

(those whom Allah had guided.) meaning, they alone are the people of guidance,

(فِيهِدَاهُمْ أَقْتَدِهِ)

(So follow their guidance.) Imitate them. This command to the Messenger certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Ayah, Al-Bukhari recorded that Mujahid asked Ibn `Abbas, "Is there an instance where prostration is warranted in Surah Sad" Ibn `Abbas said, "Yes." He then recited,

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ)

(...And We bestowed upon him Ishaq and Ya`qub...) until,

(فِيهِدَاهُمْ أَقْتَدِهِ)

(...So follow their guidance.) He commented, "He (our Prophet, Muhammad) was among them." In another narration, Mujahid added that Ibn `Abbas said, "Your Prophet was among those whose guidance we were commanded to follow." Allah's statement,

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا)

(Say: "No reward I ask of you for this.") means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

(إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

("It is only a reminder for the `Alamin (mankind and Jinns).") so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَطِيسَ يُبَدُّونَهَا وَيُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ

تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلَ اللّٰهُ ثُمَّ ذَرَهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكٌ
مُّصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَى وَمَنْ
حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ
عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(91. They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you were taught that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions.) (92. And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it. Those who believe in the Hereafter believe in it, and they are constant in guarding their Salah.)

The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allah says that those who rejected His Messengers did not give Allah due consideration. Ibn `Abbas, Mujahid and `Abdullah bin Kathir said that this Ayah was revealed about the Quraysh. It was also said that it was revealed about some Jews.

(قَالُوا مَا أَنْزَلَ اللّٰهُ عَلَيَّ بِشَرٍّ مِّنْ شَيْءٍ)

(They said: "Nothing did Allah send down to any human being (by inspiration).") Allah also, said,

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ
أُنذِرَ النَّاسَ)

(Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind.") 10:2 , and,

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا
أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا - قُلْ لَوْ كَانَ فِي
الْأَرْضِ مَلَائِكَةٌ يَمشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا)

(And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as Messenger" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.") 17:94-95 . Allah said here,

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ
عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ)

(They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).") Allah answered them,

(قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا
وَهُدًى لِلنَّاسِ)

(Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind") meaning, say, O Muhammad , to those who deny the concept that Allah sent down Books by revelation, answering them specifically,

(مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ)

(Who then sent down the Book which Musa brought) in reference to the Tawrah that you and all others know that Allah sent down to Musa, son of `Imran. Allah sent the Tawrah as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allah's statement, .

(تَجْعَلُونَهُ قَرَطِيسَ يُبَدُونَهَا وَتُخْفُونَ كَثِيرًا)

(which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).) means, you made the Tawrah into separate sheets which you copied from the original

and altered, changed and distorted as you wished. You then said, "this is from Allah," meaning it is in the revealed Book of Allah, when in fact, it is not from Allah. This is why Allah said here,

(تَجْعَلُونَهُ قَرَاطِيسَ يُبْدُونَهَا وَتُخْفُونَ كَثِيرًا)

(which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).) Allah said;

(وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ)

(And you were taught that which neither you nor your fathers knew.) meaning, Who sent down the Qur'an in which Allah taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allah's statement,

(قُلِ اللَّهُ)

(Say: "Allah.") `Ali bin Abi Talhah reported that Ibn `Abbas said, "Meaning, `Say, Allah sent it down." Allah said,

(ثُمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ)

(Then leave them to play in their vain discussions.) leave them to play in ignorance and misguidance until the true news comes to them from Allah. Then, they will know whether the good end is theirs or for the fearful servants of Allah. Allah said,

(وَهَذَا كِتَابٌ)

(And this is a Book,) the Qur'an,

(أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ
الْقُرَى)

(Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns) that is, Makkah,

(وَمَنْ حَوْلَهَا)

(and all those around it...) referring to the Arabs and the rest of the children of Adam, Arabs and non-Arabs alike. Allah said in other Ayat,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") 7:158 , and

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

("that I may therewith warn you and whomsoever it may reach.") 6:19 , and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَارُ مَوْعِدُهُ)

(but those of the sects who reject it, the Fire will be their promised meeting place) 11:17 and,

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا)

(Blessed be He Who sent down the criterion to His servant that he may be a warner to the `Alamin (mankind and Jinn).) 25:1 , and,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) servants.) 3:20 . It is recorded in the Two Sahihs, that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ
قَبْلِي»

(I have been given five things which were not given to any one else before me.) The Prophet mentioned among these five things,

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(Every Prophet was sent only to his nation, but I have been sent to all people.) This is why Allah said,

(وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ)

(Those who believe in the Hereafter believe in it,) meaning, those who believe in Allah and the Last Day, believe in this blessed Book, the Qur'an, which We revealed to you, O Muhammad ,

(وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(and they are constant in guarding their Salah.) for they perform what Allah ordered them, offering the prayers perfectly and on time.

