but Him: one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he does the deeds of the people of Hell, and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does the deeds of the people of Paradise, and enters it.

**Verse 92**

By no means shall you attain piety unless you spend of that which you love; and whatever of good you spend, Allah knows it well.

*[Sūrah Āl ʿĪmran 3:92]*

**Explanation**

This verse proves that the Muslim who gives charity spends from what he loves and what amazes him, and he does not intend to spend from his lowly wealth. Allah the Exalted said:

*وَمَنْ نُقَدِّمُونَ الطَّعَامَ عَلَى حَجْرِهِ مَسْكِينًا وَتَبيِيمًا وَأَسِيرًا* 

*إِنَّمَا نُطَعِمُكُمْ لِوُجُوَّهِ اللَّهِ لَنْ تُرِيدُونَ مِنْهُ جَزَاءً وَلَا شَكُورًا*  

*Sahih al-Bukhārī 3208; Sahih Muslim 2643*
And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive, (saying): “We feed you seeking Allâh’s countenance only. We wish for no reward nor thanks from you.”

[Surah al-Insân 76:8-9]

And He said:

O you who believe! Spend of the good things which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is impure to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.

[Surah al-Baqarah 2:267]

These verses show that the Muslim spends from the good things Allâh has provided for him, not from the impure, lowly things that he is not concerned about giving away, which he would receive unwillingly if he himself had to receive it. He should deal with the people in the manner he would like for them to deal with him. The term “impure” is applied to that which is impermissible and the lowly things that are permissible; and this is the meaning within this verse.

Another example of the term “impure” being applied to something which is permissible yet lowly is the statement of the Prophet ﷺ:

کَسَبُ الْحَجَامِ خَبيثٌ. 

104
The earnings of a cupper are impure.\textsuperscript{9}

The proof that the meaning of the word “impure” is “lowly” in this hadith is the hadith of Ibn ‘Abbās.\textsuperscript{8} He said:

احترجتم النبي صلى الله عليه وسلم وأعطى النبي حجته ولم كان حراماً لم يعطه.

The Prophet \textsuperscript{8} was cupped and he paid the cupper. If this was impermissible, he would not have paid him.\textsuperscript{10}

The Companions of the Messenger of Allāh \textsuperscript{8} were at the forefront and most diligent upon all good. For this reason, they spent their most beloved wealth in the cause of Allāh. Anas bin Mālik \textsuperscript{8} said:

كان أبو طلحة أكثر الأنصار بالمدينة مالاً من نخل، وكان أحب أمواله إليه “برحاء“، وكانت مستقبلة المسجد وكان رسول الله صلى الله عليه وسلم يدخلها ويشرب من ماء فيها طيب، قال أنس: فلما أنزلت هذه الآية {لن تناولوا البر حتى تنفقو مما تحبون} قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله إن الله تبارك وتعالى يقول {لن تناولوا البر حتى تنفقو مما تحبون} وإن أحب أموالي إلى “برحاء“، وإنها صدقة لله أرجو برها وذخريها عند الله فضعها يا رسول الله حيث أرك الله، قال: فقال رسول الله صلى الله عليه وسلم: بك ذلك مال راحب، ذلك مال راحب، وقد سمعت ما قلت وتاني أرى أن تجعلها في الأفرين، فقال أبو طلحة: أفضل يا رسول الله، فقسمها أبو طلحة في أقاربه وبي عنده.

“Abū Taḥḥah was the wealthiest of the Anṣār of Madīnah in terms of palm trees, and the dearest of his wealth to him was (the garden of) Bayrahā‘, which was opposite the masjid. The Messenger of Allāh

\textsuperscript{9} Sunan Abi Dāwūd 3421

\textsuperscript{10} Sahih al-Bukhārī 2103
used to enter it and drink from good water that was to be found there.” Anas said, “When the verse ‘By no means shall you attain piety unless you spend (in Allah’s cause) of that which you love’ was revealed, Abū Talhah got up and went to the Messenger of Allah and said, ‘O Messenger of Allah, Allah says, ‘By no means shall you attain piety unless you spend (in Allah’s cause) of that which you love,’ and the dearest of my wealth to me is Bayraha’. I give it in charity for the sake of Allah, hoping to earn its reward with Allah; so dispose of it, O Messenger of Allah, as Allah shows you.’ The Messenger of Allah said, ‘Well done; that is a profitable deal, that is a profitable deal. I have heard what you said and I think that you should distribute it among your relatives.’ Abū Talhah said, ‘I shall do that, O Messenger of Allah,’ and he distributed it among his relatives and the sons of his paternal uncles.”

Ibn ‘Umar narrated:

‘Umar bin al-Khattāb got some land in Khaybar, and he went to the Prophet to consult him about it, saying, “O Messenger of Allah, I got some land in Khaybar better than that which I have ever had; what do you suggest I do with it?” The Prophet said, “If you like, you can give the land as endowment and give its fruits in charity.” So ‘Umar gave it in charity as an endowment on the condition that it would not be sold or given to anybody as a present and it would not be inherited, but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allah’s cause, to

11 Sahih al-Bukhari 4554; Sahih Muslim 2315
the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future.\textsuperscript{12}

In the verse “By no means shall you attain piety unless you spend of that which you love,” the phrase “piety” (\textit{al-bi\textasciitilde{r}}, \textit{البَرْ}) here has been explained to mean Paradise. This was narrated by al-Qurtub\texti{i} from Ibn Mas\textasciitilde{u}d, Ibn 'Ab\textasciitilde{s}, 'At\textasciitilde{a}, Muj\textasciitilde{h}id, and 'Amr bin Maym\textasciitilde{u}n. This means, “You will not obtain Paradise until you spend from that which you love.”

The phrase “piety” (\textit{bi\textasciitilde{r}}) has also been interpreted as “righteous actions.” This can be found in the statement of the Prophet \textit{صلى الله عليه وسلم}:

\begin{quote}
{"الّهُمَا نِعَمَ بِالصَّدَقَةِ فَإِنَّ الصَّدَقَةَ يَهْدِي إِلَى الْبَرِّ وَإِنَّ الْبَرِّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يُزَالُ الْرَّجُلُ يَصَادَقُ وَيَتَخَرَّبُ الصَّدَقَةُ حَتَّى يَكُنَّبْ عَنْدَ اللَّهِ صِدَيقًا وَإِذَا كَمَّ الْكَذِبُ فَإِنَّ الْكَذِبُ يَهْدِي إِلَى الْفَجْرُ وَإِنَّ الْفَجْرُ يَهْدِي إِلَى النَّارِ وَمَا يُزَالُ الْرَّجُلُ يَكَذِّبُ وَيَتَخَرَّبُ الْكَذِبُ حَتَّى يَكُنَّبْ عَنْدَ اللَّهِ كَذَابًا.

The Messenger of All\textit{āh} \\
 said, “You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with All\textit{āh} as a speaker of the truth. Beware of telling lies, for lying leads to immorality and immorality leads to the Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with All\textit{āh} as a liar.”\textsuperscript{13}

In this narration, righteousness contrasts with immorality, and All\textit{āh} mentioned the righteous and the wicked and the recompense for each. He said:

\begin{quote}
{"إِنَّ الْأَثِرَّةَ لَنَحْيَ نُعِيمٍ وَإِنَّ الْفَجْرَ لَنَحْيَ جَحِيمٍ

Verily, the righteous will be in delight, and verily,

\textsuperscript{12} \textit{Sahih al-Bukh\texti{ār}} 2737

\textsuperscript{13} \textit{Sahih Muslim} 6639
the wicked will be in the blazing Fire.

[Sūrah al-Infitār 82:13-14]

Allāh has commanded us to cooperate upon righteousness and piety. He said:

وَطَآَعُونَىٰ عَلَى الْبِرَّ وَالْقَوْمَيْنِ ۖ وَلَا تَطَآَعُنَىٰ عَلَى الْإِنْقَامِ

وَالْعَدَّالَةِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And cooperate in righteousness and piety, but do not cooperate in sin and transgression. And fear Allāh; indeed, Allāh is severe in punishment.

[Sūrah al-Mā'idah 5:2]

These two phrases—al-birr wat-taqwā (الْبِرَّ وَالْتَّقْوَى) righteousness and piety—if mentioned together, have separate meanings; but if only one of them is mentioned, they share a meaning. Thus, righteousness (birr) in this verse means “performing righteous actions” while piety (taqwā) means “avoiding sins.” If righteousness (birr) is mentioned alone, it means “performing righteous actions and avoiding sins.” Likewise, when piety (taqwā) is mentioned alone, it carries both meanings.

Verse 102

بِأَيِّهَا الَّذِينَ آمَنُوا أَتْقُوا اللَّهَ حَقَّ تَقْبَاتِهِ وَلَا تَؤْمَنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O you who believe! Fear Allāh as He should be feared. And die not except in a state of Islām.

[Sūrah Āl 'Imrān 3:102]

Explanation

Taqwā of Allāh means for the individual to place between himself
and the anger of Allāh a barrier to protect himself from Allāh’s anger. This is accomplished by obeying His commands and staying away from His prohibitions. “Fear Allāh as He should be feared” means that He is obeyed and not disobeyed, He is remembered and not forgotten, and He is thanked and not shown ingratitude. This is how it was explained by Ibn Mas’ūd.

Some scholars say that this verse was abrogated by the verse:

\[
\text{فَأَتَّمُوا الْلَّهَ مَا أَسْتَطَعُّمُمُ} \\
So fear Allāh as much as you are able.
\]

[Sūrah at-Taghābun 64:16]

This was narrated by Ibn Kathīr in his tafsīr of this verse. He narrated this as statements of Sa‘īd bin Jubayr, Abū ‘Aliyah, Rabl‘ bin Anas, Qatādah, and others. After mentioning this viewpoint, al-Qurtūbī said, “The statement ‘so fear Allāh as much as you are able’ explains the other verse. Thus, it means ‘fear Allāh as He deserves to be feared, as much as you are able.’ This is the most correct viewpoint. This is because a verse is only abrogated when it cannot be reconciled with the abrogating verse. But in this case, the two verses can be reconciled, and this is most correct and befitting.”

His statement: “And die not except in a state of Islām”—This means [you should] adhere to Islām and remain upon it until your lifespan ends; thus, you die upon a good state and you will be sealed with a good ending. The Messenger of Allāh said:

\[
أَحْبَبْ الأَعْمَالِ إِلَيٍّ اللَّهَ تَغَالَى أَدْوَامُهَا وَإِنَّ فَلْ
\]

The most beloved deeds to Allāh the Exalted are those performed continuously, even if they are small.⁴

And the Prophet said:

\[
مَن أَحْبَبَ أَنْ يَحْرِجَ عَنِ النَّارِ، وَيَدْخُلَ الْجَنَّةَ، فَلِتَأْتِهِ مَنِيِّهَ وَهُوَ يُؤْمِنُ باللهِ وَالْيَومِ الْآخِرِ، وَلِيَتَّبَعَ إِلَى النَّاسِ الَّذِي يُحِبِّنَ أُنْتَيْنِ إِلَيْهِ.
\]

⁴ Sahih Muslim 783
Whoever desires to be rescued from the Hellfire and to enter Paradise, then let him die in a state of complete belief in Allāh and the Last Day, and let him treat others how he would like for them to treat him.¹⁵

**Verse 104**

> وَلْتَكُن مَنْكُمْ مُّنَافِعًا يُدْعُونَ إِلَى الْخَيْرِ وَيُأْمَرُونَ بِالْمُتَّقِينَ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأَولَٰئِكَ هُمُ الْمُفْلِحُونَ

And let there arise from you a nation inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful.

[Sūrah Āl ʿImrān 3:104]

**Explanation**

In this verse, Allāh commands there to be in the Muslim lands a group from among them who call to the good and enlighten the truth and guidance, enjoining good and forbidding evil. Embarking upon inviting to good is a communal obligation. And it is an obligation upon each and every Muslim to call to good, enjoin the good, and forbid the evil according to their ability. Abū Saʿīd al-Khudrī said, “I heard the Messenger of Allāh ﷺ say:

> من رأى منكم منكرًا فلقيطه بيده فإنه لم يستطع فليس بأنه فإن لم يستطع فيقلبه وذلك أضعف اليمان.

> “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart—and that is the weakest of faith.”¹⁶

¹⁵ Sahih Muslim 4776

¹⁶ Sahih Muslim 177
This *hadith* contains the level of forbidding evil. Those who have the ability to change the evil with their hand must do so. And the authority to do so belongs to the ruler and his assistants; they have general authority. It also belongs to the man of the house over his family; he has specific authority. The statement “whoever of you sees an evil” entails seeing the evil with the eye or knowing about the evil.

If the person is not from those who can change the evil with his hand, he goes to the next level, which is changing the evil with his tongue. If he is not able to do so, then he changes it with his heart, and this is the weakest of faith. To change an evil with your heart means to hate the evil and the consequences it has upon the heart. The command in this *hadith* to forbid the evil does not contradict the statement of Allâh the Exalted:

\[
\text{بِيَتِهِمَا الَّذِينَ أُمِّنَ بَيْنَكُمْ أَنْ تَفْسَكُمْ لَا يُضَرِّكُم مِّن صَلَّٰلِئِهِمَا إِذَا اهْتَدَيْتُمُّمُّ}
\]

\[
O \text{ you who have believed, upon you is } \text{[responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.}
\]

\[
\text{[Sûrah al-Mâ`idah 5:105]}
\]

This verse means: If you do what has been commanded of you, including enjoining the good and forbidding the evil, then you have fulfilled your responsibility. And after that, you will not be harmed by the misguidance of those who go astray.

Because this *ummah* enjoins the good and forbids the evil, it is the best nation ever raised among man, as Allâh the Exalted said:

\[
\text{كُنُّوا خَيْرٌ أُمَّةٍ أُخْرِجَتْ للَّهِ مَسْتَفْرَعًا بِالْمَغْرُوفِ}
\]

\[
\text{وَتَنْهَوْنَ عَنِ الْمُكْرِرِ وَتَوْمَّمُونَ بِالَّلَّهِ}
\]

\[
You \text{ you are the best of people ever raised up for mankind; you enjoin the good and forbid the evil,}
\]
and you believe in Allāh.

[Sūrah Al-İmran 3:110]

Ibn Kathīr said about this verse, “It is correct that this verse is general to include the entire ummah, but it varies from generation to generation. The best generation of this ummah is the one the Prophet ﷺ was sent to, then those that followed them and then those that followed them. As Allāh said:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَٰمًا وَسَطًا لِتَكُونُوا شَهِيدَاءَ عَلَى

الناسِ وَيُكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus, We have made you a middle (balanced) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

[Sūrah al-Baqarah 2:143]

“The phrase ‘middle’ means the best nation.”

Those who were cursed from the Children of Israel by their prophets were cursed because they abandoned enjoining the good and forbidding the evil. As Allāh the Exalted said:

لَعْنَ الزَّدَّقِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسانِ ذَائِدَةَ

وَعَسِيسِ بِنِي مَرْتِيمِ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ كَانُوا لَا يَتَّناهُونَ عَن مَّكَرٍ فَعَلُوهُ لِبَيْنَهُمَا كَانُوا يَفْعَلُونَ

Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd and Jesus, son of Maryam. That was because they disobeyed and were ever-transgressing beyond bounds. They used not to forbid one another from the evil which they committed. Vile indeed was what they used to do.

[Sūrah al-Mā‘īdah 5:78-79]
Verse 185

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.

[Surah Ali 'Imran 3:185]

Explanation

In this verse, Allah the Exalted informs us that every soul will taste death, and after death, each person shall receive the recompense of their actions. If their actions were good, they shall receive good, and if their actions were evil, they shall receive evil. Death is the divider between the worldly life and the Hereafter. When the individual dies, his reckoning begins and his judgment is established. He traverses from the abode of action to the abode of recompense. Those who are present during the last days will die when the trumpet is blown the first time. When this occurs, all of mankind will be deceased, the first of them and the last of them. Other verses similar to this verse are the statements of Allah:

> Everyone will taste death. Then to Us will you be returned.

[Surah al-‘Ankabūt 29:57]
Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.

[Sūrah al-Anbiya' 21:35]

In his collection of authentic narrations, in the chapter “Softening the Heart,” Imām al-Bukhārī mentions a narration from ‘Alī bin Abī Taḥlib. He said, “This worldly life has departed, moving away from us, while the Hereafter has departed, moving towards us. Each of them has its children, so be among the children of the Hereafter and do not be among the children of this world. Today, there is action with no accountability, and tomorrow, there is accountability with no action.”

Ibn Kathīr said about this verse, “Allāh the Exalted informs us in this verse concerning general information which will affect all the creation, which is that every soul shall taste death. Allāh the Exalted said:

\[
\text{Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.}
\]

[Sūrah al-Anbiya' 21:35]

“Allāh alone is the only one Who is the Ever-living who does not die. Jinn and mankind both die. Likewise the angels, and those angels who carry the Throne will also die. Thus Allāh, the One, the Overpowering, is the only one Who shall have eternalness. Thus, He will be the last just as He was the first.”

His statement: “And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful”—Whoever performs
good deeds in this life will succeed with the great reward from Allāh the Exalted. This great reward is safety from the Hellfire and entrance into Paradise. This is in contrast to the person who performs evil deeds in this life. If this person dies a disbeliever, he will remain in the Hellfire forever with no chance of entering Paradise. If he dies a believer having committed some sins, his affair is up to Allāh—if Allāh wills, He will pardon him and enter him into Paradise, and if He wills, He will punish him and enter him into the Hellfire. But the person who dies a believer will not remain in the Fire forever; rather, he will eventually exit the Fire and enter Paradise.

From the reasons for the individual being saved from the Hellfire and entering Paradise is him remaining upon Islām until he dies and treating people as he would like for them to treat him. As the Prophet ﷺ said:

من أحب أن يحرج عن النار، ويدخل الجنة، فلتائه منيته وهو يؤمن بالله واليوم الآخر، وليأت إلى الناس الذي يحب أن يؤتى إليه.

Whoever desires to be rescued from the Hellfire and to enter Paradise, then let him die in a state of complete belief in Allāh and the Last Day, and let him treat others how he would like for them to treat him.17

After explaining the great reward waiting in the Hereafter, which is entrance into Paradise and safety from the Hellfire, He explained the lowliness of this worldly life and how it does not amount to anything. He said, “The life of this world is only the enjoyment of deception.” In this verse, the phrase “deception” refers to that which deceives the individual. Allāh the Exalted said:

ۚ وَلَا يَغْرُبْكُمُ ۚ بِاللَّهِ الْغُرُورُ ۛ

Let not the Chief Deceiver deceive you about Allāh.

[Sūrah Luqman 31:33]

In this verse, “the Chief Deceiver” refers to the Shayṭān.

17 Sahih Muslim 4776
In his *tafsir* of this verse, al-Qurtubi narrated from Ibn ‘Arafah that he said, “Deception is when you see the outside appearance of something and you love it, while the inside of it contains something you hate or something you are ignorant of. Shaytān is the Deceiver because he appeals to the love of the soul while concealing what it hates. This is like the merchant who displays that which will sell his product while concealing what is unknown about it.”

The statements of the Prophet ﷺ clarify the lowliness of this world. He said:

*A journey undertaken in the morning or evening in the path of Allah is better than the world and all that is in it. A place in Paradise as small as the bow or lash of one of you is better than the world and whatever is in it. And if a woman from Paradise were to glance at the people of the earth, she would fill the space between heaven and earth with light and a pleasant scent, and her head cover is better than the world and whatever is in it.*

And the Prophet ﷺ said:

*The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea; so let him see what he brings forth.*

---

18 *Sahih al-Bukhari* 2796

19 *Sahih Muslim* 2858
Verse 187

(And remember) when Allah took a covenant from those who were given the scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed, worst is that which they bought.

[Sūrah Al-İmran 3:187]

Explanation

This verse is a reprimand towards the People of the Book who took the covenant to clarify the truth brought to them by their messengers, but they violated the covenant and concealed the truth. And they sold out the truth for a trifling gain. This contains a warning to the scholars of this ummah from falling into what the People of the Book fell into from concealing the truth.

The Messenger of Allah ﷺ said:

Whoever is asked about some knowledge that he knows, and he conceals it, he will be bridled with a bridle of fire.20

Allah has criticized those who conceal the truth and sell it for a miserable gain in other verses as well. He said:

20 Ḥākim 2649
Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith, they eat into their bellies nothing but Fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

[Sûrah al-Baqarah 2:174-175]

And He said:

Verily, those who conceal the clear proofs, evidences, and guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursters.

[Sûrah al-Baqarah 2:159]
Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter. Allah will neither speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

[Sūrah Āl ī Ḥarrān 3:77]

Allah praised some people from the People of the Book who believed in what was revealed to them and what was revealed to Muḥammad ﷺ, and they did not sell out for a small gain. He said:

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَّا يُؤْمِنُ بِاللَّهِ وَمَا آَنَّا إِلَّا الْكِتَابَ
وَمَا أَنَازَلْنَاهُ إِلَى هُمْ خَاصِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآياتِ اللَّهِ ثُمَّ أَقْلِبُواْ إِلَيْكَ وَأَلْبَاكَ أَنْ تُحْرِضُهمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سُبْرٌ

And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humiliating themselves before Allah. They do not sell the verses of Allah for a little price; for them is a reward with their Lord. Surely, Allah is swift in account.

[Sūrah Āl ī Ḥarrān 3:199]
**Sūrah an-Nisā’**

**Verses 123–124**

> Whosoever works evil will have the recompense thereof, and he will not find any protector or helper besides Allah. And whoever does righteous good deeds, male or female, while he is a believer—such will enter Paradise and not the least injustice, even to the size of a *naqir*, will be done to them.

[Sūrah an-Nisā’ 4:123-124]

**Explanation**

In this verse, Allāh explains that the actions which will benefit the person with Allāh are those actions performed sincerely seeking His Face and in accordance with the Sunnah of His Prophet Muhammad ﷺ. These two conditions are requirements for the deeds to be accepted. His statement “while he is a believer” indicates sincerity, and His statement “and whoever does righteous good deeds” indicates complying with the Sunnah.

This is similar to the statement of Allāh the Exalted:
So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

[Sūrah al-Kahf 18:110]

If one of these two conditions is missing from the act of worship, then it will be rejected. If the action is void of sincerity, it will be rejected, and the proof is the statement of Allāh the Exalted:

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered, floating particles of dust.

[Sūrah al-Furqān 25:23]

If the action is not in accordance with the Sunnah of the Prophet ﷺ, then it will be rejected; and the proof is the statement of the Prophet ﷺ:

Whoever introduces into this affair that which is not from it will have it rejected.¹

And his statement:

Whoever performs an action which is not from our affair, then it is rejected.²

Each and every individual shall be given the recompense for his actions, as Allāh the Exalted said:

¹ Sahih Muslim 1718
² Sahih Muslim 1718
So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.

[Sūrah az-Zalzalah 99:7-8]

And His statement:

Surely! Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward.

[Sūrah an-Nisā’ 4:40]

And His statement:

And he who works deeds of righteousness while he is a believer, then he will have no fear of injustice, nor of any curtailment (of his reward).

[Sūrah Tā-Ḥā 20:112]

And His statement:

Whoever works righteousness, whether male or female, while he (or she) is a believer—verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what
they used to do.

[Surah an-Nahl 16:97]

And Allah mentioned the statement of the believer from the family of Pharaoh:

"Whoever does an evil deed will not be requited except the like thereof, and whoever does a righteous deed, whether male or female, and is a believer—such will enter Paradise, where they will be provided therein without limit."

[Surah Ghafir 40:40]

His statement:

And whoever does righteous good deeds, male or female, while he is a believer—such will enter Paradise, and not the least injustice, even to the size of a naqir, will be done to them.

[Surah an-Nisa' 4:124]

This means that his good deeds will not be decreased nor will his sins be increased, not even by a little. The naqir refers to the small dot of the back of the kernel of the date.

This is similar to the statement of Allah the Exalted:

And you shall not be dealt with unjustly even equal
to the fatil.

[Sūrah an-Nisā' 4:77]

The fatil is the thread in the slit of a date stone.

As for the qitmir mentioned in the statement of the Exalted:

وَالَّذِينَ تَذْعَرُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قَطْمِيرٍ

And those whom you invoke or call upon instead of Him, own not even a qitmir.

[Sūrah Fātir 35:13]

This refers to the thin membrane over the date stone.

Verse 135

يا أَنْبِيَّةُ الَّذِينَ آمَنُوا كُونُوا قَوَامِينَ بِالْقِسْطِ شُهَدَاءً لِلَّهِ
وَلَوْ عَلَى أَنْفُسِكُمْ أَوْ الْوَالِدَيْنِ وَالْأَصْرَارِينَ إِنْ يُكَذِّبُنَّكُمْ أَوْ فَقِيرِيَ فَاللَّهُ أَوَّلَ الْهُوَىٰ فَلا تُتَبَيَّنُوا الْهُوَىٰ أَنْ تَعَدُّلُواَ وَإِنْ تَعَدُّلُواَ أَوْ تَغْفِرُواْ فَإِنَّ اللَّهَ كَانَ يُؤْتِمُونَ خَيْرًا

O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor; Allāh is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice; and if you distort your testimony or refuse to give it, verily, Allāh is ever well-acquainted with what you do.

[Sūrah an-Nisā' 4:135]

Explanation

This verse contains a clarification of the complete justice of the legis-
lation of Islam. The Muslim is obligated to speak the truth even if it be against himself. The Muslim cannot allow the love he has for himself, his parents, and his relatives to cause him to lie or testify to falsehood in an effort to benefit them or protect them from harm. Likewise, the Muslim cannot allow the animosity or hatred within his heart towards someone—even if that person is a non-Muslim—to cause him to be unjust. Allāh the Exalted said:

وَلَا يَجِرْنَّكُمْ شَنَاتٌ قُوَّمٌ أَنْ صَدَدوُكُمْ عَنْ الْمُسْتَقْلِ

And do not let the hatred of a people for having obstructed you from al-Masjid al-Ḥarām lead you to transgress.

[Surah al-Mā'idah 5:2]

And He said:

وَأَنْقُلُوا الْحَقَّ لِلنَّاسِ وَأَنْتُمْ مُتَّقُونَ أَنْ تُؤْمِنُوا بِاللهَ خَيْرًا مَّا تَعْمَلُونَ

O you who believe! Stand out firmly for Allāh and be just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety, and fear Allāh. Verily, Allāh is well-acquainted with what you do.

[Surah al-Mā'idah 5:8]

And He said:

وَإِذَا قُلُبَ الْفَاعِلُوا وَلَوْ كَانَ ذا قُرْنُى

And when you testify, be just, even if [it concerns] a near relative.

[Surah al-An'am 6:152]

Ibn Kathīr said in explaining the verse “even though it be against
yourselves”: “This means you must testify to the truth even if some harms come back to you because of it. And if you are questioned about a matter, then speak the truth even if you are harmed, because Allāh will make a way out from every difficulty for those who obey Him. His statement: ‘or your parents and kin’—this means that even if the testimony is against your parents and your relatives, don’t attempt to protect them concerning the matter, but speak the truth even if some harm comes to them. The truth rules over everyone and it comes before everyone. His statement: ‘be he rich or poor, Allāh is a better protector to both (than you)’—this means do not be concerned about his wealth and do not worry due to his poverty. Allāh is the Protector of them both. And He is more suited to protect them than you are, and He knows better than you what will benefit them.

“His statement: ‘So follow not the lusts (of your hearts), lest you may avoid justice’—Do not allow your desires, nationalism, or hatred for a people lead you to abandon justice in their affair. Rather, adhere to justice in each and every situation, as Allāh said: “and let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety.’”

His statement: “and if you distort your testimony”—Mujāhid said this is when the person alters his testimony and intends to lie, as Allāh said:

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَبْلُوُنَّ آلِ سَيْبُنَّهُمْ بِالْكِتَابِ

And verily, among them is a party who distort the Book with their tongues.

[Surah Āli ‘Imrān 3:78]

His statement: “or refuse to give it”—This refers to the person who conceals the truth when testifying or refuses to testify to the truth. Allāh the Exalted said:

وَلَا تَكْفُنُوا الْشَهَادَةَ وَمَن يَكْفُنُها فَإِنَّهُ أَيْمَ فَلَهُ

And do not conceal testimony, for whoever conceals
it, his heart is indeed sinful.

[Sūrah al-Baqarah 2:283]

Allāh closed the verses of Sūrah an-Nisā' and Sūrah al-Mā'idah by commanding us to be just and fair. And He informed us that He is all aware of the actions of His slaves. Whatever occurs between them of fairness or transgression, then surely, Allāh is All-Aware and there is nothing hidden from Him. He will give the recompense to everyone based upon their actions. If their actions are good, they will receive good, and if their actions are evil, they will receive evil.

*Ibn Kathir* said:

The statement of Allāh the Exalted: “Be just; that is nearer to piety”—This is a case where the superlative and comparative is utilized even though what it is being compared to is not even comparable in the least. An example of this is the statement of Allāh:

> أَصَحَّحَاءِلْجَلَّةِ يُوْمَئِذْ خَيْرَ مُسَتْفَرِرًا وَأَحْسَنُ مَقْبِلًا

The dwellers of Paradise will, on that Day, have a better abode, and a better resting place.

[Sūrah al-Furqān 25:24]

Another example is the statement of some of the female Companions to ‘Umar:

آَنَّتَ أَفْظُ وَأَغْلَظُ مِنَ رَسُولِ اللّهِ صلِّي الله عليه وسلم.

You are sterner and harsher than the Messenger of Allāh 🙆.

[End of Ibn Kathir’s speech]

**Verse 174**

> فَيَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بِرَهَانٌ مِّنْ رَبِّكُمْ وَأَنْزَلْنَا لَيْكُمْ نُورًا مُّبِينًا

3 *Sahih al-Bukhari* 6085
O mankind! Verily, there has come to you a convincing proof from your Lord, and We sent down to you a manifest light.

[Sūrah an-Nisā’ 4:174]

**Explanation**

This noble verse contains information from Allāh the Exalted to His slaves, that surely there has come to them from Him undeniable proof proving His lordship and oneness of divinity, and proving He is the one true deity, the only One deserving worship. He informs His slaves that He sent down a clear, distinct light, which is the Qur’ān. He sent it down to His Messenger Muhammad ﷺ. This light contains guidance for mankind, leading them to the Straight Path and removing them from the many paths of darkness to the light. Adhering to the Book and Sunnah is guidance for them and success in this life and the next. Allāh described what He sent down to His Messenger as light because it illuminates the path that leads to their rectification and success. There are various verses in the Qur’ān wherein Allāh describes the Qur’ān as light. He said:

قَامُنَا بِاللَّهِ وَرَسُولِ اللَّهِ وَالْيَوْمِ الَّذِي أُنْزِلَنا

Therefore, believe in Allāh and His Messenger, and in the light which We have sent down.

[Sūrah at-Taghābun 64:8]

He said:

وَكَذَلِكَ أُوْحِيَ عَلَيْنَا الْيَوْمُ الَّذِي رُوِّحَ عَنْ أَمْرِنَا مَا كَانَ تَدْرِي مَا الْكِتَابُ وَلَا الإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي يَهُوَاءٍ مِّنْ نَشَأَةِ عِبَادِنَا

And thus, We have sent to you (O Muhammad) an inspiration of Our command. You knew not what is the Book, nor what is faith. But We have made it a
light wherewith We guide whosoever of Our slaves We will.

[Sūrah ash-Shūrā 42:52]

And His statement:

قَالُوا أَتَنَبِّئُونَا بِنَارٍ وَقُلُوبٍ وَنَصْرَاتٍ وَأَتَنَبِّئُوا النُّورَ الْذِّي أَنزَلْ مَعَهُ أُوْلَٰئِكَ هُمُ الْفَلَحُّونَ

So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful.

[Sūrah al-A'raf 7:157]

And His statement:

قُدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يُهَدِي بِهِ اللَّهُ مِنَ الْإِثْنَaeينَ رَضِيَّةَ سَبِيلَ الْسَّلَامِ وَيُهَيِّجُهُمْ مِنَ الْظَّلُمَاتِ إِلَى النُّورِ يُهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

There has come to you from Allāh a light and a clear Book. Wherewith Allāh guides all those who seek His good pleasure to ways of peace, and He brings them out of darkness by His will unto light and guides them to a Straight Way.

[Sūrah al-Mā'idah 5:15-16]

This is a spiritual light which removes the darkness of disbelief, misguidance, and ignorance just as the physical light removes the darkness of the night.
Verse 35

Yā ʿalayhī ʾl-dīn ʿāmīn wāʾtqū l-lāh wāʾtqū l-līh al-wasīlah
wajahūdū fī sībilīhī al-ʿalākūm fītirūhūn

O you who believe! Do your duty to Allāh and fear Him. Seek the means of nearness to Him, and strive hard in His cause as much as you can, so that you may be successful.

[Sūrah al-Māʾīdah 5:35]

Explanation

In this verse, Allāh commands His believing slave to have taqwā of Him and to seek nearness\(^1\) to Him with acts of worship. When taqwā is mentioned alone, it carries the meaning of performing good deeds and abandoning sins. When it is mentioned alongside the command to perform good deeds, then taqwā carries the meaning of abandoning sins. In this verse, Allāh combined the command to have taqwā and the command to seek nearness to Him by performing good deeds. Thus, the meaning of taqwā in this verse is abandoning sins. Similar to this is when Allāh mentions both piety and taqwā:

\[\text{وَتَعَاوُنُوا عَلَى الْبُرَِّ وَالْتَقْوَىِ (Sūrah al-Māʾīdah 5:35)}\]

\(^1\) **Translator's note:** The Arabic word referenced here is al-wasīlah (الوسيلة).
And cooperate in righteousness and piety.

[Sūrah al-Mā'idah 5:2]

In this verse, “piety” means performing righteous actions and “taqwa” is abandoning sins.

And there is no difference of opinion among the scholars that the meaning of “seeking nearness to Allāh” is by performing acts of worship.

Our Shaykh Muḥammad Amin ash-Shinqiti said in his book Aḍwā' al-Bayān, in his explanation of this verse:

Know: The consensus of the scholars is that the intent of seeking nearness to Allāh in this verse is to seek nearness to Allāh the Exalted by obeying His commands and avoiding His prohibitions according to the Sunnah of Muḥammad ﷺ with sincerity to Allāh in all of that, because this alone is the path to the pleasure of Allāh the Exalted. This alone will allow the slave to obtain the good of this world and the Hereafter. The foundation of seeking nearness to Allāh is by righteous actions, and the scholars have agreed upon this. There is no nearness to Allāh except by following the Messenger ﷺ. Therefore, this verse is very clear, like the statement of Allāh the Exalted:

وَمَا آتَاَكُمُ الرَّسُولُ فَمَعَدُوهُ وَمَا نَهَاكُمْ عَنْهُ فَاتَّهِمُوا

And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it).

[Sūrah al-Hashr 59:7]

And His statement:

قُلُ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ... 

Say: “Obey Allāh and obey the Messenger...”

[Sūrah al-Nūr 24:54]

Ibn ‘Abbās ﷺ said, “The meaning of seeking nearness to Allāh is
to seek your needs from Allāh.” This is because Allāh alone is the only One capable of fulfilling your needs. That which affirms this meaning is the statement of Allāh the Exalted:

Verily, those whom you worship besides Allāh have no power to give you provision, so seek your provision from Allāh (alone), and worship Him (alone), and be grateful to Him. To Him (alone) you will be brought back.

[Sūrah al-'Ankabūt 29:17]

And His statement:

And ask Allāh of His bounty.