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ - وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ

أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ)

(93. And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat with disrespect!")
(94. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.)

None is Worse Than One who Invents a Lie Against Allah and Claims
Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(And who can be more unjust than he who invents a lie against Allah,) Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

(أَوْ قَالَ أَوْحَى إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ)

(or says: "I have received inspiration," whereas he is not inspired with anything;) `Ikrimah and Qatadah said that this Ayah was revealed about Musaylimah Al-Kadhhab.

(وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ)

(and who says, "I will reveal the like of what Allah has revealed.") This refers to he, who claims that the lies he invents rival the revelation that came from Allah. In another Ayah, Allah said,

(وَإِذَا تُلِي عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ
لَقُلْنَا مِثْلَ هَذَا)

(And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.")

None is Worse Than One who Invents a Lie Against Allah and Claims that Revelation Came to Him

Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(And who can be more unjust than he who invents a lie against Allah,) Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

(أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ)

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(And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.")

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allah, the Most Honored, said,

(وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمْرَاتِ المَوْتِ)

(And if you could but see when the wrongdoers are in the agonies of death...) suffering from the hardships, agonies and afflictions of death,

(وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ)

(while the angels are stretching forth their hands...) beating them. Allah said in other Ayat:

(لَئِن بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي)

(If you do stretch your hand against me to kill me..) 5:28 and,

(وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ)

(And stretch forth their hands and their tongues against you with evil.) 60:2 Ad-Dahhak and Abu Salih said that, 'stretch forth their hands,' means, 'with torment'. In another Ayah, Allah said,

(وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ)

(And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs.) 8:50 Allah said,

(وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ)

(while the angels are stretching forth their hands) beating them, until their souls leave their bodies, saying,

(أُخْرِجُوا أَنْفُسَكُمْ)

("Deliver your souls!") When the disbeliever is near death, the angels will convey the 'good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

(أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ)

((Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to say about Allah other than the truth.") This Ayah means, today, you will be utterly humiliated because you used to invent lies against Allah and arrogantly refused to follow His Ayat and obey His Messengers. There are many Hadiths, of Mutawatir grade, that explain what occurs when the believers and disbelievers die, and we will mention these Hadiths when explaining Allah's statement,

(يُتَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.) 14:27 Allah said next,

(وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(And truly you have come unto Us alone as We created you the first time.) 6:94 , and this statement will be said on the Day of Return. In another Ayah, Allah said,

(وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(And they will be set before your Lord in rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time.") 18:48 , meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allah said,

(وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ)

(You have left behind you all that which We had bestowed on you.) 6:94 , The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the Sahih that Allah's Messenger said,

«يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا
مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَيْسَتْ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ
فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فذَاهِبٌ وَتَارِكُهُ
لِلنَّاسِ»

(The Son of Adam says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds) Other than that, you will depart and leave it to the people.) Al-Hasan Al-Basri said, "On the Day of Resurrection, the Son of Adam will be brought, as if he were a golden chariot and Allah, the Most Honored, will ask, 'Where is what you collected' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allah will say to him, 'O Son of Adam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself." Al-Hasan then recited the Ayah,

(وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ)

(And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.) Ibn Abi Hatim recorded this statement. Allah said;

(وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ
فِيكُمْ شُرَكَاءُ)

(We see not with you your intercessors whom you claimed to be your partners.) This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allah will then call them, while the rest of creation is listening,

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are My (so-called) partners whom you used to assert) 28:62 And,

(وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ)

(And it will be said to them: "Where are those that you used to worship. Instead of Allah Can they help you or help themselves") 26:92-93 Allah said here,

(وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ)

(We see not with you your intercessors whom you claimed were partners.) meaning partners in worship. That is, partners in a share of your worship.

(لَقَدْ تَقَطَّعَ بَيْنَكُمْ)

(Now you and they have been cut off) or, the Ayah is recited with the meaning: all connections, means, and ties between you and them have been severed.

(وَضَلَّ عَنْكُمْ)

(and vanished from you) you have lost,

(مَا كُنْتُمْ تَزْعُمُونَ)

(all that you used to claim) of hope in the benefit of the idols and rivals (you worshipped with Allah). Allah said in other Ayat,

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ)

(When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us." Thus Allah will show them their deeds as regret for them. And they will never get out of the Fire.) 2:166-167 , and

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا
يَتَسَاءَلُونَ)

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) 23:101 , and

إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ
نَّصِيرِينَ)

a(You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.) 29:25 , and

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا
لَهُمْ)

(And it will be said (to them): "Call upon your partners", and they will call upon them, but they will give no answer to them.) 28:64 , and

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا)

(And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk...) 10:28 until,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And their invented false deities will vanish from them.) 10:30

(إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَىِّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَىِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ - فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ)

(95. Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth) (96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayat for people who know.)