[Sūrah an-Nisā’ 4:32]

And the Prophet ﷺ said:

When you ask (for anything), ask it from Allāh.²

The precise meaning of “seeking nearness to Allāh” is what has been mentioned by the consensus of the scholars—it means drawing close to Him with sincere worship in accordance with the Sunnah of the Prophet ﷺ. And the explanation of Ibn ‘Abbās is included in this, because supplicating to Allāh and seeking our needs from Him is from the greatest forms of worship which is a means to His pleasure and mercy. With this, we see the clear misguidance and blindness in many of the atheists who are followers of the ignorant Sūfis who claim that “seeking nearness “is by placing their “shaykh” as a media-

² Jāmi’ at-Tirmidhi 1931
tor between them and Allah. This belief is mockery of the Book of Allah. Placing a mediator between the slaves and Allah is from the foundational pillars of disbelief. This is clearly stated in the statement of Allah the Exalted:

And those who take protectors besides Him (say), “We worship them only that they may bring us near to Allah.”

[Surah az-Zumar 39:3]

And His statement:

And they worship besides Allah things that hurt them not, nor profit them, and they say, “These are our intercessors with Allah.” Say: “Do you inform Allah of that which He knows not in the heavens and on the earth?” Glorified and exalted be He above all that which they associate as partners with Him!

[Surah Yūnus 10:18]

Thus, everyone must know that the path to Allah's pleasure and His Paradise is by following His Messenger ﷺ, and whoever opposes this has strayed from the path.

It will not be in accordance with your desires, or those of the People of the Scripture; whosoever
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works evil will have the recompense thereof.

[Sūrah an-Nisā' 4:123]

Thus, the meaning of seeking nearness to Allāh can be found in the following verse:

Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest.

[Sūrah al-Isrā' 17:57]

[End of Shaykh ash-Shinqīṭī's speech]

The righteous slaves to whom the people pray are themselves seeking a means to get close to their Lord. They are trying to get close to Allāh by acts of obedience. Thus, those who are praying to them must cease and pray directly to Allāh alone, just as these righteous people to whom they pray are themselves praying to Allāh alone.

Ibn Kathīr mentioned the statement of Allāh the Exalted:

Say (O Muhammad): “If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.”

[Sūrah al-Isrā' 17:42]

Ibn Kathīr said: “He said ‘Say O Muhammad’ to these pagans that claim Allāh has partners within His creation, those pagans who worship other than Allāh in an attempt to get closer to Allāh. If there were indeed other gods for you to worship so these gods could intercede on your behalf and bring you closer to Allāh, then surely
these gods would themselves worship Allāh and seek a means to get close to Him. Therefore, worship Allāh alone just as those to whom you pray worship Allāh. You have no need to worship someone so that he will be a mediator between you and Allāh, because Allāh is not pleased with this and He does not love this; rather, He hates it and He has forbidden this upon the tongues of all His messengers.”

‘Abdullāh bin Mas‘ūd said about the verse:

Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest.

[Sūrah al-Isrā’ 17:57]

“Some people from the humans worshiped the jinn. These jinn became Muslim while the people held onto their religion.”

Verse 37

They will long to get out of the Fire, but never will they get out of it, and theirs will be a lasting torment.

[Sūrah al-Mā‘idah 5:37]

Explanation

This verse proves that the disbelievers will remain in the Hellfire for eternity with no end. They will desire to exit the Fire, but this

\footnote{Ṣahih al-Bukhari 4714}
will never happen; rather, they will remain in the Fire, enduring perpetual torment that will not terminate their life, nor will the punishment cease. In this verse, He says “but never will they get out of it.” About the inhabitants of Paradise, He said:

No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it.

[Sūrah al-Ḥijr 15:48]

The disbelievers will want to leave the Hellfire, but their desire will not be fulfilled. As for the inhabitants of Paradise, they will not want to leave Paradise and they will fear being put out of Paradise. The Prophet ﷺ said:

When the inhabitants of Paradise have settled Paradise, and the inhabitants of the Hellfire have settled in the Hellfire, death will be brought forth by the collar and placed on the wall which is between the people of the Hellfire and the people of Paradise. Then it will be said, “O inhabitants of Paradise.” So they will look while being afraid. Then it will be said, “O inhabitants of the Hellfire.” So they will look while being hopeful, hoping for intercession. It will be said to the inhabitants of Paradise and the inhabitants of the Hellfire, “Do you know what this is?” Both parties will say, “Yes, we recognize it; it is death which was entrusted to us.” So death will be laid on its side and slaughtered on the wall. Then it will be said,
“O inhabitants of Paradise, everlasting life without death! And O people of the Hellfire, everlasting life without death!”

Thus, when the call is initially given, the inhabitants of Paradise will fear (fearing death will cause them to exit Paradise) while the inhabitants of the Hellfire will rejoice (hoping death will cause them to exit the Hellfire).

From the other verses which prove that the inhabitants of the Hellfire will remain therein forever is the statement of Allāh the Exalted:

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

[Sūrah Fātir 35:36]

And His statement:

Surely, those who disbelieved in Our signs, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins, that they may taste the punishment.

[Sūrah an-Nisā' 4:56]

As for the statements of Allāh the Exalted:

*Jāmi' at-Tirmidhī* (2557) with a good chain of narration from the hadith of Abū Hurayrah.
He will say: “The Fire be your dwelling place; you will dwell therein forever, except as Allah may will.”

[Sūrah al-An‘ām 6:128]

And His statement:

[Surah Hud 11:106-107]

As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills.

These verses refer to the section of the Hellfire that will contain the sinners from the people of tawhid.

Ibn al-Qayyim said in Al-Wābil as-Sayyib, “The people are of three categories: those who are good with no stain of evil, those who are evil with no trace of good, and those who have both good and evil within them. There are three abodes for these categories: an abode which is purely good (Paradise) and an abode which is purely evil (Hellfire), and these two abodes will last for eternity; and the third abode is for those who have within them good and evil. This is the abode that will perish; this is the abode of the sinners. No person of tawhid, though he be a sinner, will remain in the Hellfire forever. They will be punished according to their sins and then removed from the Hellfire and entered into Paradise. The only two abodes that will remain forever are Paradise, which is purely good, and the Hellfire, which is purely evil.”

5 Al-Wābil as-Sayyib p. 49
Verses 65–66

"And if only the People of the Scripture had believed and had piety We would indeed have blotted out their sins and admitted them to gardens of pleasure (in Paradise). And if only they had acted according to the Torah, the Injil, and what has been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course, but many of them do evil deeds.

[Surah al-Ma'idah 5:65-66]

Explanation

Allah explains in these two verses that if the People of the Book had believed in Allah, adhered to the guidance and truth Allah sent down to His messengers, not altered the Books, and believed in Muhammad who is mentioned in their Books, then they would have been forgiven their sins and transgressions and entered into Paradise. This verse combines two things: purification from sins and enjoying the bliss of Paradise. This is the reward in the Hereafter.

As for the reward in this life, Allah mentions it in His statement: "And if only they had acted according to the Torah, the Injil, and what has been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from
underneath their feet.” This refers to the blessing of rain sent down from the heavens and the blessing that comes from the earth, including treasures and vegetation. Good in this worldly life and in the Hereafter is contained in a supplication the Prophet ﷺ would say often. Qatadah asked Anas:

"Which du'ā’ did the Prophet ﷺ supplicate with the most?" He replied, "The du’ā’ he would supplicate with the most is his saying: 'O Allah, grant us good in this life and good in the next life and save us from the Fire.'" He (Qatadah) said that whenever Anas wanted to supplicate, he made this very supplication, and whenever he (intended) to make another supplication, he (inserted) this very supplication in that.⁶

His statement: “And if only they had acted according to the Torah, the Injil, and what has been sent down to them from their Lord.” Ibn Kathir said, “If they had implemented the Book given to them from their prophets without altering and changing the words, that would have led them to the truth and that would have led them to follow what was sent to Muḥammad ﷺ, because their Books affirmed him (Prophet Muḥammad) and commanded them to follow him, without exception.”

Shaykh Muḥammad Amin ash-Shinqiti said in Aḍwā’ al-Bayān:
Allāh mentions in this noble verse that if they had obeyed Allāh and implemented and followed their Books, and acted according to them, Allāh would have made their provisions easy. He would have sent down upon them rain, and brought forth vegetables from the earth. This was not specific for them; He also mentioned this concerning Nūḥ and his people.

He said:

⁶ Sahih Muslim 2690
Surah al-Ma‘idah: Verses 65–66

“I said (to them), ‘Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.’”

[Sūrah Nūh 71:10-12]

And He said about Hūd and his people:

“And O my people, ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength.”

[Sūrah Hūd 11:52]

And His statement concerning our Prophet Muḥammad ﷺ:

“And (commanding you): “Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment for a term appointed.”

[Sūrah Hūd 11:3]

And Allāh the Exalted said:

And Allāh the Exalted said:
Whoever works righteousness, whether male or female, while he is a believer—verily, to him We will give a good life.

[Sūrah an-Nahl 16:97]

And if the people of the towns had believed and had taqwā (piety), certainly, We should have opened for them blessings from the heaven and the earth.

[Sūrah al-A‘rāf 7:96]

And whosoever fears Allāh and keeps his duty to Him, He will make a way out for him. And He will provide for him from (sources) he never could imagine.

[Sūrah at-Talaq 65:2-3]

It is understood from these verses that disobeying Allāh the Exalted is a reason for the negation of what would have been obtained through obeying Him. This is alluded to in the statement of Allāh the Exalted:

[End of Shaykh ash-Shinqiti’s speech]
And that was Our proof which We gave Ibrāhīm against his people. We raise whom We will in degrees. Certainly, your Lord is All-Wise, All-Knowing. And We bestowed upon him Is'hāq and Ya'qūb; each of them We guided, and before him, We guided Nūh, and among his progeny Dāwūd, Sulaymān, Ayyūb, Yūsuf, Mūsā, and Hārūn. Thus do We reward the good doers. And Zakariyyā, and Yahyā and Jesus and Ilyās—each one of them was of the righteous. And Ismāʿīl and al-Yasaʿ, and Yūnus and Lūt; and each one of them We preferred above the creation.

[Sūrah al-Anʿām 6:83-86]
Explanation

Belief in the noble messengers is from the pillars of belief, those whom Allāh informed us of and those He didn’t inform us of. Allāh the Exalted said:

وَرَسَالَاتِنَا قَدْ فَضَلْنَاهُمْ عَلَيْكَ مِن قَبْلِ وَرَسَالَاتِنَا لَمْ نُنْصَرِنَّهُمْ عَلَيْكَ

And messengers We have mentioned to you before, and messengers We have not mentioned to you.

[Sūrah al-Nisā' 4:164]

And He said:

وَلَقَدْ أُرْسِلْنَا رَسَالَةً مِن قَبْلِكَ مَنْ يُرَبِّي وَرَسَالَاتِنَا عَلَيْكَ وَمَنْ يُرَبِّي مَنْ لَمْ نُنْصَرِنَّ عَلَيْكَ

And indeed, We have sent messengers before you (O Muhammad); of some of them We have related to you their story and of some We have not related to you their story.

[Sūrah Ghāfir 40:78]

The Qur'ān mentions 25 prophets; 18 of them are mentioned in the aforementioned verses (Sūrah al-An'ām 6:83-86). The remaining seven are Muḥammad, Hūd, Sāliḥ, Shu'ayb, Ādam, Idris, and Dhul-Kifl.

This verse contains the most number of prophets mentioned in any chapter in the Qur'ān. In Sūrah al-Anbiyā', 17 prophets are mentioned, and in Sūrah an-Nisā', 13 prophets are mentioned.

From the 18 prophets mentioned in this verse (Sūrah al-An'ām 6:83-86), 15 of them are from the offspring of Ibrāhīm al-Khalil.

The messengers mentioned in the Qur'ān are mentioned by name, and Yūnus is also mentioned by his description in two places in the
Qur'an. Allāh said:

And (remember) the owner of the fish, when he went off in anger.

[Surah al-Anbiya' 21:87]

And in His statement:

So wait with patience for the decision of your Lord, and be not like the companion of the fish, when he cried out (to Us) while he was in deep sorrow.

[Surah al-Qalam 68:48]

As for the prophets who lived during the same era: Ibrāhīm and Lūṭ lived together during the same era; Mūsā and Hārūn were together during the same era; Dāwūd and Sūlāmān were together during the same era; and Zakariyyā, Yahyā, and Jesus were together during the same era. Yahyā and Jesus were maternal cousins.

Hūd came after Nūh. Allāh the Exalted said:

And remember that He made you successors after the people of Nūh.

[Surah al-A'rāf 7:69]

Ṣāliḥ came after Hūd; he said to his people:

And remember when He made you successors after ‘Ād.

[Surah al-A'rāf 7:74]
Shu’ayb came after Lūṭ, and he said to his people:

وَأَيَا قُوْمِ لاَ يَجْرِعُونَ مَثَلًا ثَانٍ ۚ أَأَصَابَ قُوْمِ نُوحٍ أَوِ فَتَىٰ هُودٍ أَوِ فَتَىٰ سَلَیْحٍ وَمَا قُوْمِ لُوطٍ مَّنْ كَفَّارٍ

And O my people, do not let your opposition towards me cause you to suffer the fate similar to that of the people of Nūḥ or of Hūd or of Šāliḥ; and the people of Lūṭ are not far off from you!

[Sūrah Hūd 11:89]

Shu’ayb came before Mūsā and Hārūn, because Allāh mentions the people of Nūḥ, Hūd, Šāliḥ, Lūṭ, and Shu’ayb and how they were destroyed. Then He says:

كُلُّ الْقَرْىٰ نَقْصُ عَلَيْكُمْ مِنْ أَنْبَاءِهَا

Those cities—We relate to you, [O Muḥammad], some of their news.

[Sūrah al-‘A‘rāf 7:101]

Then He says after that:

ثُمَّ بَعَثْنَا مِنْ بَعْضِهِمْ مُوسَىٰ

Then after them, We sent Mūsā.

[Sūrah al-‘A‘rāf 7:103]

This is proof that Shu’ayb came before Mūsā. As for Mūsā’s father-in-law, who is mentioned in Sūrah al-Qaṣaṣ—he was a righteous man (with the same name), but he was not the prophet Shu’ayb.

Mūsā came after Yūsuf. Allāh the Exalted said:

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بَالْيَتِّنَاتِ

And indeed Yūsuf did come to you, in times gone by.

[Sūrah Ghāfir 40:34]
Dāwūd came after Mūsā. Allāh the Exalted said:

Have you not thought about the group of the Children of Israel after (the time of) Mūsā?

[Surah al-Baqarah 2:246]

And Dāwūd killed Goliath, and Allāh gave him the kingship and prophethood and taught him from that which He willed.

[Surah al-Baqarah 2:251]

Verse 153

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become pious.

[Surah al-An‘ām 6:153]

Explanation

In this verse, Allāh the Exalted commands us to follow the Straight Path of Allāh. And this path is what has come to us in the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ. And He forbids us from following the paths that differ from this path. He mentioned the Straight Path as singular, while He mentioned the deviant paths
as plural. This is because the path which leads to Allāh is one, and it is that which comes in the Book and the Sunnah, while the deviant paths are many. Similar to this is the statement of Allāh the Exalted:

[Surah al-Baqarah 2:257]

Thus, He refers to the light in the singular form, and the light refers to the truth. He refers to the darkness in the plural form, and these are the paths of misguidance. Many times in the Qur'ān, we are commanded to follow the path of guidance and warned against following the other paths. Allāh said:

[Surah al-Fātihah 1:6-7]

Thus, the Muslim asks his Lord to guide him to the Straight Path and to save him from the paths of those who have earned His anger and of those who have gone astray. Allāh said:
Follow, [O mankind], what has been revealed to you from your Lord, and do not follow any allies other than Him. Little do you remember.

[Sūrah al-ʾAraf 7:3]

And He said:

He (Allāh) has ordained for you the same religion (Islam) which He ordained for Nūḥ, and that which We have inspired in you (O Muḥammadh), and that which We ordained for Ibrāhīm, Mūsā, and Yūsūf, saying you should establish religion and make no divisions in it.

[Sūrah ash-Shūrā 42:13]

And He said:

And let those who oppose his (Muḥammadh’s) commandment beware, lest some fitnah befall them or a painful torment be inflicted on them.

[Sūrah an-Nūr 24:63]

Ibn Kathīr said in his tafsīr of this verse: “The command of the Messenger of Allāh ﷺ is his path, his methodology, his way, his Sunnah, and his legislation. Thus, all statements and actions are weighed against his statements and actions. That which agrees with him is accepted, while that which opposes him is rejected and thrown back to the one who said it or did it, regardless of who they are. The Messenger of Allāh ﷺ said:
Whoever performs an action which is not from our affair, then it is rejected.¹

“Thus, those who oppose the Messenger ﷺ—whether inwardly or outwardly—must beware lest some fitnah befall them. This means a calamity within their heart such as disbelief, hypocrisy, or innovation. And they should beware lest a painful torment is inflicted upon them. This painful torment may be killing, receiving the legislated punishment, or imprisonment.”

The Messenger of Allâh ﷺ said:

Surely, whoever from among you lives after me will see a great deal of differing. So adhere to my Sunnah and the Sunnah of the rightly-guided caliphs. Hold on to it and seize it firmly with your back molar teeth. Beware of newly-innovated things, for every innovation is an innovation and every innovation is a going-astray.²

‘Abdullâh bin Mas‘ûd ﷺ said:

The Messenger of Allâh ﷺ drew a line with his hand and he said, “This is the Straight Path of Allâh.” Then he drew lines to the right and left, and he said, “These are other paths, and there is no path among them except that a devil is upon it, calling to its way.” Then the Prophet recited the verse, “Verily, this is the Straight Path, so

¹ Sahîh Muslim 1718
² Sunan Abî Dâwûd 4607
follow it and do not follow other paths.”

Ibn ‘Atiyah said, “These paths are general to include Judaism, Christianity, the Majūs, and all the other religions, innovations, and misguidance, the people of desires, and those who delve into argumentation and rhetoric. All of these groups are prone to mistakes, hypocrisy, and evil creed and belief.”

Verse 160

 من جاء بالحسنة كلها عشَرُ أمثالها ومن جاء بالسيئة فلا يجزئ إلا مثليها وهم لا يظلمون

Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.

[Sūrah al-An’ām 6:160]

Explanation

This noble verse explains the virtue of Allāh the Exalted and His justice. He rewards good deeds by multiplying them times ten and multiplying some good deeds times seven hundred, and some good deeds more than that. As for the evil deeds, He will only count one evil deed as one evil deed, or He will pardon that evil deed. Allāh the Exalted said:

 إن الله لا يظلم متقاضي دروة وإن تلك حسنات يضاعفها ونورت من لذته أجزا عظيمًا

Surely! Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it,
and gives from Him a great reward.

[Sūrah an-Nisā’ 4:40]

This verse explains other verses which are more general, like the statement of Allāh:

\[
\text{"Whosoever brings good, he shall have the better thereof, and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do."} \quad \text{[Sūrah al-Qāsas 28:84]}
\]

And His statement:

\[
\text{"Whoever brings a good deed will have better than its worth, and they will be safe from the terror on that Day. And whoever brings an evil (deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them): "Are you being recompensed anything except what you used to do?"} \quad \text{[Sūrah an-Naml 27:89-90]}
\]

The Sunnah explains the reward for the individual if he intends a good deed or performs the good deed. Ibn 'Abbās ﷺ said that the Prophet ﷺ said (narrating from his Lord):

\[
\text{"If Allāh writes good deeds and [evil] deeds, then He makes good deeds greater and makes evil deeds smaller, and says: "Whoever performs a good deed deserves something better than its worth, and they will be safe from the terror on that Day. Whoever performs an evil deed deserves something worse than its worth, and they will be cast down in the Fire. (And it will be said to them): "Are you being recompensed anything except what you used to do?"\"} \quad \text{[Sūrah an-Naml 27:89-90]}
\]
Allāh decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allāh will write it down as one complete good deed. If he thinks of doing a good deed and then does it, Allāh the Exalted will write it down between 10 and 700 fold, or many more. If he thinks of doing a bad deed then he does not do it, Allāh will write it down as one complete good deed, and if he thinks of it then does it, Allāh will write it down as one bad deed.⁴

Ibn Kathir said in his explanation of this verse:

Know: The one who abandons a sin is of three categories. Sometimes, the person will abandon the sin for the sake of Allāh. A good deed is written for this person because he left the sin for the sake of Allāh. This is an action of the intention; for this reason, it is mentioned that he receives a good deed for this. As it appears in the authentic narration:

Surely, he only abandoned it for My sake.

Sometimes, the person abandons the sin because he forgets about it or becomes distracted from it. This is not for him or against him, because he did not intend good or evil by his action.

Sometimes, the person abandons the sin because he is unable to commit the sin. This individual is in the same position as the person who committed the sin. The Prophet ﷺ said:

“If two Muslims confront each other with swords, and one kills the other, they will both be in Hell.” It was said, “O Messenger of Allāh, ⁴ Sahih al-Bukhārī 6491
(we understand about) the killer, but what about the one who is killed?” He said, “He wanted to kill his companion.”

[End of Ibn Kathîr’s speech]

As for the narration:

The intention of the believer is better than his action.

This narration is weak, as mentioned by Shaykh al-Albâni and others.

Verses 162–163

قُلْ إِنّي صِلَّتُي وَنَسْكَيْي وَمَحْبَيْي وَمَمَاتُي لَّهُ رَبُّ الْعَالَمِيَّنِ لا شَرِيكَ لَهُ وَبِذَلِكَ أُمِّرْتُ وَأَنَا أَوَلُ الْمُسْلِمِيُّنَّ

Say (O Muhammad): “Verily, my prayer, my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

[Sûrah al-An’âm 6:162-163]

Explanation

This verse contains sincerity of worship to Allâh alone. This includes worship of the body, such as prayer, and worship which involves wealth, such as sacrificing an animal to get close to Allâh the Exalted. The entire life is for Allâh such that the person spends his

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5 Sunan an-Nasâ’î 4118
6 Silsilah ad-Da’îfah 2789
life worshiping and obeying Allah. This is the arena of action which will produce fruits and bring about a reward after death.

*Ibn Kathir said in his explanation of this verse:*

Allah the Exalted commanded him (the Prophet) to tell those pagans who worshiped other than Allah, and sacrificed in names other than the name of Allah, that he opposed them in all of that. For surely, his prayer was for Allah, and his sacrifice was in the name of Allah alone, without partners. This is similar to the statement of Allah:

(Forasmuch as thou art the first of the believers, and a special Messenger, spare no expense in the way of Allah, in the cause of Allah. Indeed, all that is in existence will soon be Allah's.)

Therefore, turn in prayer to your Lord and sacrifice (to Him only).

[Sūrah al-Kawthar 108:2]

This means “purify for Allah your prayer and your sacrifice.” The pagans used to pray to the idols and sacrifice for them. Thus, Allah commanded the Prophet to oppose them and the deviancy they were upon, and to turn and devote his intention towards Allah and have firmness in making all worship sincerely for Allah alone.

His statement: “and I am the first of the Muslims.” Qatadah said, “Meaning: I am the first Muslim from this ummah.” And this is correct because all the prophets before him invited their people to Islam, and their foundational principle was to worship Allah alone without partners. As Allah said:

[And We did not send any messenger before you (O Muhammad) except that We inspired him, (saying): “None has the right to be worshiped but I (Allah), so worship Me (alone and none else).”]

[Sūrah al-Anbiya' 21:25]

Allah informs us of what Nūḥ said to his people:
“But if you turn away, then no reward have I asked of you; my reward is only from Allah, and I have been commanded to be one of the Muslims.”

[Sūrah Yūnus 10:72]

And He said:

And who turns away from the religion of Ibrāhīm except him who befools himself? Truly, We chose him in this world, and verily, in the Hereafter, he will be among the righteous. When his Lord said to him, “Submit!” He said, “I have submitted myself (as a Muslim) to the Lord of all that exists.” And Ibrāhīm instructed his sons [to do the same], and [so did] Ya’qūb, [saying], “O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims.”

[Sūrah al-Baqarah 2:130-132]

Yūsuf said:

“My Lord! You have indeed bestowed on me of the
sovereignty, and taught me the interpretation of dreams; the (only) Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter; cause me to die as a Muslim and join me with the righteous.”

[Surah Yusuf 12:101]

Mūsā said:

وَقَالَ مُوسَىٰ يَا قُوَّمِ إِنَّ كُنتُمْ آمَنَتُم بِالْلَّهِ فَعَلَّهُمْ تَوَكَّلُوا
إِنَّ كُنتُم مُّسَلِّمِينَ فَقَالُوا عَلَى الْلَّهِ تَوَكَّلْنَا رَبّنَا لا
تَجَلَّعَنَا فِنْتَةً لِّلْقُوَّمِ الْظَّالِمِينَ وَنَجِّنَا يَرْحَمُكُم مِّنَ الْقُوَّمِ
الْكَافِرِينَ

And Mūsā said, “O my people! If you have believed in Allāh, then put your trust in Him, if you are Muslims.” So they said, “Upon Allāh do we rely. Our Lord, make us not [objects of] trial for the wrong-doing people. And save us by Your mercy from the disbelieving folk.”

[Surah Yūnus 10:84-86]

And Allāh the Exalted said:

إِنَّا أَنْزَلْنَا الْتُّوْرَاةَ فِيهَا هُدًى وَنُورٌ يُحْكِمُ بِهَا الْبِنِيَّةَ
الْدِّينِ أَسَلَّمْنَاهُ لِلْذِينَ هَادُوا وَالرَّابِيِّينَ وَالَّذِينَ أَخْبَرَ...

Verily, We did send down the Torah; therein was guidance and light by which the prophets, who submitted themselves to Allāh’s will, judged the Jews. And the rabbis and the priests [also judged the Jews by the Torah], for to them was entrusted the protection of Allāh’s Book.

[Surah al-Mā‘idah 5:44]

Thus, Allāh informs us that He sent His messengers with Islām, but the difference was concerning their specific laws and guidelines. Each
nation would abrogate some laws of the previous, until the legis-
lation given to Muḥammad ﷺ abrogated all previous legislations,
and his legislation will never be abrogated. And it will continue to
be victorious and aided until the Day of Judgment. The Prophet ﷺ
said:

والأنبياء إخوة لعُلَّاتٍ، أمهاتهم شتّى، ودينهم واحد.

The prophets are paternal brothers; their mothers are different, but
their religion is the same.⁷

[End of Ibn Kathīr’s speech]

The religion which is one is the worship of Allāh alone without
partners, even if the legislation differs. Thus, the legislation has the
position of the mother.

⁷ Sahih al-Bukhārī 3259; Sahih Muslim 2365
Sūrah al-Aʿrāf

Verse 180

وَلَهُ الْأَسْمَاءِ الْحُسْنَى فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يَلْحَدُونَ فِي أَسْمَائِهِ سَيْجُروْنَ مَا كَانُوا يَعْمَلُونَ

And (all) the most beautiful names belong to Allāh, so call on Him by them and leave the company of those who belie or deny His names. They will be requited for what they used to do.

[Sūrah al-Aʿrāf 7:180]

Explanation

The names of Allāh; all of them are beautiful, meaning His names are the epitome of beauty and completeness. Allāh describes Himself with perfection in the following verses:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْأَسْمَاءِ الْحُسْنَى

Allāh, none has the right to be worshiped but He! To Him belong the best names.

[Sūrah Tā-Ḥā 20:8]

And His statement:
To Him belong the best names.

[Sūrah al-Hashr 59:24]

Knowledge of Allāh’s names and attributes is a matter of the unseen which is only known by way of revelation. Thus, we affirm for Allāh the Exalted that which He affirms for Himself, and likewise we affirm His names and attributes that have been affirmed by the Prophet ﷺ. We affirm His names and attributes in a way that befits His perfection and majesty without saying “how” His names and attributes are, and without resembling Him to the creation, and without distorting or denying His names and attributes. Allāh the Exalted said:

`لَا يُنَالُ مِنْهُ مِثْلَهُ وَهُوَ السَّمِيعُ البَصِيرُ`

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

In this verse, Allāh’s attributes are affirmed with the statement “and He is the All-Hearer, the All-Seer,” and He is above resembling His creation in the statement “there is nothing like unto Him.”

The names of Allāh are not limited to a particular number. This is proven in the hadith of Ibn Mas‘ūd. The Prophet ﷺ said:

ما أصب عبدا هم ولا حزن فقال: اللهم إني عبدي وابن عبدك وابن أملك ناصبي بيدك ماض في حكمك عدل في قضايتك، أسألك بكل اسم هو لك ساميته به نفسك أو أنزلته في كتابك أو علمته أحدا من خلقك أو استأثرت به في علم الغيب عندك أن تجعل القرآن ربيع قلبي ونور صدري وجلاء حزني وذهاب همي، إلا أذهب الله همه وحزنه وأبدله مكانه فرجا.

No person suffers any anxiety or grief and says, “O Allāh, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your hand, Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You
with which You named Yourself, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety, except that Allah will take away his sorrow and grief, and give him joy in their stead.¹

As for the narration of the Prophet ﷺ:

إِنِّي لِلَّهِ بِنَسْعَةٍ وَتَسْعِينَ اسْمَاءً مَّانِعًا إِلَّا وَاحِدًا مِّنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

Indeed, Allah has 99 names, 100 minus one; whoever learns them will enter Paradise.²

This does not prove that Allah's names are limited to this number. Rather, it proves that, from Allah's names, there are 99 of them, and whoever is able to learn these names will enter Paradise. For example: If someone says, “I have 100 books which I have prepared for the students of knowledge,” this does not prove that he only has 100 books. There is no authentic hadith that enumerates the names of Allah.

In my explanation of the book Al-Muqaddimah by Ibn Abi Zayd al-Qayrawānī, I listed 99 names from the beautiful names of Allah in alphabetical order. Next to each name, I mentioned the proof for that name from the Book or the Sunnah. Allah is called upon by His names. The person says, “O 'Azīz, grant me strength; O Provider, provide for me; O Rāhmān, have mercy upon me.” The person seeks nearness to Allah by calling upon Him with His names and attributes.

Deviation concerning Allah’s names and attributes means turning away from that which is proven and leaning towards that which has no proof or evidence. Al-Qurtubi said in his explanation of this verse, “Deviance concerning Allah’s names and attributes is from three angles. One angle is to change the name, as the pagans did.

¹ Musnad Imām Ahmad 3712
² Sahih al-Bukhārī 2736; Sahih Muslim 2677
They took the names and applied them to their idols; thus, they took the name of their pagan god al-Lāt from the name ‘Allāh’. They took the name of their pagan god al-‘Uzza from the name ‘al-‘Azīz’. And they took the name of their pagan god Manāh from the name al-Mannān. This was mentioned by Ibn ‘Abbās and Qatādah. The second angle is by adding something to the name, and the third angle is by subtracting something from the name. The meaning of ‘adding something’ to His names is to resemble Him to His creation. And the meaning of ‘subtracting something’ from His names is to negate His names or attributes. Those who resemble Allāh to His creation are describing Him with something they have no authority to describe Him with. Those who negate His names or attributes are removing something He has described Himself with.”

Verses 199—200

Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from the Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.

[Sūrah al-A’rāf 7:199-200]

Explanation

Al-Qurtubī said in his tafsīr of this verse, “These verses contain three statements which contain the principles of the legislation for commands and prohibitions. His statement ‘show forgiveness’ includes repairing the ties with those whom the ties have been broken with, and pardoning those who have sinned, showing kindness to the believers and other manners from those who are
obedient to Allâh. His statement ‘enjoin what is good’ includes keeping the ties of kinship, having taqwâ of Allâh in the permissible and impermissible affairs, lowering the gaze, and preparing for the eternal abode. His statement ‘and turn away from the foolish’ is incitement to attach to knowledge and incitement to turn away from the oppressive people. And turn away from arguing with the foolish and do not be on the same level as the ignorant.”

It has been narrated from Ja'far bin as-Sâdiq that he said, “In this verse, Allâh commanded His Prophet to have good manners, and there is not found in the Qur'ân more good manners combined in one verse.”

Shaykh Muhammad Amin ash-Shinqîtî said in his book Adwá' al-Bayân:

This verse explains how to deal with the ignorant devils from mankind and the jinn. As for the shayâtîn from among mankind, they are handled with leniency, pardon, and turning away from his ignorance and evil. As for the shayâtîn from the jinn, the only way to deal with him is to seek refuge with Allâh from him. He said in the first part of the verse, “Show forgiveness, enjoin what is good, and turn away from the foolish.” He said in the second part of the verse, “And if an evil whisper comes to you from the Shaytân, then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.” This is also explained in two other places. He said in Sûrah al-Mu'minûn concerning the devils from amongst mankind:

_mocked

Repel evil with that which is better. We are best-acquainted with the things they utter.

[Sûrah al-Mu'minûn 23:96]

And in another verse, He said about the devils from the jinn:

_mocked

And in another verse, He said about the devils from the jinn:
And say: “My Lord! I seek refuge with You from the whisperings of the devils. And I seek refuge with You, My Lord, lest they may attend (or come near) me.”

[Sūrah al-Mu'minun 23:97-98]

He said in Sūrah Fuṣṣilat about the devils from mankind:

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

[Sūrah Fuṣṣilat 41:34]

Here, He mentions that not everyone will be able to do this; rather, only those given a great portion will be able to do this. He said:

But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion.

[Sūrah Fuṣṣilat 41:35]

Then He said about the devils from the jinn:

And if an evil whisper from the Shaytān tries to turn you away (O Muhammad), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.

[Sūrah Fuṣṣilat 41:36]

[End of Shaykh ash-Shinqiti’s speech]
O Prophet (Muhammad)! Allâh is sufficient for you and for the believers who follow you.

[Surah al-Anfâl 8:64]

Explanation

The scholars differ concerning the meaning of this verse. Some say it means that Allâh is sufficient for you, and the believers who follow you are sufficient for you. Others say it means that Allâh is sufficient for you and He is sufficient for the believers who follow you. The most correct viewpoint is the second statement, because Allâh is the only one Who is sufficient. He is sufficient for the Prophet ﷺ and He is sufficient for the believers who follow him. For this reason, He said in the verse which comes before this verse:

وَإِلنَّفَّاذِانِئمُ بِهِمْ أَن يُبْعَدُ عَنكَ فَإِنَّ حَسَبَكَ اللَّهُ وَهُوَ الَّذِي أَيْدَىٖ

And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His help and with the believers.

[Surah al-Anfâl 8:62]

Thus, He connected sufficiency to Himself alone, and He connected
to Himself His help by granting the believer success in assisting the Prophet ﷺ.

Allah the Exalted said:

"Would that they were contented with what Allah and His Messenger gave them and had said, "Allah is sufficient for us. Allah will give us of His bounty, and (also) His Messenger. We implore Allah (to enrich us)."

[Surah at-Tawbah 9:59]

So He attached being sufficient to Himself and placing hope in Him alone, while He attached what was given to them to Himself and the Messenger ﷺ. He said:

"And give them something yourselves out of the wealth of Allah which He has bestowed upon you.

[Surah an-Nur 24:33]

And He said:

"And they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.

[Surah at-Tawbah 9:74]

He said:

"And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you
Thus, He attached giving, enriching, and [bestowing] favors to Allāh and to other than Him, but sufficiency is only connected to Allāh. Allāh praised the believers by saying:

Those unto whom the people said, “Verily, the people (pagans) have gathered against you (a great army), so fear them.” But it (only) increased them in faith, and they said, “Allāh (alone) is sufficient for us, and He is the best disposer of affairs (for us).”

O Prophet! Say to the captives that are in your hands: “If Allāh knows any good in your hearts, He will give you good better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful.”

In this verse, the word “good” (خَيْرًا) appears twice. The first time, it is mentioned in contrast to evil. This is similar to His statement:
So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.

[Sūrah az-Zalzalah 99:7-8]

The second mention of this word is a noun of preference meaning “better.” Both of these meanings are mentioned in the statement of the Prophet ﷺ:

خَيْرُكُم مِنْ يُرَجْحُ خَيْرَهُ وَلَوْمِنْ شَرَّهُ وَشَرَّكُم مِنْ لَا يُرَجْحُ خَيْرَهُ وَلَا يُوْمِنْ شَرَّهُ

The best of you is the one whose goodness is hoped for, and whose evil the people are safe from. And the worst of you is he whose goodness is not hoped for, and whose evil the people are not safe from.¹

¹ Ḥāmī' at-Ṭirmīḍī 2263
And the first to embrace Islam of the Muhājjirūn and the Ansār and also those who followed them in goodness; Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow, to dwell therein forever. That is the supreme success.

[Surah at-Tawbah 9:100]

Explanation

This verse contains information from Allah that He is pleased with the first and foremost from the Muhājjirūn (those who migrated to Madinah from Makkah) and the Ansār (those who aided them), and those who follow them in goodness. He has prepared for them gardens of bliss in Paradise, and this is the greatest success. The Companions of the Prophet are the best of this ummah, and this ummah is the best of all nations. There are many verses clarifying their virtues, and Allah is pleased with them and they are pleased with Him.
Ibn Kathîr said, “Allâh informs us that He is pleased with the first and foremost from the Muhájjirûn, the Anshâr, and those who follow them in goodness. And they are pleased with Him and what He has prepared for them within gardens of Paradise. As Shu’bah said, “The first and foremost from the Muhájjirûn, the Anshâr, and those who followed them, are those who attended the Pledge of Riḍwân during the Treaty of Hudaybiyyah. And it was said by Abû Músâ al-As’hrâ’î, Sa’îd bin Musayyib, Muḥammad bin Sirîn, al-Hasan, and Qatâdah that they are those who prayed towards both prayer directions behind the Prophet ﷺ.”

“And he said, ‘Allâh the Great has informed us that He is pleased with the first and foremost from the Muhájjirûn, the Anshâr, and those that follow them in goodness, so woe to those that hate them and insult them or hate and insult some of them! Especially those who insult the best Companions after the Messenger of Allâh ﷺ, meaning Abû Bakr as-Ṣiddîq ﷺ. The deviant Râfiḍah have animosity towards the best Companions; they hate them and insult them. And refuge is sought with Allâh. This is proof that their intellects are backwards and their hearts are inverted. So how can they believe in the Qur’ân while they insult those with whom Allâh is pleased? As for Ahlus-Sunnah, they are pleased with those whom Allâh is pleased with, and they insult those whom Allâh and His Messenger insult. They befriend those whom Allâh has befriended and they show animosity to those towards whom Allâh shows animosity. They follow and they do not innovate. They are the successful party of Allâh and His believing slaves.’”

Our Shaykh Muḥammad Amin ash-Shinqîṭî said in his book Adwâ’ al-Bayân, “Allâh the Exalted clearly stated in this noble verse that those who follow the first and foremost from the Muhájjirûn, the Anshâr, and those that follow them in goodness are included along with them in receiving the pleasure of Allâh and the promise to abide forever in Paradise. In another verse, He explains that those who follow the first and foremost will share the good with them. He said:

وآخرين منهم لىَّما يلَّحقوا بهم

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Also to others among them (Muslims) who have not yet joined them.

[Sūrah al-Jumu‘ah 62:3]

“And His statement:

وَالَّذِينَ جِئُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَتَقُوْنَا بِالإِبْرَاهِيمَةِ وَلَا تَتَجِلِّعُ فِي قُلُوبِنَا غَلَّا لِلَّهِنَّ
آمَنُوا رَبّنَا إِنّكَ رَحْمَةٌ رَحِيمٌ

And those who came after them say, “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”

[Sūrah al-Hashr 59:10]

“It is not hidden that Allah the Exalted clearly stated that He is pleased with the first and foremost from the Muhājirūn, the Anṣār, and those that follow them in goodness. This is clear evidence from the Qur‘ān that those who insult and hate them are misguided and in opposition to Allah the Exalted, as they hate those Allah is pleased with. And there is no doubt that whoever hates those Allah is pleased with is opposing Allah the Exalted.”

Verse 119

بَيِّنَا أَيْهَا الَّذِينَ آمَنُوا أَتْقُوا اللَّهَ وَكُونُوا مِمَّا الصَّادِقِينَ

O you who believe! Be afraid of Allah, and be with those who are truthful.

[Sūrah at-Tawbah 9:119]
Explanation

During the battle of Tabuk, the Messenger of Allah commanded all the men to attend the battle, and he did not give anyone permission to remain behind from this battle except for those who had an excuse, like sickness. From those who stayed behind from the battle without an excuse were three noble Companions. And when they were questioned as to why they remained behind, they were truthful. This story is mentioned in the long narration of Ka'b bin Malik. When the Messenger of Allah asked him why he did not attend the battle, he said:

"I swear by Allah, if I were to sit before anyone other than you of those who hold high positions in this world, I would find a way to avoid his anger. I am an eloquent man, but, by Allah, I know that if I were to tell you a lie today to make you pleased with me, Allah would soon make you angry with me; if I tell you the truth, it will make you angry with me, but I will still have the hope that Allah may forgive me. I have never been in a better position, physically or financially, than the time when I stayed behind and did not join you." The Messenger of Allah said, "This man has spoken the truth. Go away until Allah decides concerning you."

Allah saved him and his two companions—Murrah bin ar-Rabi'ah and Hilal bin Umayyah—due their truthfulness. Allah sent down His acceptance of their repentance in His statement:

1 Sunan an-Nasa'i 731
And (He did forgive also) the three left behind until for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance so they might repent (unto Him). Verily, Allâh is the one Who accepts repentance, Most Merciful.

[Surah at-Tawbah 9:118]

It was from the gratitude of Ka'b bin Malik towards his Lord when He saved him due to his truthfulness that he continued to adhere to truthfulness. He said in this long narration:

"O Messenger of Allâh, Allâh only saved me due to truthfulness, so it is a part of my repentance to only tell the truth as long as I am alive. By Allâh, I do not know anyone of the Muslims whom Allâh has helped more in telling the truth than me. Since I have mentioned that truth to the Messenger of Allâh till today, I have never intended to tell a lie. I hope that Allâh will also save me (from telling lies) the rest of my life." So Allâh revealed to His Messenger
the verse, “Verily, Allah has forgiven the Prophet, the Muhājirin...” (up to His saying) “and be with those who are truthful.”

He commanded His believing slave to have taqwa of Him by obeying His commands and avoiding His prohibitions, and to be with those who are truthful, such as the Companions of the Prophet. Allah describes the Muhājirūn in His statement:

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval, and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

[Sūrah al-Hashr 59:8]

The Prophet said:

You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allāh as a speaker of the truth. Beware of telling lies, for lying leads to immorality and immorality leads to the Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allāh as

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1 Sahih al-Bukhari 4418
Verse 128

Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers, (he is) full of pity, kind, and merciful.

[Sûrah at-Tawbah 9:128]

Explanation

This noble verse explains the greatest favor that Allah bestowed upon His slaves, which was sending His noble messenger Muhammad to guide them to the truth and to remove them from the many paths of darkness to the light. Allah the Exalted said:

قَدْ جَاءَ كُمُ الرَّسُولُ مِنْ أَنفُسِكُمْ غَيْرٌ عَلَيْهِ مَا عَيِّنُ مَنْ حَرِيضٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَفُوْفٌ رَّحِيمٌ

Indeed, Allah conferred a great favor on the believers when He sent among them a messenger (Muhammad) from among themselves, reciting unto them His verses, and purifying them, and instructing them (in) the Book (the Qur'an) and wisdom while before that, they had been in manifest error.

[Sûrah Āli 'Imrān 3:164]

1 Sahih Muslim 4721
This verse includes great attributes of the Prophet ﷺ. He was diligent in guiding the people and giving them what would benefit them and grant them success in this world and the Hereafter. He grieved over everything that would bring the believers harm or difficulty. And he was kind and full of pity towards the believers. In this verse, he is described as “kind and merciful,” and there are verses in the Qur’ān wherein Allāh describes Himself as “kind and merciful.” The attributes of Allāh are in accordance with His majesty and nothing from the creation resembles Him. Allāh the Exalted said:

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]
Verse 25

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيُهْدِي مِنْ بَيَاتِهِ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

Allah calls to the home of peace and guides whom He wills to a Straight Path.

[Surah Yunus 10:25]

Explanation

When Allah made a similitude for this worldly life and explained that it is passing away and coming to an end, He informed us that He calls His slaves to the abode of salâm, and this is Paradise. It is the abode of everlasting bliss. It is the abode that is safe from injury, harm, and decrease. Then He informed His slaves that from those who are called are those who have been guided to the Straight Path that leads to success in this life and the next. The ummah of Muhammad ﷺ is divided into two nations: the ummah that is invited to Islâm and the ummah that has accepted the call and entered Islâm. The ummah that is invited to Islâm includes all the jinn and mankind since the time the Prophet ﷺ was sent until the Day of Judgment. The ummah that accepted the call are those whom Allah has granted success, guided to the truth, and entered into the religion of pure monotheism.

His statement: “Allah calls to the home of peace”—This verse
includes both nations. Allâh calls everyone to the abode of Paradise.

His statement: “and guides whom He wills to a Straight Path”—This verse refers to those who are guided to Islam. Those whom Allâh wills to guide are the ummah who accepts the call. The call is given to everyone, while guidance to the Straight Path is for those whom Allâh wills to guide.

The guidance mentioned in this verse is the guidance of success which only Allâh possesses. He negated this type of guidance for His Prophet ﷺ in His statement:

إِنَّا لَا نُهِيُّ دِينَ مِنْ أَحَبَّبْتُ وَلَكِنَّ اللَّهَ يُهِيِّدُ مَن يَشَاءَ

Verily! You (O Muhammad) guide not whom you like, but Allâh guides whom He wills.

[Surah al-Qasas 28:56]

As for the guidance of information, direction, and clarity, Allâh has affirmed this for His Prophet ﷺ.

وَإِنَّکَ لَتَهْدی إِلَی صِرَاطٍ مَّسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding to the Straight Path.

[Surah ash-Shura 42:52]

This verse means, “You guide everyone to the Straight Path,” meaning the Prophet ﷺ directs and clarifies guidance.

Verse 26

لَلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةً وَلَا يُهْمِي وَجُوُهُمْ

For those who have done good is the best and even
more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise; they will abide therein forever.

[Sūrah Yūnus 10:26]

Explanation

Those who do good in their worship of their Lord and do good towards others by way of the various means of good, their reward with their Lord will be good; and this good is Paradise. The “even more” mentioned in this verse is looking at the Face of Allāh. The Prophet ﷺ said:

إذا دخل أهل الحجّة الجنة قال: يقول الله نباتك و تعالى: تزيدون شيئًا أزيدكم فيه بعون الله و جوهتنا أنتم تدخلن الحجّة و تنجّينا من النار قال فيكشف الحجاب فما أعطوا شيئًا أحبت إليهم من النظر إلى رئيهم عر فجعل وهي الريادة تتم تلا هذه الآية (لذين أنحدروا الحسنات وزيادة).

“When the people of Paradise enter Paradise, Allāh will say, ‘Do you want anything more?’ They will say, ‘Have You not brightened our faces, admitted us to Paradise, and saved us from Hell?’ Then the veil will be lifted and they will not have seen anything more dear to them than looking upon their Lord, may He be glorified and exalted. This is what is meant by ‘even more.’” Then he recited the verse: “For those who have done good is the best reward and even more.”

This narration proves that the explanation of “even more” is looking at the Face of Allāh the Exalted. The believers seeing Allāh in the Hereafter is mentioned in various verses. Allāh the Exalted said:

Some faces that Day shall be shining and radiant, looking at their Lord.

[Sūrah al-Qiyāmah 75:22-23]
And His statement:

» كَالَّا إِنَّهُمْ عَن رَبِّهِمْ تَوَرَّطُونَ لِمَلَّا يُحْذَرُونَ 

Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.

[Sūrah al-Mutaffifin 83:15]

This verse is proof that the believers will see their Lord in the Hereafter, because the disbelievers will be veiled from seeing Allāh due to His anger upon them; so this is proof that His allies will see Him due to Him being pleased with them. This has been mentioned by Imām ash-Shafī'i. The ahadith that mention this have numerous chains of narrations, numbering close to 30 Companions.

Verses 62–63

أَلاِّ إِنَّ أُولِيَاءِ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

الذين آمنوا وكأنوا يُبْدِمونَ

No doubt! Verily, allies of Allāh—no fear shall come upon them nor shall they grieve, those who believed and used to fear Allāh much.

[Sūrah Yūnus 10:62-63]

Explanation

These noble verses explain that the allies of Allāh are the believers who have taqwā. They are those who believe in the lordship of Allāh, His divinity, and His names and attributes. They fear Him, they obey His commands, and they avoid His prohibitions. Everyone who is a pious believer is an ally of Allāh. Allegiance with Allāh is not limited to a particular individual who claims this. You find that some people exaggerated concerning these individuals until they gave them rights which are only due to Allāh.
Ibn Kathîr said when explaining this verse: “Allâh the Exalted informs us that His allies are those who believe and have *taqwa*. Thus, everyone who has *taqwa* of Allâh is an ally to Allâh, and no fear shall come upon them from what they will encounter from the terrors of the Hereafter. And they shall not grieve because of what they left behind in this worldly life.”
Verse 6

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى الَّلَهِ رَزْقُهَا وَيَعْلَمُ مُسْتَقْرَهَا وَمُسْتَوْدِعَهَا كُلُّ فِيهِ كِتَابٌ مُبِينٌ

And no living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a clear Book.

[Sūrah Hūd 11:6]

Explanation

Allāh the Exalted informed us in this noble verse that every creature that crawls upon the earth, on the land and in the sea, relies upon Him for their provision. That which Allāh has decreed for them will reach them. He knows its dwelling place and its deposit. The dwelling place is where they seek shelter and the deposit is the place where they die. It is also said that “dwelling place” refers to the womb and “deposit” refers to the loins. Both meanings have been narrated from Ibn Kathīr from Ibn ‘Abbās رضي الله عنه.

The moving, unmoving, and provision of all creatures is in a clear Book. This is the Preserved Tablet. Allāh the Exalted said:

ما أَصَابَ مِنْ مَعْصِيَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مَّنْ قَبْلَ أَنْ نُبَيَّنَاهَا
No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees, before We bring it into existence.

[Sūrah al-Ḥādīd 57:22]

And He said:

وَمَا مِنْ دَابِئٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ بِجَناحِهِ إِلَّا أَمْسِيَ آمَنَّاهُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but they are communities like you. We have neglected nothing in the Book.

[Sūrah al-Anʿām 6:38]

The Messenger of Allāh ﷺ said:

أَيُّها النَّاسُ أَتَقُوا اللَّهَ وَأَجْمِلُوا فِي الْطَّلْبِ فَإِنَّ نَفْسَاهُ لَنْ نُمَوَّتْ حُتَّى تَسْتَوْفَى رَزْقُهَا وَإِنَّ أَبْطَأَ عَنْهَا فَاتَقُوا اللَّهَ وَأَجْمِلُوا فِي الْطَّلْبِ حُذُّوا مَا خَلَّ وَدُعُوا مَا حَرَّمَ

O people, fear Allāh and take a legislated means in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allāh and take a legislated means in seeking provision; take that which is permissible and leave that which is forbidden1.

The Messenger of Allāh ﷺ said:

إِنَّكُمْ كُنتُمْ تُؤَكَّلُونَ عَلَى اللَّهِ حَقًا تُؤَكِّلُونَ لَوْ رَفَقْتُمُ الْطَّيْرَ تَغْدُو جَعَاصًا وَتُرْكُحُ بَطَانًا.

If you were to rely upon Allāh with the required reliance, then He would provide for you just as a bird is provided for: it goes out in

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1 Translator’s note: Translation based upon the explanation of Shaykh al-Albānī.

2 Sunan Ibn Mājah 2144
the morning empty and returns full.  

**Verse 112**

\[ فَاسْتَنِظَمُ كَمَا أُمْرَتُ وَمَن تَابْ مَعَنِّكَ َوَلَا تَطَعْنُوا إِنَّهُ يَمْهَلُونَ بِصَبْرٍ \]

So remain upright as you have been commanded, [you] and those who have turned in repentance with you, and do not transgress. Indeed, He is All-Seer of what you do.

[Sūrah Hūd 11:112]

**Explanation**

In this noble verse, Allah the Exalted commands His Prophet and his ummah to be upright upon the commands of Allah. Uprightness means to adhere to what comes in the Book of Allah and the Sunnah of His Messenger ﷺ. This is by obeying His commands to the best of one's ability and avoiding His prohibitions. The Messenger of Allah ﷺ said:

\[ مَا نَهَيْتُكُمُ َعَنْهُ فَعْمَاتُوهُ وَمَا أَمْرَكُمُ َبِهِ فَأَتَوا مِنْهُ ما أَسْتَطَعْتُمُ. \]

What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can.⁴

When one of the Companions requested advice from the Prophet ﷺ, he advised him to be upright. Sufyān bin ‘Abdillāh ath-Thaqafi ﷺ said:

\[ قُلْتُ: يَا رَسُولُ اللَّهِ! فَلْيَهْ يَنْفَعُ ِبِإِسْلَامٍ قَوْلًا لا أُسَالُ عَنْهُ أَحَدًا غَيْرَكَ؛ \]

⁳ Jāmi‘ at-Ṭirmidhī 2344
⁴ Sahih al-Bukhārī 7288; Sahih Muslim 7113
I said, “O Messenger of Allāh, tell me something about Islām which I can ask of no one but you.” He said, “Say: ‘I believe in Allāh,’ and then be upright.”

Allāh informs us that the reward for those who are upright is Paradise.

Indeed, those who have said, “Our Lord is Allāh,” and then remain upright—there will be no fear concerning them, nor will they grieve. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.

[Sūrah al-Aḥqāf 46:13-14]

Verily, those who say, “Our Lord is Allāh (alone),” and then they are upright—on them the angels will descend (at the time of their death) (saying), “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all)

1 Sahih Muslim 159
that your inner selves desire, and therein you shall have (all) that you ask for, as accommodation from a [Lord who is] forgiving and merciful.”

[Sūrah Fuṣṣilat 41:30-32]

Ibn Kathīr said, “Allāh the Exalted commands His Messenger and His believing slaves to be firm and continue upon uprightness. This is the greatest help against the enemy and those who oppose them. His statement ‘and do not transgress’ is a command to not exceed the bounds, even against a pagan. And know for sure that Allāh sees all the actions of His slaves. He is not heedless of anything. And there is nothing hidden from Him.”

Al-Qurṭubi said that Ibn ‘Abbās said, “There was no verse sent down upon the Messenger of Allāh ﷺ more severe and difficult than this verse. For this reason, when his Companions said to him, ‘Gray hair has come to you quickly,’ he said, ‘Hūd and its sisters have given me gray hair.’”
Verse 108

قُلْ هَذَا سَبِيلِي أَذَّنِّي إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنْ أَتَبَعَّني وَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say (O Muḥammad): “This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of those who associate partners with Allāh.”

[Sūrah Yūsuf 12:108]

Explanation

Allāh the Exalted commanded His Prophet to inform the people that inviting them to worship Allāh alone without partners, and commanding them to make all worship sincerely for Him, is his path, and also the path of those that follow him upon his methodology. He likewise was commanded to inform them that daʿwah must be based upon knowledge and insight. The caller must have knowledge of what he is calling the people to.

Ibn Kathir said:

Allāh commanded His Messenger, whom He sent to the jinn and mankind, to inform them that this is his path, methodology, and Sunnah. It is to call the people to testify that nothing has the right to worshiped except Allāh alone, without partners. It is to invite the people to Allāh upon clarity, certainty, and evidence. This command
was for the Prophet \( \mathbb{S} \) and everyone who follows him; they must give \( \text{da'wah} \) with clear evidence and textual proof as well as intellectual proof.

His statement: “And Glorified and Exalted be Allah”—This means that Allah is free from having any faults, and He is too great and holy to have any partners, rivals, equals, children, parents, wife, ministers, or advisors. Blessed is Allah, and He is holy, and far above having any of that.

\[
\text{The seven heavens and the earth and all that is therein glorify Him, and there is not a thing except that it glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.}
\]

\[\text{[Sūrah al-Isrā' 17:44]}\]

\[\text{[End of Ibn Kathir’s speech]}\]

**Verse 109**

\[
\text{And We sent not before you (as messengers) any except men, whom We inspired from among the people of townships.}
\]

\[\text{[Sūrah Yūsuf 12:109]}\]
Explanation

This noble verse clarifies that all messengers were men and none of them were women. This is because men are more complete than women.

*Ibn Kathir said in his explanation of this verse:*

Allah the Exalted informs us that He only sent men as messengers, and not women. And this is the consensus of the scholars. Allah did not inspire any women from mankind with legislative revelation. Some people alleged that Allah sent revelation to Sarah (the wife of Ibrahim), the mother of Musa, and Maryam bint Imran (the mother of Jesus). They say that the angels gave Sarah glad tidings of her son Is'hâq, and after Is'hâq, Ya'qub. As for the mother of Mūsâ, they cite the verse:

\[
\text{And We inspired the mother of Mūsā, (saying):} \\
\text{“Suckle him...”}
\]

[Sûrah al-Qasas 28:7]

And they mention how an angel came to Maryam to bring her glad tidings of Jesus pbuh.

\[
\text{And (remember) when the angels said, “O Maryam,} \\
\text{verily, Allah has chosen you, purified you, and chosen you above the women of the creation. O Mary, be devoutly obedient to your Lord, and prostrate and bow with those who bow.”}
\]

[Sûrah Ali 'Imran 3:42-43]

This portion of good was given to them, but this does not necessitate
that they were prophets. There is no doubt that this was an honor given to them, but is this sufficient to consider them prophets? The belief of Ahlus-Sunnah is what was narrated by Shaykh Abul-Hasan ‘Ali bin Ismā‘īl, that there were no female prophets, but there are females who are regarded amongst the truthful. Allāh informed us of the most noble of them, Maryam bint ‘Imrān. He said:


The Messiah, son of Maryam, was no more than a messenger; many were the messengers that passed away before him. His mother was a siddiqah [from the truthful]. They both used to eat food.

[Sūrah al-Mā'ādīh 5:75]

Thus, He described her with her most noble description as being from the truthful. If she had been a prophet, He would have described her with that description because it is greater. Therefore, she is from the truthful, according to the text of the Qur'ān.

[End of Ibn Kathīr’s speech]

Just as women are not prophets, likewise, they are not given leadership positions over men, whether general or specific. It has been narrated from Abū Bakrah:


When the Prophet ﷺ heard the news that the people of Persia had made the daughter of Khosrow their queen (ruler), he said, “Never will such a nation that makes a woman their ruler succeed.”

His statement “We inspired from among the people of townships” means that the messengers were from the towns and not from the desert wilderness. This is because their hearts will be softer and

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1 Sahih al-Bukhārī 7099
gentler by nature, in contrast to those people from the desert. This verse mentioning the messengers being from the townships does not contradict the verse concerning Ya’qūb:

\[
\text{ٌوَجَاءَ بِكُمْ مِنَ الْبَدْوَ}
\]

And brought you (all here) out of the Bedouin life.

[Sūrah Yusuf 12:100]

This is because the person who goes from the township to the desert wilderness after a long period of time is still from the township, just as the person who leaves the Bedouin life and moves to the town is still considered a Bedouin.

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**Verse 110**

(They were reprieved) until, when the messengers gave up hope and thought that they were denied (by their people), then came to them Our help, and whomsoever We willed was delivered. And Our punishment cannot be warded off from the people who are criminals.

[Sūrah Yusuf 12:110]

---

**Explanation**

This verse is recited with two different recitations. One recitation has a *shaddah* sign of emphasis on the word “denied” (كُذِّبُوا). If it is recited this way, all pronouns in the verse return to the messengers. This is similar to the statement of Allāh the Exalted:
Verily, (many) messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our help reached them.

[Sūrah al-An‘ām 6:34]

The other recitation is without the shaddah. In this recitation, the pronoun in His statement “and thought that” returns to the people the messengers were sent to, and it does not return to the messengers. Therefore, with this recitation this verse means: When the messengers gave up hope that their people would believe, and the people whom the messengers were sent to thought that the messengers had lied to them about the promise of help, Allāh sent the help to them.

This is the explanation which is preferred by Ibn Jarīr in his tafsīr, and he attributes this understanding to Ibn ‘Abbās, Ibn Mas‘ūd, Sā‘īd bin Jubayr, Mujāhid, and ad-Dāhāk with a chain of narration connected to them. Muslim bin Yāsār asked Sa‘īd bin Jubayr about this verse. He replied: “This verse means that the messengers gave up hope that their people would accept their da‘wah, and their people believed the messengers had lied.”

Then came to them Our help, and whomsoever We willed was delivered. And Our punishment cannot be warded off from the people who are criminals.

[Sūrah Yūsuf 12:110]

Muslim stood up, hugged Sa‘īd, and said, “May Allāh grant you relief as you have given me relief.”
Verse 11

For each (person), there are angels in succession, before and behind him. They guard him by the command of Allah. Verily! Allah will not change the condition of a people as long as they do not change their state of themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.

[Surah ar-Ra'd 13:11]

Explanation

This verse means—and Allah knows best—that the people have angels entrusted with protecting them. And they do so by the command of Allah.

His statement: "Allah will not change the condition of a people as long as they do not change their state of themselves"—This is similar to His statement:
That is because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allah is All-Hearer, All-Knower.

[Sūrah al-Anfūl 8:53]

Ibn Kathīr said, “Allah informs us of His complete and perfect justice and wisdom because He will not change a favor which He bestows upon a people except due to sins they commit.”

Allāh makes this clear in His statement:

And Allah puts forward the example of a township that dwelt secure and well content, its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that which they (its people) used to do.

[Sūrah an-Nahl 16:112]

And His statement:

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]
His statement: “But when Allāh wills a people’s punishment, there can be no turning it back”—This means that whatever Allāh decrees is inevitable. Surely, whatever Allāh wills will definitely come to pass and whatever He does not will will never happen. The “will” of Allāh mentioned in this verse is His universal will. Whatever He wills must come to pass, as Allāh the Exalted said:

\[
\text{إِنَّمَا أُمُرُهُ إِذَا أَرَادَ سِيَّرًا أَنْ يَقُولُ لَهُ كَنْ فَيَكُونُ}
\]

Verily, His command, when He intends a thing, is only that He says to it, “Be,” and it is!

[Sūrah Yā-Sīn 36:82]
Verse 7

And [remember] when your Lord proclaimed, “If you are grateful, I will surely increase you [in favor]; but if you are ungrateful, indeed, My punishment is severe.”

[Sūrah Ibrāhīm 14:7]

Explanation

In this verse, Allāh promised to those who are grateful for His favors that He will increase them in blessings. And He threatened those who are ungrateful with a severe punishment.Showing gratitude for a favor is from the reasons that make the favor firm and increase it. Showing ingratitude for a favor is a reason for the favor being removed. As the saying goes: “When the favor is shown gratitude, it becomes firmly established, and when it is shown ingratitude, it flees.”

Allāh the Exalted said:
And Allah puts forward the example of a township that dwelt secure and well content, its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that which they (its people) used to do.

[Surah an-Nahl 16:112]

Showing gratitude for a favor is by acknowledging the favor, speaking about the favor, praising Allah for the favor, and utilizing the favor in the obedience of Allah to draw closer to Him.

The favors of Allah cannot be enumerated, as Allah the Exalted said:

وَمَا يَكْمَ مَنْ نَعْمَةٍ فَيْنَ اللَّهُ

And whatever of blessings and good things you have, it is from Allah.

[Surah an-Nahl 16:53]

And He said:

وَإِنْ تَعْدُوا بَعْمَتَ اللَّهِ لاَ تُحَصُّوْهَا

And if you count the blessings of Allah, never will you be able to count them.

[Surah Ibrahim 14:34]

The greatest favor is the favor of Islam and guidance to the Straight Path. Other favors include wealth, provisions, children, good health, and wellbeing. The Prophet ﷺ said:

نُعُمَنَان مَعْبُونَ فِيهِمَا كَثِيرًا مِنَ النَّاسِ، الصَّحَةُ وَالْفَرَاغُ.

There are two blessings which many people do not make the most of
and thus lose out on: good health and free time.¹

Our Prophet Muhammad ﷺ was the example for showing gratitude for favors. He was forgiven for his past and future sins, but he would stand praying throughout the night until his feet cracked. When ‘A‘ishah ﷺ asked him why he did so, he responded:

أَلَيْنَ أَجِبُ أَنْ أَكُونَ عِبَادًا شَكُورًا؟

Shouldn’t I love to be a grateful slave?²

Allâh praised Nûh ﷺ with His saying:

إِنَّهُ كَانَ عِبَادًا شَكُورًا

Verily, he was a grateful slave.

[Sûrah al-Isrâ' 17:3]

He praised Ibrâhîm with His saying:

شَكِيرًا لَأَغْنِيَةِ اِجْتِبَاءٍ وَهَدَاةٌ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

[He was] grateful for His favors. Allâh chose him and guided him to a Straight Path.

[Sûrah an-Nahl 16:121]

Allâh mentions the gratitude of Sulaymân when the throne of Bilqîs was presented to him. He said:

فَلَمَّا رَأَى رَؤْعَةً مُّسْتَقِيمًا عَبِّدَهُ قَالَ هَلْ يَدُوَّانِي
أَشْكُرُ أَمْ أَكُفَرُ وَمَنْ شَكُرُ فَإِنَّمَا يَشْكُرُ لَنفْسِهِ وَمَنْ كَفَرَ
فَإِنَّ رَبِّي غَفُورٌ كَرِيمٌ

When [Sulaymân] saw it placed before him, he said, “This is by the grace of my Lord to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self,

¹ Sahih al-Bukhârî 6412
² Sahih al-Bukhârî 4838; Sahih Muslim 7126
and whoever is ungrateful, certainly my Lord is Rich (free of all wants), Bountiful.”

[Sūrah an-Naml 27:40]

The Prophet ﷺ said:

عجبتًا لأمر المؤمنين إن أمره كلها خيرًا وليس ذاك لأحد إلا للمؤمنين إن أصابته سراءً شكر فكان خيرًا له وإن أصابته ضراءً صبر فكان خيرًا له.

How wonderful is the affair of the believer, for all his affairs are good, and that is for no one except the believer. If something good happens to him, he gives thanks, and that is good for him; and if something bad happens to him, he bears it with patience, and that is good for him.3

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3 Sahih Muslim 7500
Sūrah al-Hijr

Verse 9

إِنَّا نَحْنُ نَزَّلْنَا الْذِّكْرَ وَإِنَّا لَلمُحْفَظُونَ

Verily We: It is We Who have sent down the reminder (the Qur'an), and surely, We will guard it.

[Sūrah al-Hijr 15:9]

Explanation

In this verse, Allāh informs us about His Book being sent down and protected from any increase or decrease, change or alteration. Thus, none of this occurred to His Book. This protection was actualized from a number of angles.

The noble Messenger ﷺ was diligent while receiving it from Jibrīl and diligent in reciting what he received so he would not miss anything from it. Allāh forbade him from being hasty regarding it and promised to make his memory firm with it. He said:

والَّلَّهُمَّ لَا تَعْجِلْ بِالْقُرْآنِ مِنْ قَبْلِ أَن يُقْضَى إِلَّا بِكَ وَحْيُهُ

And be not in haste (O Muḥammad) with the Qur'ān before its revelation is completed to you...

[Sūrah Tā-Ḥā 20:114]

And He said:
Move not your tongue with it to make haste therewith. It is for Us to collect it and to give you (O Muḥammad) the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us (Allāh) to make it clear to you.

[Surah al-Qiyāmah 75:16-19]

Ibn ‘Abbās ﷺ said:

فَكَانَ إِذَا أَتَاهُ جَبَريلُ أَطْرُقَ، فَإِذَا دَهَرَهُ قُرْأَةُ كَمَا وَعَدهُ اللَّهُ

When Jibril came to him, he would remain silent, and when he left, he would recite as Allāh promised him.\(^1\)

The Qurʾān was revealed in sections over 23 years. This was in order to enable the Companions to receive it from the Messenger ﷺ and memorize it little by little. Allāh the Exalted said:

قُرْآنٌ وَسَلِيمٌ لِّيَقُولُونَ عَلَى النَّاسِ عَلَى مَكَّةَ وَمُتْرَكَانَةَ

And (it is) a Qurʾān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.

[Sūrah al-Isrāʾ 17:106]

‘Abdullāh bin Masʿūd ﷺ said:

كَانَ الرَّجُلُ مِنَ يَهُودٍ مَا تَعَلَّمَ عَشَرُ آيَاتٍ لَّمْ يَجَاوَزْهُنَّ حَتَّى يَعْرَفَ مَعَانِي هُمَّةً

If a man learned 10 verses, he would not proceed until he knew the

\(^1\) Sahih al-Bukhārī 4929
meaning of these verses and worked according to them.²

‘Abdur-Rahmān as-Sulami said, “We used to receive this Qur'ān from a people who informed us that they would learn 10 verses and they would not exceed them and move on to another 10 verses until they knew the meanings of these verses. Thus, we used to learn the Qur'ān and act according to it.”³

Abū Bakr ₪ collected the Qur'ān in the mus'haf, and 'Uthmān ₪ collected it in the mus'haf.

Allāh granted success to thousands of Muslims throughout different eras in memorizing this Qur'ān by heart.

² Tafsir Ibn Jarir 1/74
³ Ibn Sa‘d in At-Tabaqāt (6/172)
And verily, We have sent among every ummah a messenger (proclaiming): "Worship Allāh (alone), and avoid all false deities." Then of them were some whom Allāh guided, and of them were some upon whom the straying was justified.

[Surah an-Nahl 16:36]

Explanation

Allāh informs us in this verse that He sent to every nation noble messengers to call the people to worship Allāh alone and to abandon the worship of anyone and everything other than Him. This is the meaning of “nothing has the right to be worshiped except Allāh.” This contains a general negation, and it is the negation of worshiping anything other than Allāh. And it contains a specific affirmation, and it is to affirm worship for Allāh alone, without partners. Some of these nations were granted success by Allāh and given guidance; thus, they believed in the messengers and responded to the call. Some of those nations disbelieved in what the messengers brought to them and remained upon misguidance.
Allah the Exalted said:

وَمَا أُرْسِلْنَا مِنْ قَبْلَهُ مِنْ رَسُولٍ إِلَّا نُوحٍ إِلَىٰ ذَٰلِكَ ٍ ﴿

And We sent not before you any messenger except that We revealed to him that, “There is no deity worthy of worship except Me, so worship Me.”

[Sūrah al-Anbiyā’ 21:25]

And He said:

يُنَزَّلُ الْمَلَائِكَةُ بِالْرَّوْحِ مِنْ أَمْرِهِ عَلَى مَنْ يُنْصَبُ عَلَيْهِ ﴿

He sends down the angels with inspiration of His command to whom of His slaves He pleases, (saying): “Warn mankind that none has the right to be worshiped but I, so fear Me.”

[Sūrah an-Nahl 16:2]

This verse, which mentions sending a messenger to every nation, is not problematic with the statement of Allah:

إِنَّا أُوْهِيْنَا لِلَّيْلِ كَمَا أُوْهِيْنَا إِلَىٰ نُوحٍ وَالْيَسِينِ مِنْ ﴿

Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the prophets after him.

[Sūrah an-Nisā’ 4:163]

And it does not contradict the statement that the people will say at the gathering on the Day of Judgment:

يَا نُوحَ أَنَّتَ أَوْلُ الْرَّسُولِ إِلَىٰ أَهْلِ الْأَرْضِ ﴿

O Nūḥ, you are the messenger sent to the inhabitants of the earth.1

1 Sahih Muslim 480; Sahih al-Bukhari 4712
This is because Nūḥ was sent after the appearance of *shirk* and the people abandoning the natural disposition that Allāh created them upon. This contrasts with the time before Nūḥ, because during this time, the people were upon their natural disposition. The messengers were sent to affirm the natural disposition of *tawhīd* which Allāh created them upon.

**Verse 90**

\[اِنَّ اللَّهَ يُأْمِرُ بِالْعَدْلِ وَالإِحسَانِ وَإِبْتِبَاءَ ذِي الْقُرْآنِ

وَيَنْهِي عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ وَتَكْرُمُ الْعَلَمَ

تَذَكُّرُونَ \]

Indeed, Allāh orders justice, good conduct, and giving to relatives, and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded.

[Sūrah an-Nahl 16:90]

**Explanation**

Al-Qūṭūbī narrated from Ibn Mas'ūd Ḥ that he said, “This is the most comprehensive verse in the Qur'ān in gathering the good which should be implemented and the evil which must be avoided.”

Justice is balance, equity, and the opposite of oppression. Included in this is performing the acts that Allāh has obligated upon His slaves.

*Iḥsān* (good conduct) is for the person to exceed within himself. It is said, “So-and-so has done ‘good’ work,” meaning that he perfected his work or his craft. Likewise, a person can do good towards others. It is said, “So-and-so did good towards him,” meaning that he showed him kindness or brought good to him. Both of these meanings are commanded in this verse.
And giving to the relatives is a form of *ihsān* or kindness, and it is mentioned separately because your relatives are the most deserving of your kindness and goodness. And this is also keeping the ties of kinship, which Allāh has commanded us to do. There are many verses in the Qur'ān which command justice and incite goodness. Allāh the Exalted said:

> وَإِنْ عَافَيْنَاهُمْ فَعَافِتُوا بِمَثْلِ مَا عَفِيتُمْ هُمْ بِهِ

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

*[Sūrah an-Nahl 16:126]*

This is justice. Then He said:

> وَلَنَصْرَّنَّهُمْ لَهُمْ خَيْرُ لِلَّدَّمَارِينَ

But if you endure patiently, verily, it is better for the patient ones.

*[Sūrah an-Nahl 16:126]*

This is *ihsān* (goodness).

He said:

> وَإِنَّ كَانَ دُوَّ عُسْرَةُ فَنَظَرَةَ إِلَى مَيْسَرَةٍ

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay.

*[Sūrah al-Baqarah 2:280]*

This is justice. Then He said:

> وَإِنَّ كَانَ دُوَّ عُسْرَةُ فَنَظَرَةَ إِلَى مَيْسَرَةٍ

But if you remit it by way of charity, that is better for you.

*[Sūrah al-Baqarah 2:280]*

This is *ihsān* (goodness).
He said:

وَكَنَّا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ يَلَاءَنْسِيَ وَالْعَيْنَ يَلَاءَنْسِيَ وَالْأَنفَ يَلَاءَنْسِيَ وَالْأَذْنَ يَلَاءَنْسِيَ وَالْسَّنَّ يَلَاءَنْسِيَ وَالْجُرْحَ قَصَاصِهَا

And We ordained therein for them: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.”

[Sūrah al-Mā‘idah 5:45]

This is justice. Then He said:

فَأَنْزِلَ اللَّهُ فَوْلِيكُمْ هُمُ الطَّالِمُونَ

But if anyone remits the retaliation by way of charity, it shall be expiation for him.

[Sūrah al-Mā‘idah 5:45]

This is iḥsān (goodness).

He said:

وَلَمِنْ اتَّقَسِرَ بِعَدَّةٍ ظَلَّتِهِ فَوْلِيكُمْ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

And indeed, whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

[Sūrah ash-Shūrā 42:41]

This is justice. Then He said:

وَلَمِنْ صَبَّرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزَمِ الآمِرِ

And verily, whosoever shows patience and forgives, that would truly be from the things recommended
This is ihsan (goodness).

He said:

\[
\text{And come not near to unlawful sexual intercourse.}
\]
\[
\text{Indeed, it is ever an immorality and is evil as a way.}
\]

And He said:

\[
\text{And marry not women whom your fathers married, except what has already passed; indeed, it was immorality and most hateful, and an evil way.}
\]
His statement: "and bad conduct"—This is what contradicts goodness, and this is everything that Allah has forbidden and prohibited.

His statement: "and oppression"—This is to transgress. This is included in the general evils, but it is specified due to its danger and harm.
Verily, this Qur'an guides to that which is most just and right.

[Sūrah al-Isrā' 17:9]

**Explanation**

Allāh sent down His noble Book as guidance and mercy for the believers. In this verse, He says that it guides to what is most just and right, meaning the path that is most just and right. The Book of Allāh and the Sunnah of His Messenger contain the truth and guidance. Adhering to both of them will bring about success and happiness in this life and the next.

Our Shaykh Muhammad Amin ash-Shinqiti said in his book *Adwā' al-Bayān*: “The Exalted mentioned in this noble verse that the Great Qur'ān, which is the greatest of all the heavenly Books, is the most comprehensive in gathering all the sciences. And it is the final covenant from the Lord of all that exists. ‘Verily, this Qur'ān guides to that which is most just and right,’ meaning: the path that is most suitable, balanced, and correct. This verse is general for everything the Qur'ān contains from guidance to the best, most just, correct paths.”
Verse 31

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

[Surah al-Isrā’ 17:31]

Explanation

In this verse, Allah prohibits us from killing our children due to fear of poverty, and He informs us that He is the One who provides for the children and the parents. This is similar to the statement of the Exalted:

Kill not your children because of poverty; We provide sustenance for you and for them.

[Surah al-An’ām 6:151]

His statement: “for fear of poverty”—In this situation, poverty is anticipated by the parents; thus, Allah mentioned His providing for the children before His providing for the parents, as though the provision of the parents is achieved due to the presence of the children. Therefore, the provision of the parents follows the provision of the children.

In Surah al-An’ām, He said “because of poverty”; in this case, the poverty has already occurred, so He mentioned providing for the parents before the children.

‘Abdullāh bin Mas’ūd رضی الله عنه said:
I asked the Prophet, “What is the greatest sin in the sight of Allah?” He said, “That you set up a rival unto Allah even though He alone created you.” I said, “That is indeed a great sin.” I then asked, “What is next?” He said, “To kill your child lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with your neighbor’s wife.”

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1 Sahih Muslim 257; Sahih al-Bukhari 4477
Verse 109

قُلِ اللَّهُ كَانَ الْبَحْرُ مَدَادًا لِّكِلَمَاتِ رَبِّي لَنَبْذِ الْبَحْرُ قَبْلَ أنْ تَنْفَدَ كِلَمَاتُ رَبِّي وَلَوْ جَمِيعًا بِمَثْلِهِ مَدَادًا

Say (O Muḥammad): “If the sea were ink for (writing) the words of my Lord, surely, the sea would be exhausted before the words of my Lord would be finished, even if we brought (another sea) like it for its aid.”

[Sūrah al-Kahf 18:109]

Explanation

This verse clarifies that Allāh’s speech does not cease or come to an end, and it cannot be depleted. If the seas and oceans were ink to write the words of Allāh, the seas and oceans would deplete even if they were doubled. This is because water is limited, while Allāh’s words have no limit. His words cannot be enumerated or depleted. That is because He has no beginning, so His words have no beginning; and He has no ending, so His words have no ending. This verse is similar to the statement of Allāh the Exalted:

وَلَوْ أَنَّمَا بِالْأَرْضِ مِنْ شَجْرَةٍ أَقْلَامٌ وَالْبَحْرُ بُعْدِهِ مَنْ نَفَدْتَ كِلَمَاتُ اللَّهِ عَزِيزٌ حَكِيمٌ

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And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.

[Sūrah Luqmān 31:27]
Surah Maryam

Verses 71–72

And there is none of you except he will approach it (the Hellfire). This is with your Lord; a decree which must be accomplished. Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) on their knees.

[Sūrah Maryam 19:71–72]

Explanation

There are two prominent statements concerning the meaning of the phrase “approach it” (وَارَدَهَا) mentioned in this verse.

1) The first statement is that “approach it” means entering it, but the believers will not be harmed by it. This was mentioned by Ibn Kathir from Ibn ‘Abbās, and this is the viewpoint of our shaykh, Shaykh Muhammad Amin ash-Shinqīṭī.

2) The second statement is that “approach it” means the people will cross over the bridge according to their actions. Thus, the person who crosses the bridge over the Hellfire has approached it. This was mentioned by Ibn Kathir from Ibn Mas‘ūd.
Ash-Shawkānī said, “It is not hidden that the phrase ‘approach it’ either means crossing the bridge laid over the Hellfire or approaching the Hellfire while it is calm and tranquil, according to the evidence from the Book and the Sunnah. Thus, the verse must be interpreted this way because both scenarios are possible. The believers could enter the Fire (in order to cross it) while being far away from harm, or they could cross over the bridge laid over the Hellfire.”

That which strengthens the viewpoint that this means crossing over the bridge is the narration collected in Ṣaḥīh Muslim. The Prophet ﷺ said:

لا یَدْخَلُ الْيَدَارُ إِنْ شَاءَ اللَّهُ مِنْ أُصْحَابِ الشَّجَرَةِ أَحَدٍ. الَّذِينَ بَاعُوا تَحْتَهَا. قَالَتْ نَلِيَّ بَيَّ نَصِيبَ اللَّهِ. فَأَنْهَرَهَا فَقَالَتْ حَفْصَةُ حُرْصَةً {إِنْ مَنْ كُنْمُ إِلَّا وَأَرْدُهَا} فَقَالَ اللَّهُ صَلِّي الله عَلَيْهِ وَسَلَّمُ قَالَ ﷺ. Qotb ٧٤٠٤

“InshāAllāh, no one among the Companions of the Tree, those who gave their oath of allegiance beneath the tree, will enter the Hellfire.” Hafsah said, “On the contrary, O Messenger of Allah.” So he scolded her. Hafsah said, “And there is none of you except he will approach it.” The Prophet ﷺ said, “Allāh the Exalted said, ‘Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) on their knees.’”

Imām an-Nawawī said in his explanation of this ḥadīth: “The correct viewpoint is that the meaning of the phrase ‘approach it’ in this verse is crossing over the bridge. And this is the bridge laid over the Hellfire. The people of the Hellfire will fall into it while the others will be saved.”

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1 Ṣaḥīh Muslim ٧٤٠٤
Verse 114

>And say: "My Lord! Increase me in knowledge."

[Sūrah Ta-Hā 20:114]

Explanation

In this noble verse, Allāh commands His Prophet ﷺ to ask Him for an increase in knowledge. This indicates the virtue of Islamic knowledge. Likewise, the virtue of legislative knowledge is proven by His statement:

Say: “Are those who know equal to those who know not?”

[Sūrah az-Zumar 39:9]

And His statement:

Ит is only those who have knowledge among His slaves that fear Allāh.

[Sūrah Fāṭir 35:28]

And His statement:

Allāh will exalt in degree those of you who believe, and those who have been granted knowledge.

[Sūrah al-Muḍādilah 58:11]

Al-Ḥāfīz Ibn Ḥajar commented on this verse by saying, “The statement of Allāh the Exalted, ‘My Lord! Increase me in knowledge,’ proves the virtue of knowledge because Allāh the Exalted did not command His Prophet to seek an increase in anything except for knowledge.”

Ibn ‘Umar said, “I heard the Messenger of Allāh ﷺ say:

“‘While I was sleeping, a cup of milk was brought to me and I drank until I saw its wetness coming out of my nails. Then I gave the rest to ‘Umar bin al-Khattāb.’ They said, ‘How did you interpret that, O

\footnote{Al-Fath 1/141}
Messenger of Allāh? He said, ‘(It is) knowledge.’

In this narration, the Prophet ﷺ interpreted milk as knowledge. And the Prophet ﷺ commanded us to supplicate while drinking milk by asking for an increase of it. He said:

من أطعمة الله طعاماً فليقلل: اللهم بارك لنا فيه وأطعمنا خيرًا منه، ومن سقاه الله لبناً فليقل: اللهم بارك لنا فيه وزدنا منه فإني لا أعلم ما يجري من الطعام والشراب إلا اللّه.

Whosoever is fed by Allāh, let him say, “O Allāh, bless it for us and feed us with better than it.” And whoever is given milk to drink by Allāh, let him say, “O Allāh, bless it for us and give us more.” For surely, I do not know any food or drink that suffices other than milk.

In summary: In this verse, Allāh commanded His Prophet ﷺ to ask for an increase in knowledge, and the Prophet ﷺ directed us—when drinking milk—to ask Allāh for an increase of it. And when the Prophet ﷺ saw milk in his dream, he interpreted it as knowledge. Thus, it is prescribed to ask for an increase in both of these.

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2 Sahih al-Bukhari 82; Sahih Muslim 2391

3 Jami' at-Tirmidhi 3455; classed as hasan by al-Albāni in Sahih Sunan at-Tirmidhi 2749.
Verse 34

And We granted not to any human being immor­tality before you (O Muhammad); then if you die, would they live forever?

[Sūrah al-Anbiyā’ 21:34]

Explanation

This noble verse proves that the destination of mankind is extinction. Allāh did not give immortality to anyone before Prophet Muḥammad ﷺ, so no one will ever have immortality; rather, all of mankind will become extinct. Allāh the Exalted said:

﴾كَلٌّ مَّنْ عَلَيْهَا فَانٍ ﻭَيَقُولُ وَجهُ رَبُّكَ ذُو الْجَلَالِۚ وَالْإِكْرَامِ﴾

Whatsoever is on it (the earth) will perish. And the Face of your Lord, full of majesty and honor, will abide forever.

[Sūrah ar-Rahmān 55:26-27]

Some of the scholars have said: The pagans used to deny the proph­ecy of the Messenger of Allāh ﷺ. They said, “He is a poet; we await
for him some calamity by time.¹ Hopefully, he will die like the poet of so-and-so died.” Thus, Allāh responded by informing him that prophets died before him and Allāh granted His religion assistance and protection. Thus, likewise, He will safeguard your religion and legislation.

This verse also proves that al-Khidr died. It is the same whether he was a prophet, a messenger, or a righteous man. This is because he was a human who lived during the time of Mūsā, and Allāh the Exalted said:

And We granted not to any human being immortality before you (O Muḥammad).

[Surah al-Anbiyā’ 21:34]

¹ Taken from Sūrah at-Tūr 52:30: “Or do they say, ‘(Muḥammad is) a poet! We await for him some calamity by time!’”
Sūrah al-Ḥajj

Verses 40–41

Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty. Those who, if We give them authority in the land, establish prayer, give zakāh, enjoin what is right, and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

[Sūrah al-Ḥajj 22:40-41]

Explanation

In this noble verse, Allah promises His help for those who help His cause. And He will grant them authority in the land. The help of Allah the Exalted is by establishing His legislation and acting according to the Book and the pure Sunnah. A verse similar to this is the statement of Allah the Exalted:

 يا أُيُبِّئَا الَّذِينَ آمَنُوا إنَّنَا نَنصَرُكُمْ وَنُبَتِّبُ أُهْدَاءَكُمْ

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O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm.

[Surah Muḥammad 47:7]

And His statement:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا بِنَفْسِهِمْ وَعَمِلُوا الصَّالِحَاتِ

Allāh has promised those among you who believe and do righteous good deeds that He will certainly grant them succession to (the present rulers) on the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear, (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the disobedient.

[Surah an-Nūr 24:55]

The second verse gives the description of those deserving the help of Allāh the Exalted due to their helping His cause. Helping the cause of Allāh is by establishing the prayer, praying ṣaḥāḥ, enjoining the good, and forbidding the evil.

Shaykh Muḥammad Amīn ash-Shinqīṭī said in his tafsīr of this verse, “After informing us that He aids those who aid His cause, He said: ‘Those who, if We give them authority in the land, establish prayer, give zakāḥ, enjoin what is right, and forbid what is wrong.’ This proves that there is no promise of aid from Allāh except by establishing the prayer, paying the zakāḥ, enjoining the good, and forbidding
evil. Those whom Allāh gives authority and rule in the land but they
do not establish the prayer, pay the zakāh, enjoin good, or forbid
evil, then they do not have a promise of Allāh's help, because they
are not from the party of Allāh. And they are not from His allies
to whom He has promised help. Rather, they are from the party of
Shaytān and his allies. Thus, if they seek help from Allāh based upon
His promise to help, they are like the employee who does not go to
work and then requests his wages. And whoever is like this does not
have any intellect.”

And he (Shaykh ash-Shinqīṭi) said, “This verse proves the validity of
the rule of the rightly-guided caliphs, because Allāh aided them over
their enemies. This is because they helped His cause by establishing
the prayer, paying the zakāh, enjoining the good, and forbidding
the evil. He established them in the land and gave them authority.
He said, ‘Allāh has promised those among you who believe and do
righteous good deeds that He will certainly grant them succession to
(the present rulers) on the earth.’”
Surah al-Mu'minun

Verse 60

وَالَّذِينَ يُؤْتُونَ مَا آتَواَ وَقَلُوبُهُمْ وَجِلَّةَ أَنْتَهُمْ إِلَى رَبِّهِمْ

And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.

[Sūrah al-Mu'minun 23:60]

Explanation

In this verse, Allah mentions the attributes of the believers. They give what they give while their hearts are full of fear that it will not be accepted from them. This is because, in their view, their actions are deficient.

‘A’ishah, the wife of the Prophet ﷺ, said:

سألت رَسُول اللَّه صلِّي الله عليه وسلم عن هذه الآية: (وَالَّذِينَ يُؤْتُونَ مَا آتَواَ وَقَلُوبُهُمْ وَجِلَّةَ أَنْتَهُمْ إِلَى رَبِّهِمْ) قَالَتَ عَائِشَةُ: أَهْمَمَ الَّذِينَ يَشْرُبُونَ الْحَمْرَاءَ وَيَشْفَرُونَ?

قال: لا یَا بُني الصَّدِّيقِ! وَلَكِنْ یُؤْتُونَ الْذِّينَ یَصُومُونَ وَیَصُدُّونَ وَیَصْدِقُونَ وَهُمْ یُخَافُونَ أَنْ لَا یُقِلُّونَ. أَنْ یُؤْتُوهُمْ أَوْلِيَاءُ الْأَلْمَالِ یُسُارِعُونَ فِي الْحَیْرَاتِ.

“I asked the Messenger of Allah ﷺ about this verse: ‘And those who give that which they give with their hearts full of fear.’” ‘A’ishah ﷺ
said, “Are they those who drink alcohol and steal?” He said, “No, O daughter of as-Siddiq; rather, they are the ones who fast, pray, and give charity, but they fear that it will not be accepted from them; they are the ones who race for the good deeds.”

Shaykh al-Albani said:

The reason the believers are afraid that their worship will not be accepted is not because they are afraid Allāh will not give them their reward, because this goes against the promise of Allāh. Allāh said:

\[\text{Fā‘amaal-dīnīn‘āmīnaw‘ā‘imalū‘as-salāḥāt‘fī‘āqūfihim‘ājūrūhīm‘}\]

And as for those who believed and did righteous deeds, He will give them in full their rewards.

[Sūrah an-Nisā' 4:173]

In fact, He will increase their reward, as He stated:

\[\text{‘fī‘āqūfihim‘ājūrūhīm‘w‘ir‘īdūhīm‘mīn‘fā‘ṣīlīhīm‘}\]

He will give them in full their rewards and grant them extra from His bounty.

[Sūrah an-Nisā' 4:173]

And Allāh never breaks His promise, as He tells us in His Book. The reason that the believers are afraid their worship will not be accepted is connected to their performing the worship in the manner that Allāh has commanded them with. They are afraid they cannot perform the good deeds in the prescribed manner; rather, they view themselves as deficient. This is why they are afraid their worship will not be accepted. Thus, when the believer ponders upon this, it will increase his diligence in performing the acts of worship with precision in the manner Allāh has commanded him with. This is by performing all acts of worship sincerely for Allāh, and following the

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1 Jāmi' at-Tirmidhi 3175
2 Silsilah as-Sahihah 162
3 Translator’s note: Allāh the Exalted said, “Allāh never breaks His promise” (Sūrah Āl ‘Imrān 3:9).
guidance of the Prophet ﷺ. This is the meaning of the statement of Allāh:

فَمَنْ كَانَ يَرْجُو لِقَافَةَ رَبِّهِ فَلْيَعْمَلَ عَمَلًا صَالِحًا وَلَا يُشَارِك بِعَبَادَةِ رَبِّهِ أَحَدًا

So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

[Sūrah al-Kahf 18:110]

[End of Shaykh al-Albānī's speech]

Al-Ḥasan al-Baṣrī used to say, “The believer combines good action and fear (that his good actions will not be accepted) while the hypocrite combines evil action and assurance (that his good deeds will be accepted).” Then he recited the verse:

إنَّ الَّذِينَ هُمْ مَنْ خَشَيْنَ رَبِّهِمْ مُشْفَقُونَ وَالَّذِينَ هُمْ بَيَاتَ رَبِّهِمْ يُؤْمَنُونَ

Verily, those who live in awe for fear of their Lord; and they who believe in the signs of their Lord.

[Sūrah al-Muʾminūn 23:57-58]

The hypocrite says:

إنِّمَا أُتْبِيتُ عَلَى عَلَمٍ عَبْدِي

“This has been given to me only because of knowledge I possess.”

[Sūrah al-Qasas 28:78]
Verse 21

O you who believe, follow not the footsteps of the Shaytān. And whosoever follows the footsteps of the Shaytān, then, verily he commands immorality and wrongdoing. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.

[Surah an-Nūr 24:21]

Explanation

Allāh prohibited His believing slaves in this verse from following the footsteps of the Shaytān. The footsteps of the Shaytān are his path, way, and methodology. He informs us that those who follow his footsteps command immorality and wrongdoing. Allāh the Exalted said:

"وَنَ أَنْتُونَ وَإِلَى النَّافِقِينَ بِمَا يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنْ الْمُعْرُوفِ"
The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right.

[Surah at-Tawbah 9:67]

Ibn Kathîr narrated from Qatâdah in his explanation of this verse: “Every sin is from the footsteps of the Shaytân.”

The footsteps of the Shaytân are the paths which oppose the Straight Path, and Allâh has forbidden us from following these paths in His statement:

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\text{وَأَنَّ هَذَا صِرَاطٌ مُّسْتَقِيمٌ فَاْتَبَعُوهُ} \text{ وَلَا تَتَبَعُوا السَّبِيلَ}
\]

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.

[Surah al-An‘âm 6:153]

Then Allâh informs us that whatever good is achieved from guidance and uprightness is from the virtue of Allâh that He gives to whomever He wills from His slaves. And if not for the virtue of Allâh and His mercy, no one would have been guided. Allâh said:

\[
\text{مَن يُهَدِى اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضَلُّ فَلَن تَجِدَ لَهُ وِلِيًّا}
\]

He whom Allâh guides is the [rightly] guided, but he whom He leaves astray—never will you find for him a protecting guide.

[Surah al-Kahf 18:17]

Shaykh Muhammad Amin ash-Shinqîti said in his book Adwâ‘ al-Bayân:

Allâh the Exalted clarified in this verse that, if not for His virtue and mercy, none from His creation would ever be pure, but from
His mercy and virtue, He purifies whomever He wants from His creation. It is understood from this verse that no one can ever purify themselves. This is clarified in other verses, like the statement of Allah the Exalted:

Have you not seen those who claim sanctity for themselves? Nay, but Allah sanctifies whom He pleases.

[Sūrah an-Nisā’ 4:49]

And His statement:

He knows you well when He created you from the earth (Ādam), and when you were fetuses in your mothers’ wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him.

[Sūrah an-Najm 53:32]

Purity in this verse is purity from the filth of polytheism and sins.

And His statement: “But Allah purifies whom He wills”—This means that He purifies from the pollution of disbelief and sins by giving them success through His guidance to faith, sincere repentance, and righteous actions. As for the statement of Allah:

He has succeeded who purifies it.

[Sūrah ash-Shams 91:9]
And His statement:

قَدْ أَفْلَحَ مِنْ تَرْكُونَ 

He has certainly succeeded who purifies himself...

[Sūrah al-A'ālā 87:14]

No one can purify himself without success from Allāh, Allāh guiding them towards righteous actions, and His accepting their actions from them.

[End of Shaykh ash-Shinqīṭī’s speech]
And those who disbelieve say, “Why is not the Qur'an revealed to him all at once?” Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.

[Surah al-Furqan 25:32]

Explanation

In this noble verse, there is an example of the qualities of the pagans and their rejection of the Messenger of Allah ﷺ. This was because the Qur'an was sent down in intervals, and it was not sent down all at one time like the previous Books. Allah explains the wisdom for why He sent it down in intervals. The wisdom was to make it firm in the heart of the Messenger ﷺ and so he could recite it to his Companions in stages in order for it to be easier for them to memorize it.

He sent down the Qur'an in intervals to strengthen the heart of the Prophet ﷺ. Each time the pagans harmed him, Allah sent down a story of the previous prophets in order to comfort him and strengthen him. Allah the Exalted said:
And all that We relate to you (O Muhammad) of the news of the messengers is so that We may make strong and firm your heart thereby.

[Surah Hûd 11:120]

And He said:

And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.

[Surah al-Isrâ' 17:106]

This verse contains another wisdom, and that is so he could recite it to his Companions at various times, so their memorization would become firm.

Verse 67

And those who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).

[Surah al-Furqân 25:67]

Explanation

Allâh the Exalted explained in this noble verse that balance is from the attributes of the slaves of the Most Merciful. They are balanced
between being miserly and extravagant. Being miserly means to spend below what is obligatory to spend, while extravagance is to go beyond the bounds in spending. This is similar to the statement of Allāh the Exalted:

وَلَا تَجْعَلْ نَجْعَالًا مَّغْلُوَّةٍ إِلَى عُنْفَكَ وَلَا تَبْسُطُهَا كَلْ

الْبُسْطُ فَتَفْعَلْ مَلَوُّمًا مَّحْسُورًا

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

[Sūrah al-Isrā' 17:29]

The truth lies between the two extremes, and guidance between two paths of misguidance. As al-Khaṭṭābī said: “Do not exceed the bounds in any affair; both sides of the extreme are blameworthy.”
Verse 205-207

Then have you considered if We gave them enjoyment for years, and afterwards comes to them that (punishment) which they had been promised, all that with which they used to enjoy shall not avail them.

[Surah ash-Shu'ara' 26:205-207]

Explanation

These noble verses explain that the portion of pleasure the disbelievers enjoy is only for the life of this world. Regardless of how long they live, their enjoyment will cease when their death arrives. The Prophet ﷺ said:

الدنيا سجن المؤمن وجنّة الكافر

The worldly life is a prison for the believer and a Paradise for the disbeliever.¹

Allah the Exalted said:

¹ Sahih Muslim 7417
On the day when those who disbelieve will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein. Now this day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey.”

[Sūrah al-Ahqāf 46:20]

The disbelievers are the most diligent people in amassing this worldly life. Some of them believe in the Hereafter, like the Jews and Christians, while some of them disbelieve in the Hereafter, like the pagans to whom the Prophet ﷺ was sent. Allāh the Exalted said:

وَلَتَجِدُواْ أَحْزَنَّ النَّاسِ عَلَى هَٰذِهِمَا وَمِن الْدِّينِ أَشْرَكَوا

And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. Every one of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment.

[Sūrah al-Baqarah 2:96]

This worldly pleasure for the disbelievers, even if it lasted their entire lives—when they taste a small portion of the punishment, they will forget all of the pleasures they enjoyed. These worldly pleasures will be erased from their minds. The Prophet ﷺ said:
A person amongst the denizens of Hell who had led the most luxurious life from the people of the world will be dipped in Hellfire only once on the Day of Resurrection, and then it will be said to him, “O son of Ādam, did you find any comfort, did you happen to get any material blessing?” He will say, “By Allāh, no, my Lord.” And then that person from amongst the people of the world who had led the most miserable life (in the world) will be brought from amongst the inmates of Paradise. He will be dipped once in Paradise and it will be said to him, “O son of Ādam, did you face any hardship? Or had any distress fallen to your life?” And he will say, “By Allāh, no, O my Lord; never did I face any hardship or experience any distress.”

Shaykh Muḥammad Amīn ash-Shinqīṭī said about this verse, “This is the greatest verse to remove the terminal disease of placing false hope in this worldly life. May Allāh save us and the believers from the evil of this.”
Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly. They are those for whom there will be an evil torment. And in the Hereafter, they will be the greatest losers.

[Sūrah an-Naml 27:4-5]

Explanation

In this noble verse, Allah the Exalted informs us about the disbelievers who deny the resurrection. Due to their denial of the resurrection, He punishes them by making their falsehood fair-seeming to them. He said:

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their
trespass to wander blindly.

[Sūrah al-An’ām 6:110]

And He said:

َفَلَمَّا رَأَوْا أَراَعَ اللهُ قُلُوبَهُمْ

And when they deviated, Allāh caused their hearts to deviate.

[Sūrah as-Saff 61:5]

And He said:

َأَفْصَنَ رَبُّكَ لَهُ شَوَهَ عَمَلِهُ فَرَأَهُ حَسِينًا فَإِنَّ اللهَ يُضِلُّ

من يشاء ويُهدي من يشأ فلا تدهب تفسك عليهم حسنات إن الله عليهم بما يصنعون

Is he, then, to whom the evil of his deeds has been made fair-seeming so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills and guides whom He wills. So destroy not yourself (O Muhammad) in sorrow for them. Truly, Allāh is the All-Knower of what they do!

[Sūrah Fāṭir 35:8]

And He said:

َأَفْصَنَ كَانَ عَلَى بَيْنِي مَن رَبِّي كَمَن رَبَّهُ شَوَهَ عَمَلِهِ

وَاتِبَعَوعَا أَهْوَاءُهُمْ

Is he who is on a clear proof from his Lord like those for whom the evil deeds that they do are beautified, while they follow their own lusts?

[Sūrah Muhammad 47:14]

Ibn Kathīr said about the verse “Verily, those who believe not in the Hereafter”:
[Meaning] those who belie it and believe its occurrence is far off.

“We have made their deeds fair-seeming to them, so they wander about blindly”—He has made what they are upon seem good to them and increased their misguidance; thus, they wander about in their misguidance. This is the recompense for their disbelief in the Hereafter. As Allah the Exalted said:

وَنَقَلَّبْنَاهُمْ وَأَبَصَّارَهُمْ كَمَا لَمْ نُؤْمِنَ بِهِ أَوَّلَ مَرَّةٍ
وَنَذَاكَرْنَاهُمْ فِي طَغْيَانِيْهِمْ يُعْمَهُونَ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

[Sūrah al-An’ām 6:110]

[End of Ibn Kathir’s speech]

Then Allah informed us of the punishment they will receive in this life and the next. He said, “They are those for whom there will be an evil torment.” This refers to the torment of this world, such as execution or imprisonment.

His statement: “And in the Hereafter, they will be the greatest losers”—They will be the biggest losers in the Hereafter because all they will have in the next life is continuous punishment that will never end. Allah the Exalted said:

وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الْذِّينَ خَسَرُوا أَنفُسَهُمْ
وَأُهْلِيَهُمْ يُؤْمِنُونَ الْقِيَامَةَ أَلَّا إِنَّ الطَّالِبِينَ فِي عَذَّابٍ مَّقِيمٍ

And those who believe will say, “Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the wrongdoers will be in a lasting torment.”

[Sūrah ash-Shūrā 42:45]
And invoke not any other god along with Allâh; none has the right to be worshiped but He. Everything will perish except His Face. His is the decision, and to Him you (all) shall be returned.

[Sûrah al-Qâasâs 28:88]

Explanation

This verse clarifies that du'â'—which is a category of worship—is only for Allâh alone. Thus, do not supplicate to anyone other than Allâh because Allâh is the only true deity, and the only One deserving of worship. It is not permissible to give any aspect of worship to anyone other than Allâh the Exalted.

His statement “none has the right to be worshiped but He” contains a general negation and an affirmation. The negation negates worship for everyone and everything other than Allâh. The affirmation is specific, and it is to affirm worship for Allâh alone.

His statement: “Everything will perish except His Face”—He explains that Allâh alone is the Ever-living who does not die. And no one will remain except for Him. Ahlus-Sunnah affirm a Face for
Allah in a manner which befits His majesty, without resembling Him to the creation. The one who will remain is Allah, the one Who is described with the most complete and perfect attributes; from these attributes is His Face. This has also been explained by saying that no action will benefit in the sight of Allah except those actions done for His Face and to draw near to Him.

Ibn Jarir said in his explanation of this verse, "There is a difference of opinion concerning the meaning of this verse: 'Everything will perish except His Face.' Some say that it means everything will perish except Allah. Others say it means everything will perish except the deeds done for the Face of Allah."

Ibn Kathir said in his explanation of this verse:

His statement "Everything will perish except His Face" informs us that Allah is eternal, the Ever-living who sustains all life, the one Who causes the creation to die, but He never dies. As Allah says:

\[
\text{كُلُّ مَّنَ عَلَّمَهَا فَانِّ وَبِيَّنَى وَجَهَّ رَبُّكَ ذُو الْجُلُالِ}
\]

Whatsoever is on it (the earth) will perish. And the Face of your Lord, full of majesty and honor, will abide forever.

[Sūrah ar-Rahmān 55:26-27]

The mention of the Face is an expression of Himself. Thus, here He said:

\[
\text{كُلُّ شَيْءٍ هَالِكُّ إِلَّا وَجَهَّهُ}
\]

Everything will perish except His Face.

[Sūrah al-Qasas 28:88]

This means that everything will perish except Him.

[End of Ibn Kathir’s speech]

Mujāhid and ath-Thawrī said, “Everything will perish except His
Face’ means that everything will perish except the deeds done for His Face.” This statement has been narrated from Imām al-Bukhārī.

These two statements do not contradict one another. The second meaning of “everything will perish except His Face” is informing us that all actions are null and void except those righteous actions performed for His Face in accordance with His legislation. The first statement means that everything will cease to exist except for Him. He is the First and the Last; nothing is before Him and nothing is after Him.

Imām al-Bukhārī collected the hadith of Jābir bin ‘Abdillāh in his “Book of Tawḥīd.” Jābir said:

When the verse was sent down to the Messenger of Allah ﷺ: “Say: He has power to send torment on you from above,” he said, “O Allāh! I seek refuge with Your Face (from that punishment).” And when it was revealed: “...or from beneath your feet,” he said, “O Allāh! I seek refuge with Your Face (from that).” And when it was revealed: “...or to cover you with confusion in party-strife, and make you taste the violence of one another,” he said, “These two are easier (than the previous ones).”¹

Imām al-Bukhārī placed this hadith in “The Book of Tawḥīd” to show that the Face of Allāh is an attribute from the essence of Allāh. Ahlus-Sunnah affirm the names and attributes of Allāh that appear in the Book and Sunnah in a manner in accordance with His complete perfection, without distortion, misinterpretation, negation, without saying how, and without making a likeness or example for Allāh. As Allāh the Exalted said:

¹ Sahih al-Bukhārī 7313
There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Thus, Allāh has hearing which is not similar to the hearing of the creation. He has sight which is not similar to the sight of the creation, and He has a Face which is not similar to the face of the creation. And this applies to all of His attributes.
As for those who strive hard in Our cause, We will surely guide them to Our paths. And verily, Allah is with the good doers.

[Sūrah al-‘Ankabūt 29:69]

Explanation

Those who strive hard in the cause of Allah—they are the Messenger of Allah ﷺ, his noble Companions, and those who follow them in goodness until the Day of Judgment. Striving in the cause of Allah includes striving against the soul upon the obedience of Allah, striving against the disbelievers and hypocrites, striving to call the people towards good, and enjoining the good and forbidding the evil. Allah will reward those who strive hard in His cause by guiding them to the paths of success in this world and the Hereafter.

Ibn Kathîr said in his explanation of this verse: “‘Abbas al-Ḥamdâni Abû Aḥmad said concerning the verse ‘As for those who strive hard in Our cause, We will surely guide them to Our paths. And verily, Allah is with the good doers’ that those who work according to what they know will be guided to what they do not know. Aḥmad bin Abî al-Ḥiwrî said, ‘I narrated this to Sulaymân ad-Ḍarānî, and he was
amazed by it. Then he said, “It is not befitting for the person who desires to do something good to act upon that good until he hears it in a narration. If he hears a narration mentioning this good, then he implements it and he praises Allah that his soul was in accordance with the legislation.””

Shaykh Muhammad Amin ash-Shinqiti said:
In this noble verse, Allah says that He will guide those who strive in His cause to paths of good and guidance. This is mentioned in other verses as well. He said:

While as for those who accept guidance, He increases their guidance...
[Sūrah Muḥammad 47:17]

And He said:

As for those who believe, it has increased their faith.
[Sūrah at-Tawbah 9:124]

Shaykh ash-Shinqiti also said concerning the statement of Allah “And verily, Allah is with the good doers”:

This is specific for the believers; Allah is with them by way of aiding and helping them and granting them success. This meaning is found in other places, like the statement of Allah the Exalted:

I am with you both, hearing and seeing.
[Sūrah Ṭā-Ḥā 20:46]
And His statement:

«لا تحزن إنا لله معتنا»

Be not sad (or afraid); surely, Allah is with us.

[Sūrah at-Tawbah 9:40]

And He said:

«إن معي ربي سنتهدين»

With me is my Lord; He will guide me.

[Sūrah ash-Shu'ara' 26:62]

This is specific for the believers, but Allah is with all of His creation in the sense that His knowledge completely encompasses them, and He has complete control over them, and all the creation is within His grasp. The creation within His Hand is smaller than a mustard seed.

Thus, He is with all the creation in this sense. And this is mentioned in various verses, such as His statement:

«ما يكون من تجوؤ ثلاثان إلا هو راعيهم ولا خمسة إلا هو سادهم ولا أدنى من ذلك ولا أكثر إلا هو معهم»

There is in no private conversation of three except that He is the fourth of them, nor are there five but that He is the sixth of them—and no less than that and no more except that He is with them [in knowl-
And His statement:

\[
\text{وَهُوَ مَعَكُمُ أَنَّ مَا كُنتُمْ وَاللَّهُ يُبَيِّنُ مَا تَعْمَلُونَ بِصِيَانٍ}
\]

And He is with you (by His knowledge) wheresoever you may be. And Allāh is the All-Seer of what you do.

[Sūrah al-Mujādilah 58:7]

And His statement:

\[
\text{فَلْنُقَصُّ عَلَيْهِمْ يَعْلَمُ وَمَا كُنتُ مَائِعَينَ}
\]

Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.

[Sūrah al-Hadīd 57:4]

And His statement:

\[
\text{وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْفَعُ مِنْهُ مِنْ فَرَايَةٍ وَلَا تَعْمَلُونَ}
\]

Whatever you (O Muḥammad) may be doing, and whatever portion you may be reciting from the Qur'ān, and whatever deed you (mankind) may be doing (good or evil), We are witness thereof when you are doing it.

[Sūrah ūnūs 10:61]

Allāh is above His throne in a manner befitting His complete perfection, while He encompasses all His creation; all of them are in the grasp of His Hand. There is not an atom in the earth or the heavens that is hidden from Him. There is not anything smaller than an atom or bigger except that it is all written in a clear Book.

[End of ash-Shinqiti’s speech]
Verse 41

Evil has appeared on land and sea because of what the hands of men have earned, that Allāh may make them taste a part of that which they have done, in order that they may return.

[Surah ar-Rūm 30:41]

Explanation

The words “land” (الْبَرِّ) and “sea” (البَحْرِ) have been explained as “land” meaning “desert area” and “sea” meaning “the townships.” This was mentioned by Ibn Kathīr from Ibn ‘Abbās, ‘Ikramah, and others. Other scholars have said that land is what we know as land, and the sea is what we know as the sea.

Most of the scholars are of the view that the first statement is more correct. And it is aided by what was mentioned by Ibn Is’hāq in the sīrah:

أن رسول الله صلى الله عليه وسلم صالح ملك أبلة وكتب له ببحره،

عنى: بلده.

The Messenger of Allāh ﷺ entered a peace treaty with the king of
Aylah, and he wrote a letter for his sea—meaning, his city.¹

In *Al-Qāmūs al-Muhīt* (a famous dictionary), it says: “*Al-bahr* (sea) refers to a city and any village that contains a flowing river or stagnant water.”

Ṣād bīn ‘Ubadah said about ‘Abdullāh bīn Ubbayy:

where-1

The people of this small sea had decided unanimously to crown him and tie a turban on his head (electing him as chief).²

The meaning of “small sea” in this ḥadīth is al-Madīnah, the city of the Prophet ﷺ.

Abū Sa‘īd al-Khudrī said:

A Bedouin asked the Messenger of Allāh ﷺ about the emigration. The Prophet ﷺ said, “May you receive pity. The matter of emigration is very hard. Have you got camels? Do you pay their zakāh?” The Bedouin said, “Yes, I have camels and I pay their zakāh.” The Prophet ﷺ said, “Work beyond the seas, and Allāh will not decrease (waste) any of your good deeds.”³

The meaning of the word “seas” in this ḥadīth is “towns.”

Ash-Shawkānī said in his explanation of this verse, “It is said that land means the desert and sea means the town with water; this was said by ‘Ikramah. The Arabs call the towns ‘seas.’ Mujāhid said, ‘Land is considered the land area without water while the sea is any

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1 *Sunan Abi Dawūd* 3079; authenticated by al-Albānī.
2 *Sahih al-Bukhārī* 4566
3 *Sahih al-Bukhārī* 1452; *Sahih Muslim* 1865
town with a river.’ The ‘evil’ mentioned in this verse can refer to the actions of mankind such as their sins, criminal activity, boycotting one another, oppression, and fighting. Or it can refer to the calamity Allah causes due to the sins of man, such as drought, fear, plagues, and decrease in provisions.”

Ibn Kathir said, “‘Evil has appeared on land and sea because of what the hands of men have earned’—This is a decrease in crops and provision due to sins. Abū ‘Aliyah said, ‘Whoever disobeys Allah has caused corruption upon the earth, because rectification upon the earth and in the heavens is by obedience.’”

Abū Qatādah bin Rab’ī said:

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَّرَّ عَلَىٰ بِجَنَّةٍ فَقَالَ: مُسْتَرِيحٌ وَمُسْتَرِيحٌ مَّنْهَا. فَقَالُوا مَا الْمُسْتَرِيحُ وَمَا الْمُسْتَرِيحُ مَنْهَا قَالَ: َالْعَبْدُ الْمُؤْمِنٌ يُسْتَرِيحُ مَنْ نَصْبٍ لَّدَنْيَا وَأَذَاها وَالْعَبْدُ الْفَاجِرُ يُسْتَرِيحُ مَنْهَا الْعُبْدُ وَالْبَلَادُ وَالْشَّجَرُ وَالدُّوَابُ.

A funeral passed by the Messenger of Allah ﷺ and he said, “He is relieved and others are relieved of him.” They said, “What does ‘relieved’ mean and what does ‘relieved of him’ mean?” He said, “The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees, and the animals are relieved of the immoral slave.”

His statement “that Allah may make them taste a part of that which they have done, in order that they may return” is similar to His statement:

إِنْ تَوَلَّوا فَأَعْلَمُ أَنَّمَا يَرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِنَعْمَةٍ

And if they turn away, then know that Allah’s will is to punish them for some sins of theirs. And truly,

*Sunan an-Násai* 1930
most of men are rebellious and disobedient.

[Sūrah al-Mā'ādah 5:49]

And His statement:

وَمَا أُصِيبَتُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبْتُ أَيْدِيَكُمْ وَيَعْفَوْنَ عَنْ كَثِيرٍ

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]
Verse 10

He has created the heavens without any pillars that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

[Sūrah Luqmān 31:10]

Explanation

This noble verse shows the perfect, complete power of Allāh the Exalted in His creation of the heavens and the earth, the creatures upon it, the vegetation that comes from it, and the rain that descends from the sky.

His statement: “He has created the heavens without any pillars that you see”—Some scholars say that this means the heavens has pillars, but they are not visible. Some scholars say that the heavens have been raised without any pillars, visible or invisible. This verse is similar to the statement of Allāh:
Allāh is He Who raised the heavens without any pillars that you can see.

[Sūrah ar-Ra’d 13:2]

Ibn Kathîr said about the statement “without any pillars that you see”:

It has been narrated from Ibn ‘Abbâs, Mujâhid, al-Ḥâsan, and Qatâdah that they said the heavens has pillars but the pillars are not visible. ‘Iyâs bin Mu’âwiyyah said that the heavens is mounted over the earth like a dome; meaning, without any pillars. This is what is apparent from the context. And this is what is apparent from the statement of the Exalted:


He withholds the heavens from falling on the earth except by His permission.

[Sūrah al-Ḥajj 22:65]

His statement “that you can see” is affirming the absence of pillars. Thus, it is elevated without any pillars, and you see that it is elevated without any pillars. And this is all because of His complete power.

[End of Ibn Kathîr’s speech]

From the complete and perfect power of Allâh over His slaves and mercy upon His creation on the earth is that He stabilized the earth with mountains so it would not shift with them. He said:

Have We not made the earth as a bed, and the mountains as pegs?

[Sūrah an-Naba’ 78:6-7]

He created the earth, made it a resting place, and made it firm with strong mountains, and He created creatures within it that no one knows except Allâh. He sent down rain from the sky, and brought
forth various categories of vegetation; some of it is a beautification
for the earth and some of it is provision for His slaves. Allâh the
Exalted said:

َلَوَّيْنَى جَعَلَ لُكُمُ الْأَرْضَ فِرَاشًا وَالْسَمَاءَ بِنَاءً وَأَنزَلَ
مِنَ الْسَمَاءِ مَآءً فَأَخْرَجَ بِهِ مِنَ النَّبْرَاتِ رَزَقًا لُكُمْ
فَلَا تَجْعَلُوا لِلَّهِ أُنَداَءًا وَأَنْتُمُ تَعْلَمُونَ

Who has made the earth a resting place for you,
and the sky as a canopy, and sent down water (rain)
from the sky and brought forth therewith fruits as
a provision for you. Then do not set up rivals unto
Allâh (in worship) while you know (that He alone
has the right to be worshiped).

[Sûrah al-Baqarah 2:22]
And they say, “When we are lost in the earth, shall we indeed be recreated anew?” Nay, but they deny the meeting with their Lord! Say: “The angel of death, who is entrusted over you, will take your souls; then you shall be brought to your Lord.”

[Sūrah as-Sajdah 32:10-11]

Explanation

The first verse explains how the disbelievers belie the meeting with Allāh the Exalted and deny the resurrection. They believe that it is unlikely to occur once their bodies have disintegrated within the soil. This is the meaning of the statement “when we are lost in the earth.” Similar to this is the statement of Allāh about the disbelievers:

“When we are dead and have become dust (shall we be resurrected?) That is a far return.”

[Sūrah Qāf 50:3]
And His statement:

那些不信的说：‘真主呀！他不使我们复活吗？当我们将要变成尘土的时候，他不使我们复活吗？’

[《撒哈卜》34:7]

The noble Qur’ân affirms the resurrection using three intellectual proofs in a number of verses. It draws attention to man’s initial creation, the creation of the heaven and the earth, and the vegetation of the earth growing after it had previously died. From these verses is the statement of Allâh the Exalted:

وَضَرَّبَ لَنَا مَثَلًا وَنَبِيَّا خَلَقَهُ فَالْمُكَشَّفُ الْعَظَمَ

And he puts forth a parable, and forgets his own creation. He says, “Who will give life to these bones when they have rotted away and become dust?” Say (O Muhammad): “He Who created them for the first time will give life to them! And He is the All-Knower of every creation!”

[《雅辛》36:78-79]

And His statement:

Do they not see that Allâh, Who created the heavens and the earth and was not wearied by their creation,
is able to give life to the dead? Yes, He surely is able to do all things.

[Sūrah al-Ahqaf 46:33]

And His statement:

الْخَلْقُ السَّمَاءَاتِ وَالأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ النَّاسَ لَا يَعْلَمُونَ

The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.

[Sūrah Ghāfir 40:57]

And His statement:

وَمِنْ آيَاتِنَا أَنْ تَرَى الْأَرْضَ خَاسِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَتْ وَرَتَّبَتْ إِنَّ الَّذِي أُحْيِيَ الْمَوْتَى أَنْعَمَ اللَّهُ عَلَى كُلِّ شَيْءٍ فَدَيِّرُ

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

[Sūrah Fuṣṣilat 41:39]

In the second verse—“Say: ‘The angel of death, who is entrusted over you, will take your souls; then you shall be brought to your Lord’” — there is an explanation that the angel of death will take their souls; they shall be raised to life and then returned to their Lord. They will be given the recompense for their actions and entered into the Hellfire, an eternal punishment with no end.

The mention of the angel of death taking the souls does not contradict the mention of numerous angels taking the souls. Allāh the Exalted said:
And He is the subjugator over His servants, and He sends over you guardian angels until, when death comes to one of you, Our messengers take him, and they never neglect their duty.

[Sūrah al-An‘ām 6:61]

This is not a contradiction, because the angel of death has helpers; when he takes the soul, they take the soul from him. The Messenger of Allāh ﷺ said:

When the believing slave is about to depart this world and enter the Hereafter, there come down to him from the heavens angels with white faces like the sun, and they sit around him as far as the eye can see. They bring with them shrouds from Paradise and perfumes from Paradise. Then the angel of death comes and sits by his head, and he says, “O good soul, come forth to forgiveness from Allāh and His pleasure.” Then it comes out easily like a drop of water from the mouth of a waterskin. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that shroud with that perfume, and there comes from it a fragrance like the finest musk on the face of the earth.
He said about the disbeliever:

وَإِذَا كَانَ الْكَافِرُ الْعَبْدُ مَلِئًا مَّنَاتً مَّنِيبًا فَإِنَّ الْآخِرَةَ نُزِّلَ إِلَيْهِ مَلِائُكَةٌ سَوَى الْحَمْصَاءِ فَيُكَلِّمُونَهُمْ فَيُسْجَدُونَ مَنْدَبًا مِّنْ الْبَصُرِّ، ثُمَّ يُجِبُّ مَلِكَ الْمَوتِ وَرَآءَهُ مَلَائِكَةٌ مَّسْحُونَاتٌ، يَشْيَرُونَ إِلَيْهِ مَسْحُوًّا مَّنْدَبًا مِّنْ الْبَصُرِّ، ثُمَّ يُكُلِّمُونَهُمْ فَيُسْجَدُونَ مَنْدَبًا مِّنْ الْبَصُرِّ.

BUT WHEN THE DISBELIEVING SLAVE IS ABOUT TO DEPART THIS WORLD AND ENTER THE HEREAFER, THERE COME DOWN TO HIM FROM THE HEAVENS ANGELS WITH BLACK FACES, BRINGING SACKCLOTH, AND THEY SIT AROUND HIM AS FAR AS THE EYE CAN SEE. THEN THE ANGEL OF DEATH COMES AND SITS BY HIS HEAD, AND HE SAYS, "O EVIL SOUL, COME FORTH TO THE WRATH OF ALLAH AND HIS ANGER." THEN HIS SOUL DISPERSES INSIDE HIS BODY, THEN COMES OUT CUTTING THE VEINS AND NERVES, LIKE A SKEWER PASSING THROUGH WET WOOL. WHEN HE SEIZES IT, THEY DO NOT LEAVE IT IN HIS HAND FOR AN INSTANT BEFORE THEY TAKE IT AND PUT IT IN THAT SACKCLOTH, AND THERE COMES FROM IT A STENCH LIKE THE FOULEST STENCH OF A DEAD BODY ON THE FACE OF THE EARTH.¹

¹ *Musnad Imām Ahmad* 18557; classed as *sahih* by al-Albānī in *Sahih al-Jāmi‘* (1676).
O Prophet, have taqwa of Allah, and obey not the disbelievers and the hypocrites. Verily! Allah is Ever All-Knower, All-Wise. And follow that which is inspired in you from your Lord. Verily, Allah is well-acquainted with what you do. And put your trust in Allah, and sufficient is Allah as a disposer of affairs.

[Sūrah al-Ahzāb 33:1-3]

Explanation

Allāh addressed His Prophet in these verses, and this is also an address to the ummah. The principle is that when Allāh addresses the Prophet ﷺ, He is also addressing the ummah, except if there is proof that the address is specifically for the Prophet ﷺ; in that case, the ruling is specific for him. In the statement of Allāh “And follow that which is inspired in you from your Lord. Verily, Allāh is well-acquainted with what you do,” there is no proof that this is specific to the Prophet alone, because in the beginning of the verse,
Allāh addresses him in the singular form, while at the end of the verse, He address [the ummah] using the plural form.

This is similar to the statement of Allāh the Exalted:

"فَاقِمْ وَجُهِّهَا لِلْدِّينِ حَقَّاً"

So set you (O Muḥammad) your face towards the religion of pure Islamic monotheism.

[Sūrah al-Rūm 30:30]

Then after that He said:

"مُنَبِّيِنَ إِلَيْهِ وَاتَّقُوهُ"

(Always) turning in repentance to Him.

[Sūrah al-Rūm 30:31]

And His statement:

"بَيِّنَتَا الْبَيِّنَيْنَ إِذَا طَلَقْتُمْ النَّاسَ فَطَلَقْوُنَّ لِبَيْدَةٍ"

O Prophet, when you divorce women, divorce them for [the commencement of] their waiting period.

[Sūrah at-Talāq 65:1]

His statement: “O Prophet, have taqwā of Allāh” — Taqwā of Allāh is obedience to Him by obeying His commands and avoiding His prohibitions. Ibn Kathīr narrated from Ṭālq bin Ḥabīb that he said, “Taqwā is to work in the obedience of Allāh upon a light from Allāh, hoping for the reward of Allāh, and to abandon disobeying Allāh, upon a light from Allāh, fearing the punishment of Allāh.”

In the first verse, there is a prohibition from obeying the disbelievers and hypocrites and listening to what they say. Allāh the Exalted said:
O you who believe, if you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers. But Allāh is your protector, and He is the best of helpers.

[Sūrah Āl-‘Imrān 3:149-150]

The disbelievers are those who disbelieve in Allāh, on the outside and inside. The hypocrites are those who display faith while concealing disbelief. Allāh informed us in Sūrah an-Nisā' that the hypocrites will be in the lowest depths of the Hellfire. Disbelief is more general than polytheism, because disbelief entails polytheism, which is to worship other than Allāh; and it entails disbelief which is not polytheism, such as insulting Allāh or insulting His Messenger ﷺ.

Polytheism (shirk) may be mentioned containing that which is disbelief, like the statement of Allāh the Exalted:

َإِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشَرَّكُوا بِهِ وَيُغْفِرُ مَا دُونَ ذَٰلِكَ لِسَٰلِيْرٍ

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sūrah an-Nisā' 4:48]

This includes that which is disbelief, such as insulting Allāh and insulting His Messenger ﷺ, and denying that which is undeniably known in Islam, like the prayer, zakāh, fasting, and Hajj.

The second verse is a command to follow revelation, and it is what comes in the Book and the Sunnah. A similar verse is the statement of Allāh the Exalted:

َأَتَبَغُوا مَا أَنزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَبَغُوا مِنْ دُونِهِ

Follow, [O mankind], what has been revealed to you from your Lord, and do not follow any allies other
than Him. Little do you remember.

[Sūrah al-A‘rāf 7:3]

In the third verse, there is a command to place our trust in Allāh. This is to rely upon Allāh. And whoever places their trust in Allāh, He will suffice them. Relying upon Allāh is a category of worship, so do not place your trust in anyone other than Allāh the Exalted. Allāh said:

وَعَلَى اللَّهِ فَتَوَكَّلْنا إِن كُنْنَا مُؤْمِنِينَ

And put your trust in Allāh if you are believers indeed.

[Sūrah al-Mā‘idah 5:23]
Those who disbelieve say, “The Hour will not come to us.” Say: “Yes, by my Lord, it will come to you.” (Allāh, He is) the All-Knower of the unseen, nothing escapes Him, not even the weight of an atom or less than that or greater, in the heavens or in the earth, but it is in a clear Book.

[Sūrah Saba' 34:3]

Explanation

The term “the Hour” is applied to the death of the last people living upon the earth during the last days when the first blowing of the trumpet will occur. It is also applied to the resurrection when the trumpet is blown for the second time. The disbelievers deny the coming of the Hour, and this is the meaning of the statement “Those who disbelieve say, “The Hour will not come to us.””

From the verses which prove that the term “the Hour” is used to refer to the resurrection is the statement of Allāh the Exalted:
The Fire; they are exposed to it, morning and afternoon, and on the day when the Hour will be established (it will be said to the angels): “Cause Pharaoh’s followers to enter the severest torment!”

[Sūrah Ghāfir 40:46]

Ibn Kathir said in his tafsir of this verse:

This is one of three verses—and there is not a fourth—in which Allah commands His Prophet ﷺ to swear by His Lord that the Hour is coming to arrive, due to the disbelievers denying it. The first is His statement in Sūrah Yūnus:

And they ask you (O Muhammad) to inform them (saying): “Is it true?” Say: “Yes! By my Lord! It is the very truth, and you cannot escape from it!”

[Sūrah Yūnus 10:53]

The second is this verse:

Those who disbelieve say: “The Hour will not come to us.” Say: “Yes, by my Lord, it will come to you.”

[Sūrah Saba’ 34:3]

The third is in Sūrah at-Taghābun:
The disbelievers pretend that they will never be resurrected (for the account). Say (O Muḥammad):
“Yes! By my Lord, you will certainly be resurrected; then you will be informed of (and recompensed for)
what you did, and that is easy for Allāh.”

[Sūrah at-Taghābun 64:7]

Mujāhid and Qatādah said about His statement “nothing escapes Him” that this means nothing is hidden from Him. Thus, everything is included beneath His knowledge and there is nothing hidden from Him. When the bones are faded, dispersed, and torn about, He knows where they go and where they separated to. Then He will bring the bodies together again just as He created them the first time. Thus, He has full knowledge of all things.

[End of Ibn Kathīr’s speech]

This is similar to the statement of Allāh the Exalted:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتَّلُوَّ مِنْهُ مِنْ فُرَزْانٍ وَلَا تَعْمَلُونَ مِنْ عَمْلٍ إِلَّا كَانَ عَلَيْكُمْ شَهْرُودًا إِذْ تُفْيِضُونَ فِيهِ وَمَا يُعَزُّبُ عَنْ رُبُّكَ مِنْ مَتْقَالٍ ذَٰلِكَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَضْعَفُ مِنْ ذَٰلِكَ وَلَا أَكْثَرُ إِلَّا فِي كِتَابِ مُبِينٍ

Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur’ān, and whatever deed you (mankind) may be doing. We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a clear record.

[Sūrah Yūnus 10:61]
Verses 32–33

Then We gave the Book for inheritance to such of Our slaves whom We chose. Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's leave, foremost in good deeds. That is indeed a great grace. Eden Paradise they will enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.  

[Surah Fâ'îr 35:32-33]

Explanation

Allâh informs us of the magnitude of His virtue and favor in guiding those He chose to guide to Islâm from this ummah, and they are of three categories. The three categories are those who wrong themselves, those who follow a middle course, and those who are foremost in performing good deeds. The final destination of every-
one who has been guided to Islam is Paradise, even if some of them receive a portion of punishment due to wronging themselves.

Shaykh Muhammad Amin ash-Shinqiti said in his book Adwa’ al-Bayan, while explaining Sūrah al-Mā’idah:

Allah the Exalted said:

> Among them are those who follow a moderate course, but many of them—evil is that which they do.

[Sūrah al-Mā’idah 5:66]

In this noble verse, Allah informs us that the People of the Book are of two categories: a group who take a middle course upon good deeds, and many who perform evil deeds. And He divided this ummah into three categories in His statement:

> Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah’s leave, foremost in good deeds. That is indeed a great grace.

[Sūrah Fātir 35:32]

He promised Paradise to all three categories with His statement:

> Eden Paradise they will enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.

[Sūrah Fātir 35:33]
He mentioned a fourth category, and they are the disbelievers. He mentioned them in His statement:

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

[Sūrah Fāṭir 35:36]

The three categories of Muslims are defined as follows:

1) Those who adopt a middle course are those who perform the commands and avoid the prohibitions, while not exceeding this.

2) Those who are the foremost upon good deeds are those who also perform extra acts of worship to draw near to Allāh, and they avoid some permissible things fearing it will cause them to fall into impermissible matters.

3) Those who wrong themselves are mentioned in His statement:

And (there are) others who have acknowledged their sins; they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.

[Sūrah at-Tawbah 9:102]

And knowledge is with Allāh.

[End of Shaykh ash-Shinqiti’s speech]
Shaykh Muhammad Amin ash-Shinqiti continued by saying:

Of all the verses in the Qur'an, one of the verses containing the most hope is the statement of Allāh the Exalted:

Then We gave the Book for inheritance to such of Our slaves whom We chose. Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That is indeed a great grace. Eden Paradise they will enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk. And they will say, “All the praises and thanks be to Allāh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate. Who, out of His grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us.”

[Sūrah Fāṭir 35:32-35]

Allāh explains in this verse that this ummah inheriting this Book is proof that Allāh has preferred them, because He said, “Then We gave the Book for inheritance to such of Our slaves whom We chose.” And He explained that they are of three categories:

1) The first category is those who oppress themselves. This is
the person who obeys Allah but also disobeys Him. Those about whom Allah said:

\[
\text{وَأَخَرُونَ اعْتَفَرُوا بِذُنُوبٍ مُّخْطَطٍ عَمَّالًا صَالِحًا وَأَخَرُ}
\]

And (there are) others who have acknowledged their sins; they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness.

[Surah at-Tawbah 9:102]

2) The second category is those who adopt a middle course; this is the person who obeys Allah and does not disobey Him, but he does not perform supererogatory acts of worship to draw close to Allah.

3) The third category is those who are foremost in good deeds. This is the person who performs the obligations and avoids the prohibitions, and he draws close to Allah with optional acts of worship.

This is the most correct statement concerning the one who oppresses him, the one who takes the middle course, and the one who is foremost in doing good deeds. Then Allah explained that inheriting the Book is a tremendous favor from Him upon them. Then He promised all of them Paradise, and Allah never breaks His promise.

His statement:

\[
\text{«جَنَّاتٌ عَدَّنَ يَدْخِلُونَهَا}
\]

Eden Paradise they will enter.

In the Arabic language, the letter \( waw \) signifies that the verb is plural; thus, entering Paradise includes the Muslim who oppresses himself, the one who adopts a middle course, and the one who is at the forefront of performing good deeds. For this reason, some schol-
ars have said, “This letter waw (و) deserves to be written with tears,”¹ because it is a truthful promise of gardens of Eden in Paradise for every category of this ummah, the first mentioned being those who oppress themselves. This proves that this verse brings about the most hope of any verse. There are no Muslims outside of these three categories. Thus, this promise of Paradise includes all Muslims. For this reason, after this verse, He mentions the disbelievers in His statement:

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

[Sūrah Fāṭir 35:36]

The scholars differ as to why the person who oppresses himself is mentioned before the person who adopts a middle course and before the person who is foremost in good deeds, as it relates to the promise of Paradise. Some scholars say it is so he will not despair of Allāh’s mercy, and He mentioned those who are foremost in good deeds last so that they would not become amazed by their actions and thus invalidate their good deeds. Some scholars said it is because most of the inhabitants of Paradise will be from those who oppress themselves, because those who do not commit sin are far less than them. Allāh the Exalted said:

Except those who believe and do righteous good

¹ Translator’s note: Saying that something should be written in tears is more profound than saying it should be written in gold, because tears are more precious than gold. Shaykh `Abdullāh al-Bukhārī said, “Tears are more precious than gold. If someone said to you that they will take away all your tears and give you its weight in gold, would you accept this?! Therefore, tears are more precious than gold.” (Beneficial Advice to the Student of Knowledge)
deeds, and they are few.

[Surah Sad 38:24]

[End of ash-Shinqiti's speech]
Verses 10–11

وَسَاءَهُمْ عَلَيْهِمُ الْنَّذِرُهُمُ أَمَّمَ لَمْ تُنذِرُهُمْ لَا يُؤْمِنُونَ
إِنَّمَا تُنذِرُ مِنْ أَبْنَى الْذَّكْرِ وَحَشْيِ الرَّحْسَنِ بَالْغَيْبِ فَبَشَّرُهُ
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

It is the same to them whether you warn them or you warn them not; they will not believe. You can only warn him who follows the reminder, and fears the Most Beneficent (Allāh) unseen. Bear you to such a one the glad tidings of forgiveness, and a generous reward.

[Sūrah Yā-Sīn 36:10-11]

Explanation

These two verses explain that the ummah invited to the da'wah of our Prophet ﷺ is of two categories:

1) The group that benefits from the warning, and they are those who responded to the da'wah and entered his religion of pure monotheism.

2) And the other group who did not benefit due to their blindness and wandering in misguidance.

The first verse is like the statement of Allāh the Exalted:
Verily, those who disbelieve, it is the same to them whether you (O Muhammad) warn them or do not warn them, they will not believe. Allāh has set a seal on their hearts and on their hearings, and on their eyes there is a covering. Theirs will be a great torment.

[Sūrah al-Baqarah 2:6-7]

The second verse is like the statement of Allāh the Exalted:

Verily! Those who fear their Lord unseen—thiers will be forgiveness and a great reward.

[Sūrah al-Mulk 67:12]

Those who benefit from the warning are those who follow the revelation, those who adhere to the Book of Allāh and the Sunnah of His Messenger ﷺ. Those who fear their Lord in secret and in the open—Allāh has promised them with forgiveness for their sins, and they will receive a generous reward with elevated levels and degrees in Paradise.
And verily, Lūt was one of the messengers. When We saved him and his family, all, except an old woman (his wife) who was among those who remained behind. Then We destroyed the others. Verily, you pass by them in the morning. And at night; will you not then reflect?

[Surah as-Saffat 37:133-138]

Explanation

These noble verses explain how the people of Lūt belied him, and how Allāh destroyed them while saving the family of Lūt except for his wife. His wife was from among those destroyed. Allāh placed their destroyed homes on the road between the towns of al-Hijāz and Sham, and the pagans would travel these roads day and night. He said, “Will you not reflect?” This means, “Will you not consider this and take heed from what happened to them?” Just as Allāh the Exalted said about the people of Lūt in Surah Hūd:
So when Our commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up; marked from your Lord, and they are not ever far from the evildoers.

[Sūrah Hūd 11:82-83]

The Qur'ān mentions the destruction of the previous nations and how the tribe of Quraysh did not give consideration to what happened to those who came before them. Allāh the Exalted said:

Is it not guidance for them, how many generations We have destroyed before them, in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

[Sūrah as-Sajdah 32:26]

And He said:

Have they not traveled through the earth, and seen what was the end of those before them? Allāh destroyed them completely, and a similar (fate awaits) the disbelievers.

[Sūrah Muḥammad 47:10]
Qul sibwaw fī al-ard nūm annātrwā kīfū kān waqīfahū al-mukaddibīn

Say (O Muhammad): “Travel in the land and see what was the end of those who rejected truth.”

[Sūrah al-An’ām 6:11]
Verses 4–5

And they wonder that a warner (Prophet Muhammad) has come to them from among themselves! And the disbelievers say, “This is a sorcerer, a liar. Has he made the gods (all) into one God? Verily, this is a curious thing!”

[Sūrah Sad 38:4-5]

Explanation

In the first verse, Allāh explains the amazement the disbelievers had when Muḥammad was sent as a prophet, and that he was a man just like them. They claimed that he was a magician and a liar. This amazement and false claim is also mentioned in the statement of Allāh the Exalted:

Is it a wonder for mankind that We have sent
Our inspiration to a man from among themselves (saying): “Warn mankind (of the coming torment in Hell), and give good news to those who believe that they shall have with their Lord the rewards of their good deeds”? (But) the disbelievers say, “This is indeed an evident sorcerer.”

[Sūrah Yūnus 10:2]

The second verse mentions the denial of the disbelievers and their rejection of Allāh’s divinity, and they alleged that their other gods could be worshiped alongside Allāh. And they believed that the call of the Messenger of Allāh to worship Allāh alone, without partners, was something strange.

These are three matters which the disbelievers to whom the Prophet ﷺ was sent denied. Their denial is similar to the denial of the previous nations. The first denial is their amazement that a prophet would be sent from amongst the humans, so they denied him. Secondly, they denied Allāh’s right to be worshiped alone, without partners. Both of these are mentioned in the statement of Allāh the Exalted:

"Has not the news reached you of those before you, the people of Nūh, and ‘Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their messengers with clear proofs, but they..."
put their hands in their mouths and said, “Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that which you invite us to.” Their messengers said, “Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed.” They said, “You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.”

[Sûrah Ibrâhîm 14:9-10]

The third matter is their accusing the prophets and messengers of sorcery and magic. Allâh the Exalted said:


Likewise, no messenger came to those before them, but they said, “A sorcerer or a madman!” Have they (the people of the past) transmitted this saying to them? Nay, they are themselves a people transgressing beyond bounds!

[Sûrah adh-Dhariyat 51:52-53]

The disbelievers agree upon disbelieving in the messengers and following what their forefathers were upon. Allâh said:


And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: “We believe not in the (message) with which you have been sent.”

[Sûrah Saba’ 34:34]
And He said:

» وَكَذَٰلِكَ مَا أُرْسِلْنَا مِن قَبْلَكَ فِي ٌفَرْقَةٍ مِّن ُنَذِيرِ إِلَّا
قَالَ مُتَرَفُوْهَا إِنَّا وَجِدْنَا آيَاتَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَىٌ آثَارِهِم
» مُفْتَدِدُونَ 

And similarly, We sent not a warner before you (O Muhammad) to any town (people) but the luxurious ones among them said, "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

[Sūrah az-Zukhruf 43:23]
Verses 53–55

قُلْ يَا عْبَادِي الَّذِينَ أَسْتَغْفَرُوا عَلَيْهِمْ أَنْفُسَهُمْ لَا تَفْنِئُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يُغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ وَأَتِمْتُوا إِلَى رَبِّكُمْ وَأَسْلَمْتُوا لَهُ مِن قَبْلٍ أَنْ يَاتَيْكُمُ الْعَذَابُ ثُمَّ لَا تَنْصَرُونَا وَأَتِمْتُوا أَحْسَنَ مَا أَنزَلَ إِلَيْكُمْ مِنَ الْرِّيحَةِ بَعْدَهُ وَأَنْتُمْ لَا تَشَغَّرُونَ

Say: “O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly, while you perceive not!”

[Sūrah az-Zumar 39:53-55]

Explanation

All sins—the greatest of them being polytheism—are wiped away with repentance. Allah the Exalted said:
And those who invoke not any other god along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse, and whoever does this shall receive the punishment. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace; except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.

[Sûrah al-Furqân 25:68-70]

And His statement:

قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُعَفَّرُ لَهُمَّ مَا قَدْ سَلَفَ فَإِنَّهُمْ يَعْفَوُونَ فَإِنَّ مَعْصَمَةً مَّسَتَّ سَنَّتَ الأُولِيَّينَ

Say to those who have disbelieved: if they cease (from disbelief), their past will be forgiven. But if they return, then the examples of those (punished) before them have already preceded (as a warning).

[Sûrah al-Anfal 8:38]

Ibn ‘Abbâs ﬂ said:

أَنَّ نَاسًا مِّنْ أَهْلِ الْشَّرْكِ كَانُوا قَدْ قَتَلُوا وَأَطْرُحُوا وَأَطْرُحُوا، فَأَتَوْا مَحَمَّدًا صِلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَوْا إِنَّ الْدَايِ تَقُولُ وَتَذَوَّرُ إِلَيْهِ لَحَسَنٌ لَّوْ تَعْفِيرَنَا أَنَّ لَمْ أَعْمَلْنَا كَفْرَةً. فَقَالُوا {وَالَّذِينَ لَا يَذْعَوْنَ مَعَ اللَّهِ إِلَّيْهَا}
Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad ﷺ and said, “O Muhammad! Whatever you say and invite people to is good, but we wish that you could inform us whether we can make expiation for our (past evil) deeds.” So the divine verses came: “Those who invoke not with Allah any other god, not kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.” And there was also revealed, “Say: ‘O My slaves who have transgressed against their souls! Despair not of the mercy of Allah.’”

Thus, all sins are erased through repentance. The minor sins are erased by avoiding the major sins, as Allah the Exalted said:

\[
\text{إِنْ تَجَنَّبْنَى كَبَارَهُ مَا تَهْوَى عَنْهُ لَكَفَرُ عَنْكَمْ سَيِّئَاتَكُمْ
\]

If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

[Surah an-Nisā’ 4:31]

If a person dies without repenting from a sin which is other than shirk (polytheism), his affair is left up to Allah. If Allah wants, He will pardon him, and if He wants, He will punish him. This is based upon the statement of Allah the Exalted:

\[
\text{إِنَّ اللَّهَ لَا يُغَفَّرُ أَن يُشَرَّكَ بِهِ وَيُغَفَّرُ مَا دُوْنَ ذَلِكَ لَمْ يُشَاءُ}
\]

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives what is less

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1 Sahih Muslim 322; Sahih al-Bukhari 481
than that for whom He wills.

[Sūrah an-Nisā' 4:48]

If Allāh does not forgive the Muslim who dies upon major sin without repenting, and He enters him into the Hellfire, he will not remain there forever; rather, he will be removed from the Hellfire and entered into Paradise. There are numerous ahādīth stating that the Muslim who enters the Hellfire will be removed from it and entered into Paradise.

After Allāh informed us of His virtue and kindness by forgiving all sins if they are repent from, He then commands us to be devoted to Him, submit to Him, and adhere to obeying Him and obeying His Messenger ﷺ before the punishment descends. Then He commanded His slaves to follow the noble Qur’ān sent down upon His noble Messenger. Thus, He said: “And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly, while you perceive not!”

Shaykh Muhammad Amin ash-Shinqiti said about the statement of Allāh “And follow the best of that which is sent down to you from your Lord”:

This is a command to perform the best actions before performing those actions of a lesser quality. Thus, the individual is incited to perform the action which is purely good before the action which is permissible. And there is no doubt that the obligatory acts of worship are better than the recommended acts of worship, so the person does what is obligatory before doing what is recommended. Likewise, he does what is purely good before doing what is permissible. Allāh said:

وَإِنْ عَاقِبَتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَقِبْتُمْ بِهِ وَلَا تَرَوْنَ صَبِيرَتِمُّ

لَهُوَ خَيْرٌ لِّلْمُتَّابِعِينَ

And if you punish (your enemy), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for the
Thus, it is permissible to take retribution from those who harmed you, but Allāh explained that it is better to pardon and be patient. And the examples like this in the Qur'ān are numerous.

[End of Shaykh ash-Shinqīṭī's speech]
In this verse, Allah commands His slaves to supplicate to Him, and He promises to respond to their supplication. He threatens those too arrogant to worship Him with entering them into the Hellfire in humiliation. Du‘ā’ includes the slave asking his Lord to give him good and repel evil. This is called du‘ā’ for asking. Du‘ā’ of worship is to remember Allah and praise Him. The Prophet ὶ said:

“Du‘ā’ is worship,” then he recited: “And your Lord says, ‘Call upon Me; I will respond to you. Indeed, those who disdain My worship will surely enter Hell in humiliation!’”

1 Jāmi‘at-Tirmidhi 3247
Shaykh Muḥammad Amīn ash-Shinqīṭī said, “And your Lord says, ‘Call upon Me; I will respond to you’; some of the scholars said this means ‘worship Me and I will reward you for your worship.’ And this is proven by the statement that follows: ‘Indeed, those who disdain My worship will surely enter Hell in humiliation!’ Some scholars say that ‘And your Lord says, ‘Call upon Me; I will respond to you’’ means ‘ask Me and I will give you.’ And there is no contradiction between these two meanings because ḍuʿāʾ is a category of worship.”

He said in Sūrah al-Baqarah:

And when My slaves ask you (O Muḥammad) concerning Me, then I am indeed near. I respond to the invocations of the supplicant when he calls on Me.

[Sūrah al-Baqarah 2:186]

In this verse, Allāh says that He is near and He answers the call of those who call upon Him. In another verse, He connected His answer to His will. He said:

He would remove that for which you invoked Him if He willed.

[Sūrah al-Anʿām 6:41]

Some scholars said: When Allāh says that He will answer the ḍuʿāʾ if He wills, He is speaking about the ḍuʿāʾ of the disbelievers, because this verse is about the disbelievers. But He promised to answer the ḍuʿāʾ of the believers. Thus, the ḍuʿāʾ of the believer is not rejected. The believer will either be given what he asks for, or some good will be stored for him until the Hereafter, or he will be protected from some harm. Some scholars say that the intent of ḍuʿāʾ here is worship, and the answer is the reward for it.
There is no Muslim who calls upon Allāh with words in which there is no sin or severing of family ties except that Allāh will give him one of three things: either He will answer his prayer soon, or He will store it for him in the Hereafter, or He will remove something bad from him that is equivalent to what he is asking for.” They said, “What if we should increase (in it)?” He ﷺ said, “(With) Allāh is more.”

2 Jāmi‘ at-Tirmidhi 3573
And (remember) the day that the enemies of Allah will be gathered to the Fire, so they will be collected there. Until, when they reach it, their hearing, their eyes, and their skins will testify against them of what they used to do.

[Sūrah Fussilat 41:19-20]

**Explanation**

Allāh the Exalted informs us how the inhabitants of the Hellfire will be gathered and driven to the Fire. The first of them and the last of them will be flung into the Hellfire, as Allāh the Exalted said:

وَمَا ٓأَجَابَهُمْ أَمْثَلًا مِّنَ الْجَهَّامِينَ يُؤْزِعُونَ ۖ حَتَّىٰ إِذَا مَا جَاءُوهُمْ شَهَٰدًا عَلَىٰ هُمْ صَمَعُوا مَّا أَصَارُوا وَجَلَّوْذُهُمُ ۖ بِمَا كَانُوا يَعْمَلُونَ

And We shall drive the criminals to Hell in a thirsty state.

[Sūrah Maryam 19:86]

And He said:
The day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

[Sūrah at-Tūr 52:13]

Allāh informs us that when they gather to the Hellfire, their hearing, sight, and skins will testify against them, as it relates to the actions they used to do. Anas bin Mālik  said:

We were in the company of the Messenger of Allāh ﷺ when he smiled, and he said, “Do you know why I smiled?” We said, “Allāh and His Messenger know best.” Thereupon, he said, “It was because of the talk which the servant will have with his Lord (on the Day of Judgment). He will say, ‘My Lord, have you not guaranteed me protection against injustice?’ [Allāh] will say, ‘Yes.’ Then the servant will say, ‘I do not deem valid any witness against me except for my own self,’ and He will say, ‘You are sufficient today as a witness against yourself and the testimony of the two angels who had been appointed to record your deeds.’ Then the seal will be set upon his mouth, and his hands and feet will be commanded to speak, and they will speak of his deeds. Then the mouth will be made free to talk; he will say (to the hands and feet), ‘Be away, let there be the curse of Allāh upon you. It was for your safety that I contended.’”

Similar to this verse is the statement of Allāh the Exalted:

1 Sahih Muslim 2969
On the day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

[Surah an-Nur 24:24]

And His statement:

This day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

[Surah Ya-Sin 36:65]

The person's limbs testifying to the actions they performed in this world is proof that the resurrection will be a physical resurrection, and the people will be resurrected with the bodies they had in this life. This is because this is the body that witnessed the actions of the person. This is also proven by the hadith in Sahih al-Bukhari and Sahih Muslim which speaks of the man who said, “When I die, burn me and crush my bones, then scatter me in the sea, for by Allah, if Allah grasps hold of me, He will punish me as He has not punished anyone else in the world.” They did that, and Allah said, “What made you do what you did?” He said, “Fear of You.” And He forgave him.²

² Sahih Muslim 6980; Sahih al-Bukhari 7506
And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer. And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Protector, Worthy of All Praise.

[Surah ash-Shūrā 42:27-28]

Explanation

Allâh informs us in the first verse that from the reasons for oppression and rebellion is Allâh enlarging the provision for His slaves. As Allâh the Exalted said:

("كَلَّا إِنَّ الْإِنسَانَ لَا يَطْمَعُ أَنْ رَآهُ اسْتَغْفَرَهُ")

Nay! Verily, man does transgress all bounds, because
he considers himself self-sufficient.

[Sūrah al-'Ala'q 96:6-7]

And He said:

وَإِذَا أُرِدْنَا أَن نُهِلَّ فَرْقَةٌ أمَّنَّا مُتَقَفِّفَاهَا فَقَسَّمُوا فِيهَا

فَحَقَّ عَلَيْهَا القُوْلُ فَدَمَرْنَاهَا تَدْمِيرًا

And when We intend to destroy a city, We command its affluent, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

[Sūrah al-Isrā’ 17:16]

And He said:

وَعَضِرَ اللّهُ مَثْلًا قَرْيَةٍ كَانَتْ آمِنَةً مَّطْمَئْنَةً بَيْنَهَا رَزَقُهَا

رَغَدًا مِن كُلِّ مَكَانٍ فَكَفَّرْتُ بِمَا نَفِعَ اللّهُ فَأَذَاقَهَا اللّهُ

ليَنَاسَ الجُوُورِ والْخَوْفِ بِمَا كَانُوا يَضَعُّونَ

And Allāh presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing.

[Sūrah an-Nahl 16:112]

And He said:

إِنَّ قَارِئِيْنَ كَانَ مِنْ قُوَّةٍ مُوسَى فِي غَيْبِ عِلْمِهِمْ وَاتِبَاعُهُ مِنْ

الْكُتُوْرِ مَا إِنْ مَفَاتِحَهُ لَنَتَوَهُ بِالْعُصْبَةِ أَوْلِي الْفُؤُوْدِ إِذْ قَالَ لَهُ

قَوْمُهُ لَا تَتَرَخِّ إِنَّ اللّهَ لَا يُجِبُّ الْفُرْجِينَ

Indeed, Qārūn was from the people of Moses, but he tyrannized them. And We gave him of treasures that whose keys would burden a band of strong men; thereupon, his people said to him, “Do not exult.
Indeed, Allah does not like the exultant.”

[Surah al-Qaṣās 28:76]

Ibn Kathīr said about the verse ‘And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth’: “This means that if He were to give them provisions which exceeded their needs, it would cause them to transgress upon one another.”

Qatādah said, “The best living is that which does not distract you or oppress you.”

His statement: “but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer”—This means that He provides them with provision that He selects for them from that which will benefit them. And He is most knowledgeable concerning that. He enriches those who deserve to be enriched, and He impoverishes those who deserve to be impoverished.

Al-Qurtubi said in his tafsīr of this verse:

Ibn ‘Abbās said, “Their transgression is them seeking home after home, animal after animal, vehicle after vehicle, and more clothes after clothes.”

If He gives them a lot, they desire more. This is based upon the statement of the Prophet ﷺ:

أَلْوَ كَانَ لَا إِذَا أَدَمَ وَادِيَانِ مِنْ مَالٍ لاَّ أَنْتُغَيِّ نَاليًا.

If the son of Ādam had two valleys of gold, he would surely desire a third.¹

This is rebellion and transgression, and this is the meaning of the statement of Ibn ‘Abbās.

Some scholars say that if Allāh had made everyone equal in regard to wealth, the people would not comply and yield to each other, and businesses would be disrupted.

¹ Sahih al-Bukhārī 6436
Some scholars say that the meaning of provision is rain, because rain is the reason for provision. So if Allāh were to allow it to rain consistently, the people would not supplicate for rain. Thus, He withholds the rain sometimes so they can beseech Him, and He sends the rain at other times so they can thank Him.

[End of al-Qurtubi's speech]

In the second verse, Allāh informs us that He is the one Who sends down the rain during severe drought and severe need. He spreads His mercy, and disseminates His virtue and goodness. Allāh the Exalted said:

\[
\text{Allāh is He Who sends the winds, so they raise clouds and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then, when He has made them fall on whom of His slaves as He wills, they rejoice! And verily, before that (rain), just before it was sent down upon them, they were in despair!} 
\]

[Sūrah ar-Rūm 30:48-49]

Allāh's mercy is of two types:

1) The first type of mercy is the mercy which is from His attributes; thus, it remains with Him in a manner which befits His majesty. From Allāh's names and attributes is the Most Beneficent, the Most Merciful.

The second type of mercy is from His creation. This mercy is an effect of the mercy which is from His attributes. This mercy is
mentioned in His statement:

And He spreads abroad His mercy.

[Surah ash-Shūrā 42:28]

And His statement:

And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.

[Surah Hūd 11:9]
And (remember) when Ibrāhīm said to his father and his people, “Verily, I am innocent of what you worship, except for He who created me; and indeed, He will guide me.”

[Surah az-Zukhruf 43:26-27]

Explanation

Allāh the Exalted informs us that His messenger and khalil, Ibrāhīm, disassociated himself from what his father and his people worshiped as rivals with Allāh. Ibrāhīm informed his people that his worship was purely for Allāh alone, the one Who created him, and that Allāh would guide him. This is the meaning of “nothing has the right to be worshiped except Allāh.”

His statement “Verily, I am innocent of what you worship” means “nothing has the right to be worshiped.” His statement “except for He who created me, and indeed, He will guide me” means “except Allāh.” This is the statement Ibrāhīm placed with his progeny. From his descendants are those to whom Allāh granted success in adhering to it, and some of his descendants did otherwise.
Similar to this verse is the statement of Allah the Exalted about Ibrāhīm:

He said, “Do you observe that which you have been worshiping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of all that exists, Who has created me, and it is He Who guides me.”

[Sūrah ash-Shu’ārā’ 26:75-78]

And His statement:

Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people, “Verily, we are free from you and whatever you worship besides Allah; we have rejected you, and there has started between us and you hostility and hatred forever, until you believe in Allah alone,” except the saying of Ibrāhīm (Abraham) to his father, “Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah. Our Lord! In You (alone) we put our trust, and to You (alone) we turn in repentance, and
And His statement in Sūrah al-Ankabūt:

And He said:

[Ibrāhīm] said, “Do you then worship besides Allāh things that can neither profit you nor harm you? Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?”

[Sūrah al-Anbiyā’ 21:66-67]
He said, "Do you worship that which you [yourselves] carve, while Allah has created you and what you make?!!"

[Sūrah al-Saffāt 37:95-96]
Sūrah ad-Dukhān

Verses 40–42

Verily, the Day of Sorting Out is the time appointed for all of them. The day when a near relative cannot avail a near relative in aught, and no help can they receive, except him on whom Allah has mercy. Verily, He is the All-Mighty, the Most Merciful.

[Sūrah ad-Dukhān 44:40-42]

Explanation

The Day of Sorting Out is the Day of Judgment. Allāh the Exalted said:

Neither your relatives nor your children will benefit you on the Day of Resurrection. He will sort you out.

[Sūrah al-Mumtahanah 60:3]

Allāh will sort out the believers and the disbelievers. He will enter
the disbelievers into the Hellfire and He will enter the believers into Paradise. He will sort out the matters over which the creation differed and disputed. He said:

```
ثُمَّ إِنَّكُمْ لَيْتُمُّ فَيُومَ الْقِيَامَةِ عَبْدَ رَبِّكُمْ تَحْتَصَصُوْنَ
```

Then, on the Day of Resurrection, you will be disputing before your Lord.

[Sūrah az-Zumar 39:31]

He will sort out the issues between the oppressed and their oppressors by giving the good deeds of the oppressors to the oppressed, if the oppressor has any good deeds, and by taking the sins of the oppressed and putting them on the oppressor. This is proven by the statement of the Messenger of Allāh ﷺ:

أَتَدْرُوْنَ مَا الْمُفْلِسُونَ? قَالُواُ: الْمُفْلِسُونَ فِيْنَا مَنْ لَا دُرْهَمَةَ لَهُ وَلَا مَنَاعُ. فَقَالَ: إِنَّ الْمُفْلِسِينَ مِنْ أَمْثِيلٍ يَبْتِيِّ نَيْوَ مَنْ لَا دُرْهَمَةَ لَهُ وَلَا مَنَاعُ، وَيَبْتَّيِّ نَيْوَ مَنْ مَالُ هَذَا، وَأَكْلُ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَّبَ هَذَا، فَغَطَى هَذَا مِنْ حَسَنَتِهِ، وَهَذَا مِنْ حَسَنَتِهِ، فَإِنَّ فِي نَيْوَ مَنْ لَا دُرْهَمَةَ لَهُ وَلَا مَنَاعُ، فَقَالَ: أَتَدْرُوْنَ مَا عُلَمْتُهُ أَجَدُ مِنْ حَسَنَتِهِ، وَأَجَدُ مِنْ حَسَنَتِهِ، فَقَرَّرْتُ عَلَيْهِ ثُمَّ طَرَحْتُ عَلَيْهِ، ثُمَّ طَرَحْتُ عَلَيْهِ

"Do you know who is considered bankrupt?" They said, "Among us, the one who is bankrupt is the one who has no dirham and no goods." He said, "Rather, the one who is bankrupt amongst my ummah is the one who will come on the Day of Resurrection with prayer, fasting, and zakāh, but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and beaten this one, all of whom will be given some of his hasanāt (good deeds). And if his hasanāt run out before the scores have been settled, some of their sins will be taken and thrown onto him; then he will be cast into the Fire."¹

The Day of Sorting Out is the Day of Recompense which the disbelievers deny. Allāh said:

¹ Sahīh Muslim 6579
They will say, “Woe to us! This is the Day of Recompense!” (It will be said): “This is the Day of Judgment which you used to deny.”

[Sūrah as-Saffat 37:20-21]

This is the day when the people will crowd one another like waves. The people will seek intercession from Ādam, Nūḥ, Ibrāhīm, Mūsā, and Yūsuf. Each one of them will excuse themselves from interceding. Then the people will go to Muḥammad ﷺ and ask him to intercede with Allāh, so He will commence the judgment. Thus, he will intercede and Allāh will grant him intercession. Allāh will come to judge between His slaves. This intercession is the greatest intercession, and it is the first of a number of intercessions. This intercession is known as the praiseworthy position in which the Prophet will be praised by the first of mankind and the last of them, because all of them will benefit from his intercession.

The Day of Judgment is the time which Allāh has made to judge between the creation. He said:

Verily, the Day of Sorting Out is an appointed time.

[Sūrah an-Naba' 78:17]

And He said:

That will be a Day of Sorting Out! We shall gather you together and those before (you)!

[Sūrah al-Mursalāt 77:38]

On that day, the person will only benefit from the good deeds he has put forth. He will not benefit from his relatives, as Allāh the Exalted
That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyone, that day, will have enough to make him careless of others.

[Sūrah `Abasa 80:34-37]

And His statement:

And fear a Day (of Judgment) when a person shall not avail another.

[Sūrah al-Baqarah 2:48]

And His statement:

O mankind! Be afraid of your Lord, and fear a day when no father can avail aught for his son, nor a son avail aught for his father.

[Sūrah Luqmān 31:33]

And His statement:

Then, when the trumpet is blown, there will be no kinship among them that day, nor will they ask of one another.

[Sūrah al-Mu'minun 23:101]
No one will achieve safety and security on that day except those to whom Allâh shows mercy, as Allâh the Exalted said:

\[
\begin{align*}
&\text{إِلَّا مَنْ رَحَمَ اللَّهُ} \quad \text{إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ} \\
&\text{Except him on whom Allâh has mercy. Verily, He is the All-Mighty, the Most Merciful.}
\end{align*}
\]

[Sûrah ad-Dukhân 44:42]

He completed this verse with two of His names: “the All-Mighty” and “the Most Merciful.” These two names bring hope and fear. He is the All-Mighty who punishes those who deserve punishment, and He is merciful to those He favors with His mercy. He said:

\[
\begin{align*}
&\text{إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ العَقَابِ} \quad \text{وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ} \\
&\text{Know that Allâh is severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.}
\end{align*}
\]

[Sûrah al-Mâ‘idah 5:98]

And He said:

\[
\begin{align*}
&\text{تَبَيّنُ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ} \quad \text{وَأَنَّ عَذَابِي هُوَ} \\
&\text{الْعَذَابُ الْاَلِيْمِ} \\
&\text{Declare (O Muḥammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.}
\end{align*}
\]

[Sûrah al-Hijr 15:49-50]

And He said:

\[
\begin{align*}
&\text{فَإِنَّ كَذَّبْتُكَ فَقُلْ رَبِّكُمُ دُوَّرَيْنِم} \quad \text{وَإِسْبَعَةٌ} \quad \text{وَلاَ يُرَدُّ بَاسِحًا} \\
&\text{غَيْرِ الْقَوْمِ الْمُجْرِمِينَ} \\
&\text{So if they deny you, [O Muḥammad], say: “Your Lord is the possessor of vast mercy; but His punish­ment cannot be repelled from the people who are}
\end{align*}
\]
criminals."

[Sūrah al-An’ām 6:147]

And He said:

Surely, your Lord is swift in retribution, and certainly, He is Oft-Forgiving, Most Merciful.

[Sūrah al-An’ām 6:165]
Verses 18–20

Then We put you, [O Muhammad], on an ordained way concerning the matter; so follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.

[Surah al-Jathiyah 45:18-20]

Explanation

Allah the Exalted informs us that He gave the Children of Israel the Book, wisdom, and prophecy. And He provided for them from the good, wholesome provisions. He favored them over the other nations of their era. He gave them clear signs. But they differed after knowledge came to them due to animosity. Allah will judge between them on the Day of Judgment concerning the matters they
differed over. This is a warning to the ummah of Muhammad to avoid treading upon the path of the Children of Israel. When He informed this ummah of this matter, He informed His Prophet that He has given him a complete legislation and it is binding upon him and his ummah to follow and adhere to it. He forbade them from following their desires, which will not avail them in the least when they stand before Allah.

Ibn Kathîr said about the verse “Then We put you, [O Muḥammad], on an ordained way concerning the matter; so follow it”: “This means ‘follow what has been revealed to you from your Lord; there is no deity worthy of worship except Him.’ And turn away from the pagans. And He said, ‘and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another’; this means, ‘How will you avail them while they are not concerned for one another? They only desire loss and destruction.’ He said, ‘but Allah is the protector of the righteous,’ meaning that Allah removes them from the many paths of darkness to the light, while the protectors of those who disbelieve are the false deities; they take them from the light to the many paths of darkness. Then He said, ‘This is a clear insight and evidence for mankind’—meaning, this Qur’ān is a guidance and mercy for the pious.”

This verse mentions the legislation of our Prophet Muḥammad and the Qur’ān sent down to him after mentioning the Torah given to the Children of Israel, and what was sent after it. This is similar to the statement of Allah the Exalted:

They did not estimate Allāh with an estimation due to Him when they said, “Nothing did Allāh send down to any human being (by inspiration).” Say (O Muḥammad): “Who then sent down the Book which
Mūsā brought, a light and a guidance to mankind?’”

[Sūrah al-An’ām 6:91]

Then He said in the following verse:

وَهَذَا كِتَابٌ مَّرْجَعٌ أَوْلَيْهَا مَبَارَكٌ

And this (the Qur’ān) is a blessed Book which We have sent down.

[Sūrah al-An’ām 6:92]

He also said in Sūrah al-Anbiyā’:

وَلَقَدْ آتَيْنَا مُوسَى وَأَهْلِهِ نُقُرَانَ وَبَيِّنَةً وَذِكْرًا لِّلْمُتَّقِينَ

And indeed, We granted to Mūsā and Hārūn the criterion, and a shining light [the Torah], and a reminder for the righteous.

[Sūrah al-Anbiyā’ 21:48]

He followed this by saying:

وَهَذَا ذِكْرُ مَبَارَكٌ أَوْلَيْهَا عَفَانَتِهِ اِفْتَقِمْ لَهُ مُنْكَرُونَ

And this is a blessed reminder (the Qur’ān) which We have sent down; will you then deny it?

[Sūrah al-Anbiyā’ 21:50]
Verses 29–32

And (remember) when We sent towards you (Muhammad) a group of the jinn, (quietly) listening to the Qur'an; when they stood in the presence thereof, they said, "Listen in silence!" And when it was finished, they returned to their people as warners. They said, "O our people! Verily! We have heard a Book (this Qur'an) sent down after Musa, confirming what came before it; it guides to the truth and to a Straight Path. O our people, respond to Allah's caller and believe in him. He (Allah) will forgive you of your sins, and will save you from a painful torment. And whosoever does not respond to Allah's caller, he cannot escape on earth, and there will be no protectors for him besides Allah. Those
are in manifest error.”

[Sûrah al-Ahqâf 46:29-32]

Explanation

Allâh informs us in this verse that He sent to His Messenger a group of jinn. The meaning of “group” in this verse is a number less than 10. They listened to him recite the Qur’ân. The jinn advised one another to remain silent and listen attentively to his recitation. These jinn returned to their people as warners. They informed their people that they had heard a Book which had been sent down after Mûsâ which guides to the truth and the Straight Path.

They said, “O our people, respond to Allâh’s caller,” meaning Muhammad ﷺ.

“And believe in him”; meaning, so you may receive forgiveness and be safe from the grievous punishment. And whoever does not believe in this da’wah will not be able to escape Allâh. Thus, He will punish them for not accepting the call. And there is no one who is able to help you other than Allâh. And whoever refuses to accept the call is in manifest error.

This verse is proof that our Prophet Muḥammad ﷺ was sent to the jinn. This is also proven in Sûrah ar-Rahmân, because the address is to both mankind and the jinn. Allâh the Exalted said:

\[
\text{فاَيِّي أَلَاِّ رَبَّكُمَا نُكَذِّبْنَآَ} \\
\text{Then which of the blessings of your Lord will you both deny?} \]

[Sûrah ar-Rahmân 55:16]

This occurs 31 times in this sûrah.
The Messenger of Allâh came out to his Companions and recited Sûrah ar-Rahmân from its beginning to its end for them, and they were silent. So he said, “I recited it to the jinn on the Night of the Jinn and they had a better response to it than you did. Each time I came to Allah’s saying: ‘Which of your Lords favors do you deny,’ they said, ‘We do not deny any of Your favors, our Lord! And Yours is praise.’”1

There are two affairs connected to this verse:

1) The first issue is that there are warners among the jinn but there were no messengers from the jinn. There is no proof that there were messengers among the jinn. As for the statement of Allâh the Exalted:

> يَا مُعَلَّمُ الْجَنَّ وَالإنسِ أَلَمْ يَنْزِلَ رُسُلَ مِنْكُمْ يُفْصِلَنَّ

O you assembly of jinn and mankind! Did not there come to you messengers from amongst you, reciting unto you My verses...

[Sûrah al-An’âm 6:130]

This does not prove that there were messengers from among the jinn, because the pronoun returns to the collective group. Thus, this affirms that messengers were sent from one of the two groups, and this means messengers from mankind. And this verse alludes to this because the jinn said, “Verily! We have heard a Book (this Qur’ân) sent down after Mûsâ.” And the jinn did not mention any Book sent down to a messenger from the jinn, nor any messenger sent from the jinn. They only mentioned Mûsâ and his Book. The Zabûr and the Injil were both sent down after the Torah was given to Mûsâ, but the jinn did not mention those Books because they are complementary.

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1 Jâmi’ at-Tirmidhi 3291
2) The second issue: Will the *jinn* be rewarded for their faith with forgiveness and safety from the Hellfire only, or will they be rewarded with entrance into Paradise? Some scholars say that their reward will be forgiveness of their sins and safety from the Hellfire only, as is mentioned in this verse. The majority of scholars say—and this is the correct viewpoint—that the *jinn* who believe will be rewarded with safety from the punishment and entrance into Paradise. This is based upon the statement of Allah the Exalted:

```
«وَلَمَّا خَافَ مَقَامُ رَبِّهِ جَنَّانًا»
But for him who fears the standing before his Lord, there will be two gardens.
[Sûrah ar-Rahmân 55:46]
```

This includes both the *jinn* and mankind because Allah is addressing both man and *jinn* in His statement:

```
«فَبِيَايِ آلِهَةٍ رَبِّكُمَا نَكَذَّبُونَ»
Then which of the blessings of your Lord will you both deny?
[Sûrah ar-Rahmân 55:16]
```

There is no contradiction between the verse in Sûrah al-Ahâqâf and Sûrah ar-Rahmân, because what is mentioned in Sûrah al-Ahâqâf is proof for some of the reward, while what is mentioned in Sûrah ar-Rahmân is proof for another reward, and this is the entrance into Paradise.

*Ibn Kathir said in his tafsîr of the verse “He (Allâh) will forgive you of your sins, and will save you from a painful torment”:*

Some of the scholars use this verse as proof that the believing *jinn* will not enter Paradise, and that the reward for the righteous *jinn* will be safety from the Hellfire on the Day of Judgment. This is why this reward was mentioned here, and if there was another reward for
their faith, it would have been mentioned here [too]. But the correct viewpoint is that the believers from the *jinn* are like the believers from mankind—they will enter Paradise. This is the methodology of the Salafi. They use as evidence the statement:

\[
\text{لم يطمح بهم إنسان فبلهم وَلَا جَانُ}
\]

*With whom no man or *jinn* has been intimate before them.*

[Sūrah ar-Rahmān 55:56]

This evidence contains some speculation. A proof which is better than this is the statement of Allāh the Exalted:

\[
\text{ولَمْ يَخْفَ فِي صَيْدِهِمُ رَبِّهِ جَنَّةٌ} \\
\text{فَبَلِّيَ آلِهَةٌ رَبِّكُمَا}
\]

*But for him who fears the standing before his Lord, there will be two gardens. Then which of the blessings of your Lord will you both deny?*

[Sūrah ar-Rahmān 55:46-47]

Allāh has favored both groups of mankind and *jinn*, such that He made Paradise the reward for those among them who do good. The *jinn* responded to this statement with gratitude that was more extensive than that of man. The *jinn* said, “We do not deny any of Your favors, our Lord! And Yours is the praise.”

Allāh would not grant them a reward they could not achieve. Likewise, the recompense for the disbelieving *jinn* is the Hellfire. This is justice. So for Him to reward the believing *jinn* with Paradise—and this is from His virtue—is even more befitting. What also proves this is the generality of His statement:

\[
\text{إِنَّ الَّذِينَ آمَنُوا وَعَمَلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ}
\]

*Verily! Those who believe and do righteous deeds,*

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shall have the gardens of al-Firdaws (Paradise) for their entertainment.

[Sūrah al-Kahf 18:107]

Paradise will have unoccupied space, so Allāh will create a new creation and enter them into Paradise; so would He not enter into Paradise those who believed in Him and performed righteous actions? The mention of the reward for faith as forgiveness of sins and safety from the Hellfire necessitates entrance into Paradise, because in the Hereafter, there are only two destinations: Paradise or the Hellfire. Whoever is saved from the Hellfire will enter Paradise, and there is no way around this. There is no clear proof stating that the believing jinn will not enter Paradise if they are spared from the Hellfire.

Nūḥ said to his people:

الَّذِينَ يَأْمُرُونَا بِالْخَيْرَةِ وَيَعْفَؤُونَ الْأَمْوَالَ عِنْدَهُمْ وَيَقْتُلُونَ الْكُفぁْرَ وَيَبْعَثُونَ الْإِلَهَىَّ إِلَيْهِ بِمَصَارِفٍ مُّسَمَّىَ

He (Allāh) will forgive you of your sins and respite you to an appointed term.

[Sūrah Nūh 71:4]

Thus, Nūḥ mentioned forgiveness and respite as the reward for the believers during his time, but there is no difference of opinion that the believers during the time of Nūḥ will enter Paradise. The same applies to the believing jinn.

[End of Ibn Kathīr’s speech]

Ibn Kathīr brings proof from six different angles that the believing jinn will enter Paradise. The narration concerning the extra space in Paradise which he alludes to is the hadith of Anas. The Prophet ﷺ said:

ولا تَزَالُ الْجَنَّةُ فَقُضَّلُ حَتَّى يَنْشَئَ اللَّهُ لَهَا حَلَقًا فَيُسِّكْنِهَا فَقُضَّلَ الْجَنَّةُ

Paradise will remain spacious enough to accommodate more people, until Allāh will create some more people and let them dwell in the
superfluous space of Paradise.²

² Sahih al-Bukhari 7384
Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

[Sūrah Muḥammad 47:24]

Explanation

In this verse, Allāh criticized those who turn away from reflecting upon the Qur'an, and turn away from the warnings and admonitions therein. If they pondered upon the Qur'an, it would cause them to abandon the falsehood they are upon. He informed us that the barrier which prevents them from pondering over the Qur'an is the locks upon their hearts which prevent any good from entering and any evil from exiting.

Ibn Jarīr said in his tafsīr of this verse, “Allāh the Exalted says: ‘Will the hypocrites ponder over the admonitions of Allāh that He warns of in the Qur'an which He sent down to His Prophet ﷺ? And will they not reflect upon its argument which He clarified in His revelation? Will they acknowledge the error they are upon, or are there locks upon [their] hearts?’ Or did Allāh place locks upon their hearts that prevent them from understanding what He sent down in His book from the lessons and warnings?’

Similar to this verse is the statement of Allāh:
(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember.

[Sūrah Sad 38:29]

And His statement:

Do they not then consider the Qur'an carefully? Had it been from other than Allāh, they would surely have found therein much contradictions.

[Sūrah an-Nisā' 4:82]
Muḥammad is the Messenger of Allāh, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate, seeking bounty from Allāh and (His) good pleasure. The mark of them is on their faces from the traces of prostration. This is their description in the Torah. But their description in the Injil is like a (sown) seed which sends forth its shoot, then makes it strong; it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allāh has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds.
Explanation

This verse explains the virtue of the Companions of the Messenger of Allah ﷺ, and Allah’s praise of them in the Torah and Injil. They are the people devoted to prayer and worship of their Lord. They have gentleness, kindness, and mercy among each other, and sternness and strength when striving against the disbelievers. They performed their acts of worship, including kindness among themselves and striving against the disbelievers, seeking the virtue of Allah and His pleasure. Allah has promised them forgiveness for their sins and a great reward. This reward is elevated levels in Paradise.

A similar verse concerning the mercy among the believers and sternness with the disbelievers is the statement of Allah the Exalted:

مَا أَثَّبَتْهَا الَّذِينَ آمَنُوا مِنْ يَرَوْنَ مَنْ كَفَّارًا فَسَأَفَعَّلُ عِلَى الْكَافِرِينَ أَعُوْدَةً

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers.

[Sūrah al-Mā’ādah 5:54]

His statement: “The mark of them is on their faces from the traces of prostration”—The word “mark” has been explained as “a good path,” and it has been explained as “humility.” This has been mentioned by Ibn ʿAbbās and Mujāhid.

Mujāhid said about the verse “The mark of them is on their faces from the traces of prostration”:

This is humility; as for the mark which some people have between
their eyes, you may find this on someone’s forehead yet his heart is harder than the heart of Pharaoh. As-Suddi said, “The prayer beautifies the face.” Some of the Salaf said, “Whoever increases his prayer at night, beautifies his face during the day.” Some of the Salaf said, “A good light in the heart shines upon the face, increases provisions, and causes the hearts of the people to love him.” The leader of the believers, ‘Uthmān bin ‘Affān, said, “No one ever conceals a secret except that Allāh makes it apparent upon their face and tongue. The Companions had the purest intentions and the best actions, so everyone who looked at them was impressed by the traces of this and their guidance.”

Mālik said, “It has reached me that when the Christians saw the Companions who conquered Shām, they said, ‘By Allāh, these people are better than the helpers (with Jesus), according to what has been narrated to us.’ And they spoke the truth. Surely, this ummah was praised in the previous Books, and the virtue of the Companions of the Prophet was praised and magnified. Allāh spoke highly of them in the Books He sent down. For this reason, He said, ‘This is their description in the Torah.’ Then He said, ‘But their description in the Injil is like a (sown) seed which sends forth its shoot, then makes it strong; it then becomes thick, and it stands straight on its stem, delighting the sowers.’ This is referring to the Companions. They assisted and helped the Prophet, so they are like a sprout is to a seed.”

[End of Mujāhid’s speech]

His statement: “that He may enrage the disbelievers with them”—This is very hard upon the Rāfiḍah, those who hate the Companions, insult them, and disassociate from them. At the foremost of those whom the Rāfiḍah hate are the rightly-guided caliphs: Abū Bakr, ‘Umar, and ‘Uthmān.

Ibn Kathīr said, “Imām Mālik used this verse as evidence to say that the Rāfiḍah are disbelievers, those who hate the Companions. This is because the Companions enrage them, and whoever is enraged by the Companions is a disbeliever, according to this verse. And a group of the scholars agreed with his position in this matter. There
are numerous narrations mentioning the virtue of the Companions and the prohibition of animosity towards them. And it is sufficient that Allah praised them and is pleased with them.”

Al-Qurtubi said in his tafsir of this verse: “Abu 'Urwah az-Zubayri, who was from the children of az-Zubayr, said, 'We were in the presence of Malik bin Anas and a man was mentioned who degraded the Companions of the Messenger of Allah. So Malik recited this verse: 'Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves,' until he reached the part of the verse which reads: 'delighting the sowers that He may enrage the disbelievers with them.' So Malik said, 'Whoever has anger towards anyone of the Companions of the Messenger of Allah, then this verse applies to him.'”

His statement: “Allah has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds”—This is a generous promise for all the Companions collectively. This is similar to the statement of Allah the Exalted:

\[
\text{لا يَسْتَوِي مِنْكُمْ مَنْ آتَى مَنْ فَتَنَّى وَقَاتَلَ}
\text{أوْلَيْكُمْ أَعْظَمُ دَرَجَةً مِّنْ الَّذِينَ آتَى مَنْ بَعْدَ وَقَاتَلُوا}
\text{وَكَلَّا وَعَدَ اللَّهُ الْحُسَمَتِ}
\]

Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward).

[Surah al-Hadid 57:10]

His statement: “Allah has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds”—The phrase “among them” is to clarify the genre and category of the people mentioned; it does not mean “some of them.” This phrase is also found in the statement of Allah:
They have certainly disbelieved, those who say, “Allâh is the third of three.” But there is no god but one God. And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

[Sûrah al-Mâ’idah 5:73]

In this verse, the phrase “among them” refers to each and every person who says that Allâh is the third of three. It does not only refer to some of them.

*Ibn Hishâm said in Al-Masâḥif by Ibn al-Anbâri:*

Some of the heretics use the statement of Allâh the Exalted: “Allâh has promised forgiveness and a mighty reward for those among them who believe and do righteous good deeds” to insult some of the Companions. But the reality is that the phrase “among them” is used to clarify who these people are, and it does not mean that only some of them will receive this reward. Thus, this verse means that those who believe are those who shall receive this reward. This is similar to the statement of Allâh:

Those [believers] who responded to Allâh and the Messenger after injury had struck them. For those who did good among them and feared Allâh is a great reward.

[Sûrah Âlî ‘Imrân 3:172]

All of them did good and all of them were righteous.

And Allâh said:
And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

[Sūrah al-Mā'idah 5:73]

This statement “among them” applies to all of the disbelievers who say this, not just some of them.

[End of Ibn Hishām’s speech]
And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that rebels till it complies with the command of Allāh; then if it complies, make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing other than brothers. So make reconciliation between your brothers, and fear Allāh, that you may receive mercy.

[Surah al-Ḥujurāt 49:9-10]

Explanation

This verse explains the great status of bringing about reconciliation between two parties of Muslims who are fighting each other,
because Allâh commands it three times in this one verse. Imâm al-Bukhârî listed this verse in “The Book of Faith” as evidence that fighting against a Muslim is a major sin, but it is less than shirk, and the Muslim who does so is not considered a disbeliever. This is in contrast to the methodology of the innovators such as the Khawârij and their likes, who declare the Muslim who commits a major sin to be a disbeliever. Imâm al-Bukhârî said, “Allâh called them believers in this verse.”

The Prophet said about al-Hasan:

ابنِي هذَا سِيَدٌ، وَلَعَلَّ اللَّهُ أَنْ يُصَلِّحْهُ بِيَدِيَ بَيْنَ فَتَيّيْنِ مِنَ الْمُسْلِمِينَ.

This son of mine is a chief and leader, and I hope that by way of him Allâh will bring about reconciliation between two Muslim groups.¹

Sufyân bin 'Uyaynah mentioned this hadîth and said, “The Prophet called both groups Muslims, and this delighted us a great deal.” Al-Ḥâfiz Ibn Hajar narrated this statement and said that the Prophet described both parties of fighting groups as Muslims.²

Allâh commanded us to make peace between two fighting groups among the believers. This is by stopping the fighting between them, and making peace by having each group cease fighting. If one group continues to fight, they are fought against until they stop fighting and comply with the command of Allâh and leave off their transgression. The Prophet said:

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا. فَقَالَ رَجُلٌ بِلَّدٌ يَا رَسُولُ اللَّهِ أَنْصِرْهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَفَّفْ أَنْصِرْهُ قَالَ: تَحْجُرْهُ أَوْ تَمْسَعْهُ مِنَ الظُّلم، فَأَيْنَ ذَلِكَ نَصْرُهُ.

“Help your brother whether he is an oppressor or an oppressed.” A man said, “O Messenger of Allâh! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?” The Prophet ⁰ⁱ

¹ Sahîh al-Bukhârî 3629
² Explanation of Sahîh al-Bukhârî 13/66
said, “By preventing him from oppressing (others)—that is how to help him.”

Then Allâh the Exalted explained the greatest status of the brotherhood of Islâm in His statement, “The believers are nothing other than brothers.” He then commanded us to make peace between the believing brothers when differences occur. There are numerous narrations commanding us to treat each other well and forbidding us from harming one another.

The Prophet ﷺ said:

لا يُؤمَن أحدكم حتى يحب لأخيه ما يحب لنفسه.

None of you truly believes until he loves for his brother that which he loves for himself.

And he said:

المسلم أخو المسلم لا يظلمه ولا يسلمه من كان في حاجة أخيه كان الله في حاجةه.

The Muslim is the brother of his fellow Muslim; he does not wrong him or forsake him. Whoever meets his brother’s needs, Allâh will meet his needs.

And the Prophet ﷺ said:

مثل المؤمنين في تواصّهم وترابطهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى.

The likeness of the believers in their mutual love, mercy, and compassion is that of the body: when one part of it suffers, the rest of the body joins it in staying awake and suffering fever.

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3 Sahîh al-Bukhârî 6952
4 Sahîh Muslim 45
5 Sahîh Muslim 2580
6 Sahîh al-Bukhârî 6011; Sahîh Muslim 2586
The Prophet  said:

إنَّ الْمُؤْمِنِ لِلْمُؤْمِنِ كَالْبَيْتَانِ، يُشْدُدُ بَعْضُهُ بَعْضًا. وَسُبُقَ أُصَابِعَهُ.

“The believer to a believer is like a solid structure: parts of it support other parts.” And he clasped his hands by interlacing his fingers.7

As for the fighting which occurred between the Companions, then it is the methodology of Ahlus-Sunnah wal-Jama’ah to refrain from delving into the matter except from the standpoint of mentioning good. We have a good thought about them and look at the matter from the best perspective. This is because they made decisions based upon knowledge-based reasoning, so they will either receive one reward or two rewards.

Ibn Ḥajār said, “Ahlus-Sunnah have agreed that it is obligatory to refrain from insulting any of the Companions due to what occurred between them—even if you know which of them was correct—because the fighting only occurred due to knowledge-based reasoning. And Allāh pardoned those from among them who were incorrect in their decision; rather, He rewarded them with one reward8 for their incorrect decision.”

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7 Sahih al-Bukhārī 481

8 Translator’s note: The Prophet  said, “If the judge makes ijtihād and gets it right, he will have two rewards, and if he makes ijtihād and gets it wrong, he will have one reward.” (Sahih al-Bukhārī 6919; Sahih Muslim 1716)

9 Explanation of Sahih al-Bukhārī 13/34
Verses 16–18

And indeed, We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein when the two receivers receive, seated on the right and on the left. Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

[Surah Qaf 50:16-18]

Explanation

In this noble verse, Allah informs us about His creation of mankind and His knowledge of what man does secretly and openly, and what he feels within his heart. As Allah the Exalted said:

[It was] so that Allah might test what is in your
breasts and purify what is in your hearts. And Allâh is all-knowing of that within the breasts.

[Surah Âli ‘Imrân 3:154]

And He said:

وَأَسْتَرُواْ فُؤْدَكُمْ أَوْ أَجْهَرُواْ بِهِ إِنَّهُ عَلَمَُ بِذَاتِ الصُّدُورِ

أَلَّا يَعْلَمُ مِنْ حَلَقٍ وَهُوَ الْلَّطِيفُ الْخَبِيرُ

And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

[Surah al-Mulk 67:13-14]

And He said:

قُلُّ إنْ تَحْفَوْاْ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوْهُ بَعْدَمُ اللَّهُ

وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَادِرٌ

Say (O Muḥammad): “Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is able to do all things.”

[Surah Âli ‘Imrân 3:29]

His statement: “And We are nearer to him than his jugular vein” has been explained with two explanations:

1) The closeness of Allâh’s knowledge, power, and cognizance.

2) The closeness of the angels. And this is similar to the verse in Surah al-Wâqi’ah:
TREASURES FROM THE NOBLE QUR’ÂN: TAFSIR OF SELECT VERSES

But We are nearer to him than you, but you see not.

[Sūrah al-Waqi’ah 56:85]

Both explanations were given by Ibn al-Qayyim, and he preferred the second explanation and gave evidence for it. The second explanation is also preferred by Ibn Kathîr in his tafsîr. In the Qur’ân, the mention of the plural pronoun is mentioned for magnification, and the intent here is the angels. As Allâh the Exalted said:

فَإِذَا قَرَآناهُ فَأَتِبَعْ قُرْآنَهُ (۴۳)

And when We have recited it to you [O Muhammad], then follow you its recital.

[Sūrah al-Qiyāmah 75:18]

The one who recited the Qur’ân to the Messenger of Allâh was the angel Jibrîl. As Allâh said:

فَلَمَّا دَهَّبَ عَنّ Increment إِبْرَاهِيمِ الْرُّوْجَ وَجَآءَهُمُ الْبَشَّرُ ۖ يُجَادِلُنَّا

Then when the fear had gone away from Ibrâhîm and the glad tidings had reached him, he began to plead with Us for the people of Lût.

[Sūrah Hûd 11:74]

Ibrâhîm was pleading with the angels on behalf of the people of Lût. And Allâh said:

وَلَمَّا جَآءَتْ رُسُلُهُ إِبْرَاهِيمُ بِالْبَشَّرُ ۖ قَالُوا إِنّا مُهْلِكُونَ أَهْلَ هَذِهِ الْقُرُبَیَةِ ۖ إِنّ أَهْلَهَا كَانُوا ظَالِمِينَ ۖ قَالُوا إِنّا فِي هَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ يَمِنُ فِيهَا

And when Our messengers came to Ibrâhîm with the glad tidings, they said, “Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.” He (Ibrâhîm) said, “But there is
Lūṭ in it.” They said, “We know better who is there.”

[Sūrah al-‘Ankabūt 29:31-32]

And from the proof that Ibn al-Qayyim used to prefer the opinion that the angels are intended in this view is that Allāh the Exalted restricted the “closeness” mentioned in this verse to a particular place and time in His statement “when the two receivers receive.” If it was Allāh who was intended in this verse, He would not have restricted it to the time when the two angels record. And there would have not been any benefit in restricting it to this particular time, because Allāh’s knowledge, power, and will are connected without restriction.

Then Allāh the Exalted informed us that He has entrusted two angels to each person to record their good deeds and their bad deeds. Every word that comes from him is recorded by the angels, and all of that will be presented to him on the Day of Judgment. Then man shall be given the recompense for his actions. If his actions are good, he shall receive good; if his actions are evil, he shall receive evil.

Shaykh Muḥammad Amīn ash-Shinqīṭī Ḥan al-Bayān, “The two receivers are the two angels who write down the actions of man. The verse states that one of them sits on the right and the other sits on the left.”

The scholars differ concerning the permissible actions which the person is not rewarded or punished for—do the angels write these actions down or not? Some scholars say that the angels write down everything, even the moaning sound the sick person makes. Other scholars say that the angels only write down the actions if there is a reward or punishment for the action. Both groups of scholars agree that there is only a recompense for those actions that contain a reward or punishment. The scholars who say that it is only the deeds that have a reward or punishment which are written down, and the scholars who say that everything is written down, agree that the actions without reward or punishment are erased. The only difference is that some scholars say the actions without reward or punishment are not recorded at all; while those who say that every-

1 Adwa’ al-Bayān 7/687-688
thing is recorded say that the actions with no reward or punishment are recorded and then erased.
Verses 56–58

And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Verily, Allah is the All-Provider, Owner of Power, the Most Strong.

[Surah adh-Dhariyat 51:56-58]

Explanation

In this verse, Allah the Exalted clarifies that He created the jinn and mankind to worship Him alone, without partners. Thus, He created them to command them and prohibit them. Those who obey Him will be rewarded and those who disobey Him will be punished. He clarifies to us that He is free of all needs, and it is mankind and jinn who are in complete need of Him. As He says:

O mankind! It is you who stand in need of Allâh, but Allâh is Rich (free of all wants and needs), Worthy of
all praise.

[Sūrah Fāṭir 35:15]

And He said:

{قُلْ أَعْجَبُ الْلَّهُ الْمَهْدُ وَلَقَدْ أَخْلَقْتُ السَّمَاءَ وَالْأَرْضَ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ

Say (O Muhammad): “Shall I take as a protector any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.”

[Sūrah al-An‘ām 6:14]

Al-Qurṭubī said in his tafsīr, “This is specific to those whom Allāh knew, by way of His infinite knowledge, would worship Him. The wording is general, but the meaning is specific.”

Ibn Kathīr said in his tafsīr, “He only created them to command them to worship Him, not because He was in need of them.”

Shaykh Muḥammad Amin ash-Shinqīṭī said in his tafsīr of the verse “except to worship Me”:

The precise meaning of this verse—insbā Allāh—is that He created them to command them to worship Him, and to test them and make them responsible for fulfilling obligations and then give them the recompense for their actions. If their actions are good, they will receive good; if their actions are evil, they will receive evil. We only said that this is the precise meaning of this verse because it is proven by clear verses in the Book of Allāh. Allāh clearly states in His Book that He has created them to see which of them is best in deeds. And He has created them to give them the recompense for their actions. Allāh said in the first part of Sūrah Hūd:

{وَهُوَ الَّذِي خَلَقَ السَّمَاءَ وَالأَرْضَ فِي سِتَّةِ أَيَامٍ وَكَانَ عَرَضْهُ عَلَى الْمَاءِ

And He it is Who has created the heavens and the
earth in six days, and His throne was on the water.

[Sūrah Hūd 11:7]

Then He explained the wisdom for that:

\[\text{إِنَّا نَبْتَلُوُكُمْ أَحْسَنَ عَمَلًا} \quad \text{وَلَيْنَ فَلْتُ إِنْكَمْ مَبْعُوتُونَ}
\]

\[\text{مِنْ بَعْدِ الْمَوْتِ لِيَبْتَلُوُنَّ الَّذِينَ كَفَرُوا} \quad \text{إِنْ هَذَا إِلَّا سَحَرُ}
\]

That He might try you, which of you is the best in deeds. But if you were to say to them, “You shall indeed be raised up after death,” those who disbelieve would be sure to say, “This is nothing but obvious magic.”

[Sūrah Hūd 11:7]

And He said in the beginning of Sūrah al-Mulk:

\[\text{عَلَى الْأَرْضِ زِينَةٌ لَّهَا لِيَبْتَلُوُهُمْ أَيْهَمْ أُحْسَنُ عَمَلًا}
\]

He who has created death and life, that He may test which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.

[Sūrah al-Mulk 67:2]

And He said in the first part of Sūrah al-Kahf:

\[\text{وَا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِيَبْتَلُوُهُمْ أَيْهَمْ أُحْسَنُ عَمَلًا}
\]

Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds.

[Sūrah al-Kahf 18:7]

Thus, Allāh makes it clear in the aforementioned verse that the
wisdom for creating the creation is to test them to see which of them is best in deeds. And this explains His statement “except to worship Me.” And the Qur’an is best explained with the Qur’an. It is known that the intended result of actions is only completed by rewarding the doer of good and requiring the doer of evil. Allâh the Exalted clearly stated the wisdom for creating them firstly, and resurrecting them secondly; and it is to reward those who did good and punish those who did evil. This is in His statement in Sûrah Yûnus. He said:

\[
\text{It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.}
\]

[Sûrah Yûnus 10:4]

And He said in Sûrah an-Najm:

\[
\text{And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.}
\]

[Sûrah an-Najm 53:31]

[End of Shaykh ash-Shinqiti’s speech]

His statement: “I do not want from them any provision, nor do I want them to feed Me. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong”—This is explained by His statement in Sûrah al-An’âm:
And it is He Who feeds but is not fed.

[Sūrah al-Anʿām 6:14]

Thus, His statement “I do not want from them any provision” is explained by His statement “but is not fed.”

And His statement “Verily, Allāh is the All-Provider, Owner of Power, the Most Strong” is explained by His statement “and it is He who feeds.”

In His statement “and I did not create the jinn and mankind except to worship Me,” He mentioned the jinn first because the jinn were created first. Allāh said:

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ صَلْصَالٍ مَّنْ حَمَّامٍ مَّسْتَنْعُنَّ وَالْجَنَّ حَلَقَنَاهُ مِنْ قَبْلِ مِنْ تَأْرِ السَّمَوَاتِ

And indeed, We created man from sounding clay of altered black, smooth mud. And the jinn, We created aforetime from the smokeless flame of fire.

[Sūrah al-Hijr 15:26-27]

When the jinn and mankind are mentioned in the same verse, man is only mentioned before the jinn in three places. The first is in Sūrah al-Anʿām:

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدْمًا شَيَاطِينَ الْإِنسَانِ وَالْجَنِّ

And so We have appointed for every prophet enemies—devils among mankind and jinn.

[Sūrah al-Anʿām 6:112]

The second place is in Sūrah al-Isrā':

قُلِ الْيَتِينَ اجْتَمَعَتِ الْإِنسَانُ وَالْجَنُّ عَلَىٰ أَنْ يَأْتُوا بِمَثَلٍ
Say: “If mankind and jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.”

[Sūrah al-Isrā’ 17:88]

And the third place is in Sūrah al-Jinn:

And verily, we thought that men and jinn would not utter a lie against Allāh.

[Sūrah al-Jinn 72:5]
And those who believe and whose offspring follow them in faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

[Sūrah at-Ṭūr 52:21]

Explanation

In this noble verse, Allāh informs us of his virtue upon the parents and children among the inhabitants of Paradise. If the parents and children are on different levels in Paradise, Allāh will bestow His favor upon the children by elevating them to the level of their parents. And He will bestow favor upon the parents by making them happy through joining them with their children without decreasing their reward in the least. For this reason, He said “and We shall not decrease the reward of their deeds in anything.”

His statement: “Every person is a pledge for that which he has earned”—This means that every person shall receive recompense for their actions. Those who did good shall receive good, while
those who did evil shall receive evil. No one will have their reward decreased.

Ibn Kathîr said in his *tafsîr* of this verse, “Allâh the Exalted informs us of His virtue, kindness, favor, and gentleness with His creation. If the offspring of the believer follows them in faith, they will be reunited with their parents on the same level in Paradise, even if their actions do not warrant them reaching that level. This is so Allâh can make the parents happy by reuniting them with their children. They will be reunited in the best way, by those who have lesser actions being joined with those whose actions are complete. The reward of those with greater actions will not be decreased in the least by elevating those of lesser deeds. For this reason, He said: ‘to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.’”

And He said: “Every person is a pledge for that which he has earned.” When Allâh informed us that He will elevate the level in Paradise for the offspring so they can join their parents, even though their deeds do not warrant that high level, He explained His justice. And His justice is that He will not punish anyone for the sin of another. “Every person is a pledge for that which he has earned.” No one is responsible for the sin of another, whether parent or child. As Allâh the Exalted said:

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(99) كَلِّ نَفْسٍ بِمَا كَسَبَّتُ رَهِينَةٌ إِلَّا أَصْحَابُ الْيَمِينِ
في جَنَّاتٍ تَبَانَأَلَوْنَ عَنِّ الْمُجَرَّمِينَ
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*Every person is a pledge for what he has earned, except the Companions of the right. In Gardens (Paradise), they will ask one another about the criminals.*

[Sûrah al-Muddath’thîr 74:38-41]

Al-Qurtubî said in his *tafsîr* of the verse “Every person is a pledge for that which he has earned”: “This goes back to the disbelievers. Ibn ‘Abbâs said, ‘The inhabitants of the Hellfire will be a pledge or captive of their actions while the inhabitants of Paradise go off to
their enjoyment. For this reason, He said: 'Every person is a pledge for what he has earned, except the Companions of the right.'”

It has also been said that this meaning is general of each and every person. So everyone is a captive of his actions, so no one will have their deeds decreased. As for increasing the reward for good deeds, this is from the virtue of Allāh. This can also apply to the offspring of the believers who do not follow their parents in faith. They will not be reunited with their believing parents; rather, they will be held captive by their disbelief.
Verse 26

And how many angels are there in the heavens, whose intercession will avail nothing except after Allâh has given permission for whom He wills and pleases.

[Sûrah an-Najm 53:26]

Explanation

This noble verse proves that intercession with Allâh is of no avail unless two conditions are met:

1) Allâh must be pleased with the one interceding and He must grant them permission to intercede.

2) Allâh must be pleased with the one who is being interceded for.

Ash-Shawkâni said in his tafsîr of this verse:

The phrase “how many” denotes a large amount of angels. This statement is a rebuke of the pagans who hope that their idols will intercede on their behalf, because although the angels worship Allâh with many acts of worship and they are noble in the sight of Allâh, they cannot intercede without His permission. So how can these
inanimate objects void of intellect and understanding intercede?! This is the meaning of His statement “except after Allah has given permission.” Meaning, after He has given them permission to intercede.

His statement: “for whom He wills”—Meaning, those He allows to receive intercession.

His statement: “and pleases”—This means that intercession is only for the people of monotheism (tawhid), and those who associate partners with Allah will have no share in the intercession. Allah will not allow them to receive intercession, and He is not pleased with them and they are not deserving of intercession.

[End of Shaykh ash-Shawkānī’s speech]

Shaykh Muḥammad Amin ash-Shinqlīṭ said in Al-ʿAdhab an-Namir:

وَانْظِرُوا بَيُومَ يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْبًا وَلَا يُفْتَلُّ مِنْهَا شَفَاعَةُ وَلَا يُؤْخَذُ مِنْهَا عَدْلُ وَلَا حَمْمٌ يُضَرْبُونَ

And fear a day when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

[Surah al-Baqarah 2:48]

The meaning of intercession is to mediate on behalf of another to bring them good or to protect them from harm. The origin of the word means “even,” which is the opposite of “odd.” This is because the person in need is alone in seeking his need, until someone comes along to intercede on his behalf; then they become even, meaning they become two instead of one. There is the person who is in need and the person who will intercede to help him receive his need. This is the origin of the word intercession. There is some intercession which is affirmed by the legislation of Islam and some which is negated. The intercession which the Muslims agree is negated is interceding on behalf of the disbelievers, because the disbelievers will not benefit from the intercession. As Allāh the Exalted said:
So no intercession of intercessors will be of any use to them.

[Sūrah al-Muddaththir 74:48]

And He said about them:

Now we have no intercessors.

[Sūrah ash-Shu'arā’ 26:100]

And the Exalted said:

And they cannot intercede except for him with whom He is pleased.

[Sūrah al-Anbiya’ 21:28]

And He said about the disbeliever:

He is not pleased with disbelief for His slaves.

[Sūrah az-Zumar 39:7]

Thus, intercession for the disbelievers is prohibited by the legislation of Islām, and the Muslims are in agreement on this. And there is absolutely no exception to this, except the intercession of the Prophet ﷺ for his uncle Abū Ṭalib. Abū Ṭalib will benefit from the intercession of the Prophet ﷺ, and due to this he will be given the lightest punishment in the Hellfire. The Prophet ﷺ said:

Perhaps my intercession will benefit him on the Day of Resurrection,
and he will be placed in a shallow part of the Fire which will come up to his ankles and cause his brains to boil.¹

As for interceding on behalf of all other disbelievers—this is completely prohibited. The intercession of the Prophet ﷺ for his uncle will allow him to move to another place in the Hellfire.

The other intercession that is prohibited is intercession without the permission of the Lord of the heavens and the earth. This is completely prohibited, according to the consensus of the Muslims, and it is proven by the text of the Qur'an. Like the statement of Allah the Exalted:

**Who is he that can intercede with Him except with His permission?**

*Surah al-Baqarah 2:255*

As for interceding for the believers with the permission of the Lord of the heavens and the earth, this is permissible according to the legislation of Islam. As Allah the Exalted said:

**And they cannot intercede except for him with whom He is pleased.**

*Surah al-Anbiya’ 21:28*

And His statement:

**On that day, no intercession shall avail, except the one for whom the Most Beneficent (Allah) has given**

¹ Sahih al-Bukhari 1408; Sahih Muslim 360
permission and whose word is acceptable to Him.

[Surah Tā-Ḥā 20:109]

[End of Shaykh ash-Shinqīṭī’s speech]
Indeed, We have sent Our messengers with clear proofs, and revealed with them the Book and the balance that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.

[Surah al-Hadid 57:25]

Explanation

Allah the Exalted informs us in this verse that He has sent His prophets with signs, and these signs are the miracles that prove they are messengers of Allah. And He sent down with them the Book, and the meaning of “the Book” is “Books” in the plural form. He sent down the balance, and this is justice and equity contained in the Books. This verse proves that the Books were sent down from Allah the Exalted to the noble messengers. Some of these Books were
mentioned in the Qur‘an, such as the Torah, the Injil, az-Zabūr, and the pages of Ibrāhīm and Mūsā. And there are other Books that were not mentioned. It is obligatory to believe in all Books, those that were mentioned and those that were not mentioned. This verse proves that the Books contain justice, and the Books were sent for us to implement this justice contained within them.

Allāh informs us in this verse that He sent down iron, which contains extreme strength, as a deterrent for those not affected by the Books. And iron contains numerous great benefits for the people in their lives, such as the various vehicles we utilize during our era. There are also tools for farming, building structures, and the other many uses for iron.

All of this is so He may reveal those who will help His cause from those who will not help His cause, and the result will be either reward or punishment. This meaning has been previously mentioned in Sūrah al-Baqarah:

And We made the qiblah which you used to face, so We may know those who followed the Messenger (Muḥammad) from those who would turn on their heels.

[Sūrah al-Baqarah 2:143]

The Books were all sent down by Allāh the Exalted. As Allāh said:

The revelation of this Book (the Qur‘ān) is from Allāh, the All-Mighty, the All-Wise.

[Sūrah az-Zumar 39:1]

And He said:
A revelation from Allah, the Most Beneficent, the Most Merciful; a Book whereof the verses are explained in detail.

[Sūrah Fussilat 41:2-3]

As for the descending of iron, it is from the mountains in which Allah has placed iron. Ibn Abil-Hanifī said in his explanation of At-Tahāwīyyah concerning sending down iron, “Iron is a mineral within the mountains, and it is located at high ground. It has been said that the higher the mineral is found, the better the grade of iron.”

In this verse, Allah combined spiritual and physical strength. Calling to the truth is through clarification; if it is sufficient, the desired result will be achieved. If not, then the next step is physical strength. Sulaymān bin Buraydah narrated through his father:

When the Messenger of Allah  appointed anyone as leader of an army or detachment, he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say, “Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah.”

They would begin by inviting the people to Islām; if they refused, they would request that they pay the tax, and if they refused that, they would fight them.

1 Sahih Muslim 4522
Verses 10–13

O You who believe; shall I guide you to a commerce that will save you from a painful torment? That you believe in Allâh and His Messenger, and that you strive hard and fight in the cause of Allâh with your wealth and your lives—that will be better for you, if you but know! He will forgive you your sins, and admit you into gardens under which rivers flow, and pleasant dwelling in gardens of Eden; that is indeed the great success. And also another (blessing) which you love, help from Allâh and a near victory. And give glad tidings to the believers.

[Sûrah âs-Saff 61:10-13]
Explanation

This verse is incitement to busy oneself with the commerce of the Hereafter. That is the real commerce which is profitable and brings about an everlasting, never-ending benefit. Allāh the Exalted said:

َوَيُؤْفَيْهِمْ أَجْوَرَهُمْ وَيُزَيَّدْهُمْ مِنْ فَضْلِهِ ۖ إِنَّهُ غَفُورٌ شِكْرٌ

Verily, those who recite the Book of Allāh and establish the prayer, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) commerce that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

[Sūrah Fāṭir 35:29-30]

Allāh described this commerce as “safety from a grievous punishment.” The most precious wealth is belief in Allāh and His Messenger, and drawing close to Allāh with righteous actions. At the head of these righteous actions is striving in the cause of Allāh with one’s wealth and life. The most precious gain from this commerce is forgiveness of sins and entrance into Paradise. There is another gain that comes in this world, and that is victory over your enemies if the Muslims fight against them. Allāh said:

َوَأَوْفُوهُمْ أَفْطَامُكُمْ

O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.

[Sūrah Muḥammad 47:7]
And He said:

وَلَا يَنصُرَنَّ اللَّهُ مَن يَنَصُرُهُ إِلَّا اللَّهُ لَقَوِيٌّ عَزِيزٌ

Verily, Allah will help those who help His (cause).
Truly, Allah is All-Strong, All-Mighty.

[Sūrah al-Ḥajj 22:40]
Surah al-Munāfiqūn

Verses 9–11

Ya in'īna al-dādi in a'mūna la nīlīkanūm A'mūlākumu wāla A'wālākumūn 'an dārkī l-lāhī wa mān yaf'ūlu dālīk fa'aw'ilīkū hūm al-khāsirūn. A'nnafquw mā mā r'shū'ūnūm m̲ā fīlīn an yātāyī 'ahdīkū mūlīkū fa'yūku Rub' l-walā 'amārinī 'īlā ājīlī 'arībī fā'āsdūcū wa akīn min al-salāhīn wa līn yāhurū l-lāhī nīfīsā irdā ja'ā ājīlīhā thalāth al-lāhī khamīsūn wa līlāhī khābirī bīma tau'mūlūn.

O you who believe; let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous." But never will Allah grant respite to a soul when its time has come. And Allah is All-Aware of what you do.

[Sūrah al-Munāfiqūn 63:9-11]

Explanation

Allāh forbade the believers from busying themselves with the worldly life and allowing wealth and children to become a source of
fitnah upon them such that it distracts them from the remembrance of Allāh. Remembrance of Allāh includes all acts of obedience. He informed us that whoever is diverted from the remembrance of Allāh will be from the losers. Then He commanded us to spend our wealth in the obedience of Allāh before our lifespan comes to an end. Abū Hurayrah Ṣaid:

A man came to the Messenger of Allāh ﷺ and said, “O Messenger of Allāh, which charity is the best?” He said, “That you should give charity when you are healthy and feeling stingy, fearing poverty, and hoping for wealth. And do not defer or delay until you are about to die and then say, ‘This is for so-and-so, and this is for so-and-so’; because it has already come into (the possession of so-and-so).”

This verse shows that when death comes to the believers, they will hope to delay death, even for a short time so they are able to give charity or perform righteous deeds; but they will not be able to delay it! Allāh has decreed that when death comes, it is not delayed. Allāh said, “But never will Allāh grant respite to a soul when its time has come.”

As for the disbelievers hoping to delay death, Allāh said:

And warn mankind of the day when the torment will come unto them; then the wrongdoers will say, “Our Lord! Respite us for a little while; we will

\[1 \text{Sahih Muslim 1032} \]
answer Your call and follow the messengers!” (It will be said): “Had you not sworn aforetime that for you there would be no cessation?”

[Sūrah Ibrāhim 14:44]

From the attributes of the hypocrites is their heedlessness of the remembrance of Allāh, their laziness in attending congregational prayer, and their severe diligence in amassing the enjoyment of this world. As Allāh said about them:

وَإِذَا قَامَوا إِلَى الصَّلَاةَ قَامَوا كَسَالِى يَرَائُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allāh but little.

[Sūrah an-Nisā' 4:142]

The Messenger of Allāh ﷺ said:

وَالذِّي نَفَسِي بِيْنِي حَدُّ هَمَّتُ أَنَّ مَرَّ بِخَطْبِ فِيْحُطَبُ، ثُمَّ آمَرَ بِالصَّلَاةِ فَخُلِّدَ لَهَا، ثُمَّ آمَرَ رَجَلًا فِيْوُمَ النَّاسِ، ثُمَّ أَخَالَفَ لَى رَجَالٍ فَخْرَقَ عَلَيْهِمْ فِيْوُمَهُمْ، وَالذِّي نَفَسِي بِيْنِي لَوْ بَلَغَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرَفًا صَبِيبًا أَوْ مَرَّمَاتَيْنِ خَسِينَتِي لَشَهِدْ العُشَاءِ

I swear by Him in Whose Hand my soul is, I considered ordering firewood to be collected and then ordering someone to pronounce the adhān for the prayer, and then ordering someone to lead the prayer; then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him in Whose Hands my soul is, if any one of them had known that he would get a bone covered with meat or two (small) pieces of meat present in between two ribs, he would have attended the ‘Ishā’ prayer.2

2 Sahih al-Bukhari 644
The hypocrites who stay behind from the prayer—if they knew there would be some meat at the masjid during the time for ‘Ishâ’ prayer, even just a little meat, they would surely attend the ‘Ishâ’ prayer in the masjid in order to get that meat. This is because their concern is for this life, not the Hereafter.

From the guidance of the Prophet ﷺ is that he would recite Sûrah al-Jumu’ah and Sûrah al-Munâfiqûn during the Jumu’ah prayer, according to the hadîth of Ibn ‘Abbâs. And perhaps the wisdom for this was due to the mention of some rules of the Friday prayer within Sûrah al-Jumu’ah. As for Sûrah al-Munâfiqûn, then reciting this sûrah alerts those hypocrites who might attend Friday prayer to some of the blameworthy attributes, that perchance they might benefit from that.

Allâh praised those who are not diverted from the remembrance of Allâh due to the worldly life. He said:


In houses (masâjid), which Allâh has ordered to be raised; in them, His name is glorified in the mornings and in the afternoons or the evenings, men whom neither trade nor sale diverts from the remembrance of Allâh, nor from establishing the prayer, nor from giving the zakâh. They fear a day when hearts and eyes will be overturned.

[Sûrah an-Nûr 24:36-38]

1 Translator’s note: “The Prophet ﷺ used to recite al-Jumu’ah and al-Munâfiqûn in the Jumu’ah prayer.” Narrated by Muslim (879).
Some faces that day shall be radiant, looking at their Lord. And some faces, that day, will be gloomy, expecting that some calamity was about to fall on them.

[Sūrah al-Qiyāmah 75:22-25]

Explanation

The meaning of His statement “some faces that day shall be radiant” is that they will be bright, illuminated, and beautiful. As Allāh the Exalted said:

\[
\text{\textit{تَعَرَّفُ فِي وُجَوهِهِمْ نَضْرَةَ النَّعِيمِ}}
\]

You will recognize in their faces the brightness of delight.

[Sūrah al-Muṭaffifin 83:24]

And He said:

\[
\text{\textit{وَلَقَاهُمْ نَضْرَةَ وَسَرُورًا}}
\]

And He will give them radiance and happiness.

[Sūrah al-Insān 76:11]
The Messenger of Allah ﷺ said:

نَضْرُ اللَّهِ امْرًاٍ سَمِعَ مَقَالِي فَحَفِظَهَا فَأَدَّاهَا كَمَا سَمِعَهَا.

May Allah beautify the person who hears a saying of mine, so he memorizes it and conveys it as he heard it.\(^1\)

His statement “looking at their Lord” means that they will look at Allah with their eyes. There are numerous ahādīth from the Messenger of Allah ﷺ stating that the believers will see their Lord in the Hereafter.

Ibn Kathīr said in his tafsīr of this verse, “It has been affirmed that the believers will see Allah in the Hereafter. These narrations have numerous authentic chains which have been authenticated by the Imāms of hadith, such that it is not possible to reject this.”

There is no contradiction between this noble verse and the statement of Allah:

لَا تَدْرِكُهُ الْبَصَارُ وَهُوَ يُدْرِكُ الْبَصَارَ

No vision can grasp Him, but His grasp is over all vision.

[Sūrah al-An'ām 6:103]

The statement “no vision can grasp Him”—Some scholars say that this negates seeing Allah in this world, so it is similar to His statement to Mūsā:

قَالَ أَنْ تَرَاهُ

He said, “You will not see Me.”

[Sūrah al-A’rāf 7:143]

This means, “You will not see Me in this world.”

Some scholars say that the negation of grasping Him does not necessitate the negation of seeing Him. Allah will be seen, but vision will

\(^1\) Jāmi' at-Tirmidhi 2658
not encompass Him, just as He is known but He is not encompassed by knowledge. The negation of grasping is more specific than seeing; seeing is general.

Some misinterpret the statement “looking at their Lord” to mean “waiting for the reward”; this interpretation is incorrect.

Allâh the Exalted said:

\[ 
\text{Nay! Surely, they (evildoers) will be veiled from seeing their Lord that day.} 
\]

[Sûrah al-Mu’taffîn 83:15]

Imâm ash-Shafi’î said, “Because the evildoers will be veiled from seeing their Lord, it is known that the pious will see Him.”

His statement: “And some faces, that Day, will be gloomy, expecting that some calamity was about to fall on them”—The faces of the evildoers will be gloomy that day. Qatâdah said that this means grim and bleak. As-Suddî said, “The color of their faces will change.” Ibn Zayd said, “Their faces will be sulky.”

His statement “expecting that some calamity” means they will be certain that a calamity is about to befall them.

His statement: “some calamity was about to fall on them”—Qatâdah said that this means “some evil.” As-Suddî said that they are certain they will be destroyed. Ibn Zayd said, “They are certain they will enter the Hellfire.”
Some faces that day will be bright, laughing, rejoicing at good news. And other faces, that day, will be dust-stained; darkness will cover them.

[Surah 'Abasa 80:38-41]

Explanation

"Some faces that day will be bright"—This means that their faces will be illuminated, shining, and bright.

His statement: "rejoicing"—This means they will be overjoyed and happy.

His statement: "at the good news"—This is the news of what Allāh has prepared for them in the everlasting gardens of Paradise. These are the faces of the believers.

As for the faces of the disbelievers, Allāh has described them with His statement, "And other faces, that day, will be dust-stained; darkness will cover them." Al-Qurṭubi said in his tafsir, "The meaning of 'dust-stained' is dust-stained with dust and smoke. Their faces will be eclipsed and dark. This is the statement of Ibn 'Abbās, and he also said their faces will be covered with humiliation."
Ibn Kathîr said in his *tafsîr*, “The faces of the people on that day will be in two groups. Some faces that day will be bright, meaning they will be illuminated. Rejoicing at good news, meaning they will be happy and delighted within their hearts such that their happiness is apparent upon their faces. These are the inhabitants of Paradise. And other faces, that day, will be dust-stained; darkness will cover them; meaning, they will be enveloped in darkness.”
Some faces that day will be humiliated, working [hard] and exhausted. They will roast in the hot blazing Fire. They will be given to drink from a boiling spring. No food will there be for them but a poisonous thorny plant which will neither nourish nor avail against hunger. (Other) faces, that day, will be joyful; with their effort [they are] satisfied. In a lofty Paradise, where they shall neither hear harmful speech nor falsehood.

[Sūrah al-Ghāshiyah 88:2-11]

Explanation

Some scholars say that the description of these faces as humiliated, worn out, and exhausted is in the Hereafter. Other scholars say that it is in this life; meaning, they are tired, worn out, and striving with actions, and humble while doing so, but that will not benefit them
in the Hereafter because their actions are based upon falsehood.

Imām al-Bukhārī said, “Ibn ‘Abbās said, “‘working [hard] and exhausted’—these are the Christians.’”

Al-Qurtūbī said in his tafsīr, narrated from ‘Ali, “These are the Khawārij, those about whom the Prophet ﷺ said:

بيحثر أحدهم صلاتته مع صلاتهما وصوامهم مع صومهم يمرون من الدين
كما يمرون السهم من الرمح.

“One of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islam like an arrow passing through its target.”

Ibn Kathīr said while explaining the statement of Allāh the Exalted:

قُلْ هَلْ نُبِّئَكُم بِالْخَسَرِينَ أَعْمَالًا الَّذين صل
سُمِّعُونَ في الحياة الدنيا وهم يُحَسَّسُونَ أنهم يُحَسَّسُونَ

Say (O Muḥammad): “Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!”

[Sūrah al-Kahf 18:103-104]

After mentioning a narration from Sa‘d bin Abī Waqqās that this verse refers to the Jews and Christians, he said, “‘Alī bin Abī Tālib, ad-Dāḥak, and others said that this verse refers to the Khawārij. Thus, this verse pertains to the Khawārij just as it pertains to the Jews and Christians, because it was not revealed about any of them specifically; rather, it is more general than that. This is a Meccan verse, and the Meccan verses were revealed before the verses which address the Jews and Christians, and this verse was revealed before the Khawārij appeared. Therefore, this verse applies to everyone who

1 Sunan Ibn Mājah
worships Allāh in a manner He is not pleased with. He thinks he is correct and he thinks his deeds are accepted, but he is in error and his deeds are rejected. As Allāh the Exalted said: ‘working [hard] and exhausted. They will enter in the hot blazing Fire.”

His statement “They will roast in the hot blazing Fire” is similar to the statement of Allāh the Exalted:

Then surely, they will roast in the Hellfire.  

[Sūrah al-Muṭaffīfīn 83:16]

And His statement:

And roasting in Hellfire.  

[Sūrah al-Wāqi’ah 56:94]

And His statement:

But it will be avoided by the wretched, those who will roast in the great Fire.  

[Sūrah al-A’lā 87:11-12]

And His statement:

Therefore, I have warned you of a Fire blazing fiercely. None shall roast in it except the most wretched, those who deny and turn away.  

[Sūrah al-Layl 92:14-16]

The meaning is that they will be punished in the Fire with the
highest, most extensive heat possible.

Then Allah the Exalted mentioned the drink of the inhabitants of the Hellfire: “They will be given to drink from a boiling spring.” It will be immensely hot and boiling.

Then He mentioned their food: “No food will there be for them but a poisonous, thorny plant which will neither nourish nor avail against hunger.”

Ibn Kathîr said about the statement “No food will there be for them but a poisonous thorny plant”: “‘Ali bin Abi ‘Ṭalhah narrated from Ibn ‘Abbâs that this is a tree within the Hellfire. Sa‘îd bin Jubayr said it is the tree of Zaqqûm. ‘Ikramah said it is a plant with thorns that grows low to the ground. Qatâdah said it is the evilest, ugliest, filthi­est food. His statement: ‘which will neither nourish nor avail against hunger’ means it will not bring about the desired goal or nourish, nor will it protect against the hunger they fear.”

After mentioning the people of punishment, He mentions the people of bliss. He said, “(Other) faces, that day, will be joyful; with their effort [they are] satisfied. In a lofty Paradise, where they shall neither hear harmful speech nor falsehood.”

The people of happiness will enjoy bliss from the virtue of Allah the Exalted because of their righteous actions. Allah said about those who will be given their book in their right hand:

\[
\text{فَهَوْيَ فِي عِبَادَةٍ رَاضِيَةٍ} \quad \text{كُلُّوْاَ وَأَشْرَبُوا} \\
\text{فِي جَنَّٰتٍ عَالِيَةٍ} \quad \text{هَيْبَةٌ} \\
\text{قُطْوُفِهَا} \quad \text{بِمَا أَسْلَفُتُمْ} \quad \text{فِي الْأَيَّامِ الْخَالِيَةِ} \\
\]

So he shall be in a life well-pleasing, in a lofty Paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!

[Sûrah al-Ḥâqqah 69:21-24]
Ibn Kathîr said, “After He mentioned the people of misery, He praised the people of happiness. He said, ‘faces that day,’ meaning the Day of Judgment, ‘will be joyful,’ meaning the bliss on their faces will be apparent. And they achieved this due to the efforts they put forth: ‘with their effort [they are] satisfied.’ Sufyân said that their actions will have brought them happiness.

His statement: “In a lofty Paradise”—This means in lofty, elevated mansions, safe and sound.

His statement “where they shall neither hear harmful speech nor falsehood” means that the inhabitants of Paradise will not hear even a word of false speech. As Allâh said:

\[
\text{لا يسمعون فيها لغواً ولا تأثيمًا}
\]

No falsehood will they hear therein, nor any sinful speech.

[Sûrah al-Wâqi’ah 56:25]
Surah ad-Duha

Verses 6–8

Did He not find you an orphan and give [you] refuge? And He found you lost and guided you? And He found you poor and made [you] self-sufficient.

[Surah ad-Duha 93:6-8]

Explanation

From the favors of Allah upon His prophet Muhammad ﷺ is that he was an orphan and Allah gave him refuge. He was unaware and Allah guided him, and he was poor and Allah enriched him. Allah protected His Prophet ﷺ from the misguidance of the Pre-Islamic Days of Ignorance. Thus, he remained upon the natural disposition which Allah created mankind upon, and he did not deviate from that. He was devoted to Allah before he received revelation.

Ibn Hajar mentioned some worship performed by the Prophet ﷺ before he received revelation. He mentioned that he would do worship from the legislation of Ibrāhim ﷺ, such as Hajj and tawāf. The Prophet ﷺ said:

إن الله نظر إلى أهلي الأرض فماتتهم عرفتهم وعجمهم إلا بقاءً في أهلي الكتاب.
And verily, Allah looked towards the people of the earth and He hated them, the Arabs and the non-Arabs, with the exception of some remnants from the People of the Book.¹

Imām an-Nawawi said, “He looked at them and hated them before the Messenger of Allah was sent. And the intent for ‘some remnants from the People of the Book’ is those who held onto their true religion without deviating.”

The meaning of His statement “and He found you lost” is that he was unaware of the Qur’an and the Islamic legislation. As Allah the Exalted said:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنَ أَمْرِنَا مَا كُنتَ تَدْرِي

And thus We have sent to you (O Muḥammad) an inspiration of Our command. You knew not what is the Book, nor what is faith.

[Surah ash-Shura 42:52]

Before revelation was sent to him, the Prophet ﷺ did not know about the Qur’an which was revealed to him, or the details of faith clarified in the Qur’an. Allah the Exalted said:

نَحْنُ نَقُصُ عَلَيْكَ أُحْسِنَ الْقُصُصُ بِمَا أُوْحِيَ إِلَيْكَ هَذَا الْقُرْآنُ وَإِنَّكَ مِنْ قَبْلِهِ لَمَّا كُنتَ لَا إِلَهَ إِلَّا أَنفُقُّوا لِلْعَافِلِينَ

We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur’an, although you were, before it, among the unaware.

[Surah Yusuf 12:3]

This means that he was unaware of the affairs that Allah revealed in the Qur’an.

¹ Sahih Muslim 2865
Al-Qurtubi said:

“And He found you lost and guided you” means that He found you unaware of the impending prophecy that was intended to come to you; thus, He guided you and directed you. The meaning of “lost” is “unaware,” like the statement of Allāh the Exalted:

\[
\text{مَّالِئَ بَلْ رَبَّي ۚ وَلَا نُسْتَيَ}
\]

My Lord is neither unaware nor does He forget.

[Sūrah Tā-Hā 20:52]

And He said concerning His Prophet:

\[
\text{وَإِنَّكُنَّ مِنْ فَتْحِهِ لَمَّا ٱلْعَفَّابِينَ}
\]

Although you were, before it, among the unaware.

[Sūrah Yūsuf 12:3]

[End of al-Qurtubi’s speech]

Some scholars say that “lost” means unaware of the Qur’ān and the legislation, thus Allāh guided him to the Qur’ān and the legislation. And this is the meaning of His statement:

\[
\text{مَا كُنتُ تَذْرِي مَا ٱلْكِتَابُ وَلَا ٱلْإِيمَانُ}
\]

You knew not what is the Book, nor what is faith.

[Sūrah ash-Shūrā 42:52]

Shaykh Muhammad Amin ash-Shinqiti said concerning the statement of Allāh the Exalted about Mūsā ﷺ:

\[
\text{قَالَ فَعَلَهَا إِذَا وَأَنَا مِنَ ٱلضَّلَالِينَ}
\]

[Mūsā] said, “I did it, then, while I was of those astray.”

[Sūrah ash-Shu‘ārā’ 26:20]

Mūsā said in response to Pharaoh, “Therefore, when I did this, at
this time I was from those who were astray, meaning this was before I received revelation and before I was sent as a messenger." Some of the scholars saying that the statement "while I was of those astray" means "I was from those who were ignorant." And this is because, after Allāh taught him and sent him revelation, he became a scholar of Allāh's revelation, so he would be considered ignorant before revelation in comparison to what he knew after revelation.

The word misguided (الضلال) is applied in the Qur'ān and the Arabic language with three usages:

1) The first usage: The word "misguided" means unaware of the reality of something. The Arabs say that everyone who is unaware of the true reality of something is astray from that thing. This is to be astray from the knowledge of something, not astray in the religion. This is the meaning of the statement:

\[
\text{[Mūsā] said, "I did it, then, while I was of those astray."}
\]

\[\text{[Surah ash-Shu'ārā 26:20]\]}

This means "I was unaware of the reality of knowledge and its intricate details which can only be known through revelation." This is because this was before he received revelation. This is the meaning of the verse:

\[
\text{And He found you lost and guided you.}
\]

\[\text{[Surah ad-Duḥā 93:7]}\]

Meaning, you were unaware of the knowledge which is only known by way of revelation. This is the meaning of the statement of Allāh the Exalted:
[Mūsā] said: "The knowledge thereof is with my Lord, in a record. My Lord is neither unaware nor does He forget.

[Sūrah Tā-Hā 20:52]

This means that there is absolutely no knowledge which Allāh is unaware of, regardless of what it may be.

And the statement of Allāh the Exalted:

فَإِنَّ اللَّهُ لَنْ يَكْنَى رَجُلَيْنِ فَرْجَلٍ وَأَمْرَأَيْنِ مَعْمَىٰ تَرْضُونَ مِنَ

الشَّهَدَةِ أَنْ تَضْلَءُ إِحْدَاهُمَّا فَتَذَكَّرَ إِحْدَاهُمَا أَخْرَجَهَا

And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.

[Sūrah al-Baqarah 2:282]

The statement "so that if one of them errs" means if one of the women is unaware of the reality of the contract they are witnessing. This is proven by His statement after this: "the other can remind her."

2) The second usage: This usage is well-known in the Qurʾān. The word “misguided” is applied to those who stray from the path of faith and go to the path of disbelief, or stray from the path of guidance to misguidance, or from the path that leads to Paradise to the path that leads to the Hellfire. This can be found in the statement of the Exalted:

غَيْرِ الْمُغْضُوبِ عَلَيْهِمْ وَلَا الْمُضَاتِلِينَ

Not (the path) of those who earned Your anger, nor of those who went astray.

[Sūrah al-Fāṭihah 1:7]
3) The third usage: The word “misguided” is applied to something that disappears or vanishes. The Arabs say something has gone astray if it disappears. For this reason, when someone is buried, the Arabs say that he has gone astray because the earth will consume his body until he disappears. This can be found in the statement of Allah the Exalted:

وَقَالُوا إِنَّا ضَلَّلْنَا فِي الْأَرْضِ أَيَّا لَنَفَيْ خَلْقِ جَدِيْدٍ

And they say, “When we are lost in the earth, shall we indeed be recreated anew?”

[Sūrah as-Sajdah 32:10]

[End of Shaykh ash-Shinqiti’s speech]
Say: “O disbelievers, I do not worship what you worship. Nor are you worshipers of what I worship. Nor will I be a worshiper of what you worship. And nor are you a worshiper of what I worship. To you be your religion, and to me my religion.”

[Sūrah al-Kāfirūn 109:1-6]

Explanation

This surah along with Sūrah al-Ikhlās are both called Sūrah al-Ikhlās. It has been mentioned in the Sunnah that these two suwar should be recited in some optional prayers and in the two raka‘āt prayed after performing tawāf.¹ Likewise, these two suwar are recited in the Sunnah prayer before Fajr prayer². And these two suwar are recited in the two raka‘āt after Maghrib prayer³.

The Prophet ﷺ said to Nawfal:

¹ Sahih Muslim 2950
² Sahih Muslim 1690
³ Musnad Īmām Ahmad 4763
Recite: “Say: O disbelievers,” then go to sleep at its completion. For surely, it is disassociation from polytheism.⁴

In Jāmi’ at-Tirmidhi, from the hadith of Ibn ‘Abbas:

قُلْ ِإِيَّاكُمُ الْكَافِرُونَ انْهَتُواۡ عِنْدَ رَبِّكُمْ.[Surah al-Kafirun 109:3]

“Say: O disbelievers” is equivalent to one-fourth of the Qur'ān.⁵

This hadith has been narrated through other chains of transmission which make it stronger.

In this surah, Allāh the Exalted commanded His Prophet to proclaim his disassociation from the worship of other than Allāh. He commanded him to say to the disbelievers:

وَلَوْلَا أَنْتُمْ عَايِدُونَ مَا أُعَيِّدُ[Surah al-Kafirun 109:3]

Nor are you worshipers of what I worship.

The disbelievers do not worship who the Prophet ﷺ worships, because worship of Allāh is not achieved except through worshiping Him sincerely and abandoning the worship of everything other than Him.

His statement “I do not worship what you worship” is affirmed by his statement “Nor will I be a worshiper of what you worship.”

This is emphasis by way of meaning, not using the same wording.

His statement “Nor are you worshipers of what I worship” is affirmed by his statement “nor are you worshipers of what I worship.”

This is emphasis with the same meaning and the same wording.

⁴ Sunan Abi Dawūd 5055
⁵ Jāmi’ at-Tirmidhi 2894
Ibn Kathîr mentioned four objectives for the wording and order of these verses in which the Prophet ﷺ disassociates himself from the pagans.

1) The first objective: The first two first verses—“I do not worship what you worship. Nor are you worshipers of what I worship” clarify his disassociation from the objects of worship which the disbelievers worship. And it clarifies their disassociation from the worship of Allah. This is similar to His saying:

\[
\text{وَإِنَّ كَذَّبُوكُمْ فَقُلُ لَّي بِعَمَالِي وَلَكُمْ عَمَالِكُمْ أَنتُمْ تُبَيِّنُونَ مَعَ مَا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ}
\]

And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!”

[Surah Yunus 10:41]

The last two verses—“Nor will I be a worshiper of what you worship. And nor will you be worshipers of what I worship—explain the methodology of the Prophet ﷺ. His methodology is to worship Allah alone and follow the revelation sent to him. This is in contrast to the disbelievers. Their worship of their gods is based upon what they invented and innovated from the worship of other than Allah.

2) The second objective is what was mentioned by al-Bukhârî. He said that the first two verses are speaking of the present and the past, while the last two verses are speaking of the future.

3) The third objective is what was narrated by Ibn Jarîr; he said that the last two verses strengthened the first two verses.

4) The fourth objective is what was stated by Ibn Taymiyyah. “I do not worship what you worship”—this statement negates the action because it is a verbal sentence. The other statement—“Nor will I be a worshiper of what you worship”—negates his acceptance of their worship in totality. This is because the negation using a nominal sentence is a stronger negation. Thus, it is as though he is
rejecting the act itself and rejecting the notion that he would ever accept it. The meaning of this negation is to negate it happening and to negate it being allowable in the Islamic legislation.
Say: "He is Allāh, (the) One. Allāh as-Ṣamad (the Self-Sufficient Master). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him."

[Sūrah al-Ikhlās 112:1-4]
Narrated Abū Sa‘īd al-Khudrī: “A man heard another man reciting ‘Say: He is Allāh, (the) One’ repeatedly. The next morning, he came to the Messenger of Allāh ﷺ and informed him about it, as though he thought that it was too little. The Messenger of Allāh ﷺ said, ‘By Him in Whose Hand my life is, this sūrah is equal to one-third of the Qur’ān!’”

The Prophet ﷺ said:

“Is any one of you unable to recite one-third of the Qur’ān in one night?” They said, “How could anyone read one-third of the Qur’ān?” He said, “‘Say: ‘He is Allāh, (the) One’’ is equivalent to one-third of the Qur’ān.”

The Prophet ﷺ said to his Companions:

“Gather together, for I will recite to you one-third of the Qur’ān.” So those who could gather together gathered there, then the Prophet ﷺ came out and recited, “Say: ‘He is Allāh, (the) One,’ then he went in. They said to one another, “Perhaps there has been some news from heaven, on account of which he has gone inside.” Then the Prophet ﷺ came out and said, “I told you that I was going to recite to you one-third of the Qur’ān. Verily, it is equivalent to one-third of the Qur’ān.”

---

1 Sahih al-Bukhārī 5013
2 Sahih Muslim 811
3 Sahih Muslim 812
Reciting Sūrah al-Ikhlas along with Sūrah al-Falaq and Sūrah an-Nās three times in the morning and evening has also been mentioned in the Sunnah.

Mu‘ādh bin ‘Abdillāh bin Khubayb narrated from his father, who said:

We went out on a rainy and extremely dark night, looking for the Messenger of Allāh ﷺ so that he could lead us in prayer. So I met him and he said, “Speak,” but I did not say anything. Then he said, “Speak.” But I did not say anything. He said, “Speak.” So I said, “What should I say?” He said, “Say: ‘He is Allāh, the One’” and al-Mu‘awwidhatayn (Sūrah al-Falaq and an-Nās) when you reach evening and when you reach morning, three times; they will suffice you against everything.”

It is also mentioned in the Sunnah that one should recite these three suwar at the time of sleep, blow into his two hands, and wipe the parts of his body he is able to reach.

‘A’ishah ﷺ said:

When the Prophet ﷺ went to bed each night, he would put his palms...
together, blow into them, and recite Sūrah al-Ikhlās, Sūrah al-Falaq, and Sūrah an-Nās; then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body, doing this three times.5

This sūrah contains four verses. The first two verses affirm the oneness and self-sufficiency of Allāh. The third and fourth verses negate Him having an origin, offspring, peers, and counterparts.

Al-Aḥad (the One) is from His beautiful names. Ibn Kathīr said, “The name al-Aḥad is not applied to anyone other than Allāh, because He alone is complete and perfect in all His names and attributes, and His actions.”

As-Ṣamad (the Self-Sufficient Master) has been explained with various explanations.

*Ibn Kathīr said in his tafsīr:*

He is the one Who all creatures turn to for their needs and fulfillment of their affairs. Ibn ‘Abbās said, “Allāh the Exalted has no need for any of His creation, while all of the creation are in complete need of Him.” As Allāh said:

![Verse Image]

O mankind, it is you who stand in need of Allāh, but Allāh is Rich (free of all wants and needs), Worthy of all praise.

[Sūrah Fāṭir 35:15]

When Allāh negates having a child, parents, peers, or counterparts, He affirms His oneness. This likewise affirms Him being the Self-Sufficient Master because His negation of this shows that He has no need of anyone, while all others are in complete need of Him and they cannot do without Him. Those who are parents are in need of children and those who are children are in need of parents. And

5 Ṣaḥīḥ al-Bukhārī 5017
those who are similar need each other.

[End of Ibn Kathir's speech]
Sūrah al-Falaq

Verses 1–5

قُلْ أَعْوَذُ بِرَبِّ الْفَلَقِ وَمِن شَرِّ مَا خَلَقَ وَمِن شَرِّ غَاسِقِ إِذَا وَقَبَ وَمِن شَرِّ النَّفَثِ الْخَالِدِ فِي الْعَقِدِ وَمِن شَرِّ حَاسِبِ إِذَا حَسَدَ

Say: “I seek refuge with the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of the blowers in knots, and from the evil of the envier when he envies.

[Sūrah al-Falaq 113:1-5]

Explanation

From the virtues of this sūrah and Sūrah an-Nās is what has been narrated by 'Uqbah bin 'Amir. He said that the Messenger of Allāh ﷺ said:

أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ هَذِهِ اللَّيْلَةِ لَمْ يَرَ مِثْلِهَا قَطُّ قُلْ أَعْوَذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعْوَذُ بِرَبِّ الْفَلَقِ

Do you not know that verses were revealed to me tonight, the like of which have never been seen? “Say: ‘I seek refuge with the Lord of the daybreak’” and “Say: ‘I seek refuge with the Lord of mankind.’”

1 Sahih Muslim 1891
It was narrated from Mu’adh bin ‘Abdillah bin Khubayb that his father said:

I was with the Messenger of Allah ﷺ on the road to Makkah when I found myself alone with the Messenger of Allah ﷺ. I drew close to him and he said, “Say.” I said, “What should I say?” He said, “Say.” I said, “What should I say?” He said, “Say: I seek refuge with the Lord of the daybreak...” until he finished (the surah), then he said: “Say: I seek refuge with (Allah) the Lord of mankind...” until he finished it. Then he said, “The people cannot seek refuge with Allah by means of anything better than these two.”

Abū Sa‘īd al-Khudrī ﷺ said:

The Messenger of Allah ﷺ used to seek refuge from the evil eye of the jinn and the evil eye of humans. When Sūrah al-Falaq and Sūrah an-Nas were revealed, he started to recite them and stopped reciting anything else.

‘Uqbah bin ‘Amir ﷺ said:

The Messenger of Allah ﷺ commanded me to recite al-Mu‘āwwidhāt

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2 Sunan an-Nasā’ī 5429
3 Sunan an-Nasā’ī 5494
(Sūrah al-Falaq and Sūrah an-Nās) following every prayer.\(^4\)

The meaning of “I seek refuge with the Lord of the daybreak” is “I seek shelter and protection with Allāh.” This verse contains the three categories of tawḥīd. Seeking refuge with Allāh is tawḥīd of divinity. “The Lord of the daybreak” is tawḥīd of lordship and tawḥīd of names and attributes, because “the Lord” is from the names of Allāh. He is the Lord of all things, and the Owner and Creator of all things. This is similar to His statement, “All the praises and thanks be to Allāh, the Lord of all that exists” in Sūrah al-Fāṭihah. And it is similar to “Say: ‘I seek refuge with the Lord of mankind’” in Sūrah an-Nās.

The phrase “daybreak” refers to the morning, according to the consensus of scholars. This has been mentioned by Ibn ʿAbbās and others. This is similar to His statement:

\[
(\text{قَالَ يَوْمُ الْاصْبَاحِ})
\]

(He is the) Cleaver of the daybreak.

[Sūrah al-An‘ām 6:96]

And His statement:

\[
(\text{وَالْيَوْمُ إِذَا أَسْفَرَ})
\]

And by the dawn when it brightens.

[Sūrah al-Muddathr’īth 74:34]

Perhaps it was specifically mentioned due to the importance it has in the person’s life and livelihood. Allāh the Exalted said:

\[
(فَلَآ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ اللَّيْلَ سَرَمَدًا إِلَى يَوْمِ الْيَوْمِ
\]

Say (O Muhammad): “Tell me! If Allāh made night continuous for you till the Day of Resurrection, who is the god besides Allāh who could bring you light?

\(^4\) Sunan an-Nāṣāʾi 1336
Will you not then hear?”

[Sūrah al-Qaṣaṣ 28:71]

Then He mentioned what refuge is being sought from. He said: “from the evil of what He has created.” This includes any evil from the creation. Then He mentioned three specific evils. Although these three evils are included in the general wording of “from the evil of what He has created,” perhaps they were mentioned separately due to the great evil and harm which results from them.

His statement: “and from the evil of the darkening (night) as it comes with its darkness”—This is the nighttime when it begins to darken. This is the opposite of daybreak. Daybreak is when the morning first enters. The time mentioned here is when the nightfall first enters. Allāh said:

أَقِمِ الصَّلَاةَ لِيَذْلِكُ الْشَّمْسَ إِلَى غَسِينِ اللَّيْلِ

Establish the prayer from midday till the darkness of the night.

[Sūrah al-İsra’ 17:78]

The mid-day refers to the Zuhr and ‘Asr prayers, while the darkness of the night refers to the Maghrib and ‘Ishā’ prayers.

The devils roam during the entrance of the night. The Prophet ﷺ said:

إِذَا كَانَ جَنَحُ اللَّيْلِ أَوْ أَمَسَّتْكُمْ فَكُُنَوا صِيَامًا لَّكُمْ فَإِنَّ الشَّيَاطِينَ يَتَشَشَّرُ جَهَنَّمًا، فَإِذَا ذُهِبَتْ سَاعَةً مِنَ اللَّيْلِ فَخَلْوُوْهُمْ، وَأَعْلَقُوْا الأَبَوَابَ وَأَذَكَّروَا اسْمَ اللَّهِ فَإِنَّ الشَّيَاطِينَ لاَ يُفَتَّحُ نَارًا مَعْلُومًا، وَكَوْنُوا قَنْبُوْكُمْ وَأَذَكَّروَا اسْمَ اللَّهِ وَخَحَوْا آيَةَكُمْ وَأَذَكَّروَا اسْمَ اللَّهِ وَلَوْ أَنَّ تَغْرَضُوا عَلَيْهِمْ شَيْئًا، وَأَطْفَأُوا مُصَايِحَكُمْ.

When the wings of the night spread—or when evening comes—keep your children in, for the devils come out at that time. Then, when part of the night has passed, let them go. And close the doors
and mention the name of Allah, because the devil does not open a closed door. And tie up your waterskins and mention the name of Allah, and cover your vessels and mention the name of Allah, even if you only put something over them, and extinguish your lamps.\(^5\)

His statement: “and from the evil of the blowers in knots”—These are the witches who blow on knots for their magic. Magic is done by men and women. Perhaps women are specified here because there are more female witches than male witches.

His statement: “and from the evil of the envier when he envies”—The envier is the person who wishes that a favor would be removed from the one they envy, whether the envier gets the favor or not. Included in this is the envy caused by the evil eye and that which is not caused by the evil eye. The only reason He restricted it by saying “when he envies” is because the harm from this is when he acts upon his envy\(^6\).

\(^5\) Sahih al-Bukhari 3280; Sahih Muslim 2012

\(^6\) Translator’s note: Shaykh Muhammad Amin ash-Shinqiti said, “Refuge is not sought from the envier until he acts upon his envy, meaning until he directs his envy towards the envied; this is because before he directs his envy towards the envied, he will not be affected by his evil. Thus, there is no reason to seek refuge.”
Sūrah an-Nās

Verses 1–6

(Qul 'Aawūdū bīrub al-nās  Allāh al-nās  min shār al-wusūs al-ghinās  al-dādi yūsūsūn fī sūdūr al-nās  min al-jinn wal-nās)

Say: “I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, from among the jinn and mankind.”

[Sūrah an-Nās 114:1-6]

Explanation

We have previously mentioned the virtue of these two suwar. The first verse contains the three categories of tawhid: tawhid of lordship, divinity, and names and attributes.

“The King of mankind”—This verse contains tawhid of lordship and tawhid of names and attributes.

“The God of mankind”—This verse contains tawhid of divinity and tawhid of names and attributes.

He mentioned “the Lord of mankind” although He is the Lord of all that exists, the Lord of everything and the King of everything,
because of the nobility of man. For this reason, He sent messengers among them and sent Books down to them. And the jinn follow them, as was previously mentioned in Surah al-Ahqāf.

This surah contains three of Allah's beautiful names: the Lord, the King, and the God. Thus, the Muslim seeks refuge in his Lord, King, and God from the evil of the whisperer. The whisperer is the Shaytān, the one who has committed himself to misguiding the son of Ādam, except those whom Allah protects from his evil. He whispers in the breast of man when he is heedless of the remembrance of Allah and His obedience. And he retreats when man remembers Allah. Thus, the Shaytān distances himself from man. Ibn 'Abbās said, “When the slave remembers Allah, the Shaytān retreats from his heart and leaves. If man is heedless, he devours his heart and whispers to him.”

Al-Qurtubī said in his tafsīr, “The meaning of ‘the evil of the whisperer who withdraws’ is the companion from the jinn (assigned to every person).”

He based this on the statement of the Messenger of Allah ﷺ. He said:

ما منكم من أحد إلا ومعه قرين من الجن وقرين من الملائكة قالوا:
وأنت يا رسول الله؟ قال: أنا إلا أن الله أعانتني عليه فأسلم.

“There is no one among you but he has with him a constant companion (qarin) from among the jinn and a constant companion from among the angels.” They said, “You too, O Messenger of Allah?” He said, “Me too, but Allah has helped me against him (the devil-companion) and he has become Muslim.”

His statement: “from among the jinn and mankind”—Some scholars say this explains that those who whisper in the breast of man are the devils from the jinn and man. As Allah the Exalted said:

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًا شَيَاطِينَ الإِنسِ وَالجَنِّ

1 Sahih Muslim 7108
And so We have appointed for every prophet enemies, devils among mankind and jinn, inspiring one another with adorned speech as a delusion.

[Sūrah al-An‘ām 6:112]

Ash-Shawkānī said, “Then Allāh the Exalted clarified that those who whisper are of two types: jinn and man. He said, ‘From among the jinn and mankind.’ As for the Shaytān from the jinn, he whispers in the breast of the people. As for the shaytān from mankind, his whisper to man is that he sees himself as a caring advisor. So his speech falls into the heart of the person under the guise of advice, just like the whisper of the Shaytān. As Allāh said, ‘Devils among mankind and jinn.’”

And all praises belong to Allāh, the Lord of all that exists, and may Allāh exalt the rank and bless our Prophet Muḥammad and his family and Companions collectively.