Recognizing Allah Through Some of His Ayat

Allah states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Ayah,

(فَالِقُ الْحَبِّ وَالنَّوَى)

(Who causes the seed grain and the fruit stone to split and sprout.) is explained by the next statement,

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ
الْحَيِّ

(He brings forth the living from the dead, and it is He Who brings forth the deed from the living.) meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allah said,

وَأَيُّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا
مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ)

(And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.) 36:33 until,

وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ)

(as well as of their own (human) kind (male and female), and of that which they know not.) 36:36 Allah's statement,

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ)

(and it is He Who brings forth the dead from the living.) There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the Ayah. Allah said,

ذَلِكُمُ اللَّهُ)

(Such is Allah,) meaning, He Who does all this, is Allah, the One and Only without partners,

فَأَنَّى تُؤْفَكُونَ)

(then how are you deluded away from the truth) meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allah. Allah's statement,

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا)

((He is the) Cleaver of the daybreak. He has appointed the night for resting,) means, He is the Creator of light and darkness. Allah said in the beginning of the Surah,

(وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ)

(And originated the darkness and the light.) Indeed, Allah causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light. Allah said,

(يُعْشَى الْيَلَّ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly.) 7:54 In this Ayah, Allah reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allah states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

(وَجَعَلَ الْيَلَّ سَكَنًا)

(He has appointed the night for resting,) meaning, created darkness, in order for the creation to become halt and rest during it. Allah said in other Ayat,

(وَالضُّحَى - وَالْيَلَّ إِذَا سَجَى)

(By the forenoon. And by the night when it is still.) 93:1-2 ,

(وَالْيَلَّ إِذَا يَعْشَى - وَالنَّهَارَ إِذَا تَجَلَّى)

(By the night as it envelops. And by the day as it appears in brightness.) 92:1,2 and,

(وَالنَّهَارَ إِذَا جَلَّهَا - وَالْيَلَّ إِذَا يَعْشَاهَا)

(And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.) 91:3-4 Allah's statement,

(وَالشَّمْسُ وَالْقَمَرَ حُسْبَانًا)

(...And the sun and the moon for reckoning.) means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both

the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allah said in other Ayat,

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدَّرَهُ مَنَازِلَ)

(It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.) 10:5 ,

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَاقِي النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.) 36:40 , And,

(وَالشَّمْسُ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ)

(The sun and the moon; and the stars are subjected by His command.) 16:12 Allah's statement,

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(Such is the measuring of the Almighty, the All-Knowing.) means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allah often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this Ayah above 6:96 , and in His statement,

(وَأَيُّهُ لَهُمُ اللَّيْلُ نَسَلْخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty,

the All-Knowing.) 36:37-38 In the beginning of Surat Ha-Mim As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allah said:

(وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ)

(And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.) 41:12 Allah said next,

(وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ)

(It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.) Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allah. Indeed Allah made them as decorations for the heavens, and to shoot at the Shayatin, and for directions in the dark recesses of the land and sea. Then, Allah said,

(قَدْ فَصَّلْنَا الْآيَاتِ)

(We have explained in detail Our Ayat.) meaning, We made them clear and plain,

(لِقَوْمٍ يَعْلَمُونَ)

(for people who know.) who have sound minds and are able to recognize the truth and avoid falsehood.

(وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ
وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ)

(وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ

حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَنٌ دَانِيَةٌ
 وَجَبَّتِ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
 وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ
 إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(98. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.) (99. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different. Look at their fruits when they begin to bear, and Yan`ih. Verily! In these things there are signs for people who believe.) Allah said,

(وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ)

(It is He Who has created you from a single person,) 6:98 in reference to Adam, peace be upon him. In another Ayah, Allah said;

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ
 وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
 كَثِيرًا وَنِسَاءً)

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women.) 4:1 Allah said,

(فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ)

(Mustaqar and Mustawda`) Ibn Mas`ud, Ibn `Abbas, Abu `Abdur-Rahman As-Sulami, Qays bin Abu Hazim, Mujahid, `Ata', Ibrahim An-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and `Ata' Al-Khurasani and others said that,

(فَمُسْتَقَرٌّ)

(Mustaqar), `in the wombs'. They, or most of them, also said that,

(وَمُسْتَوْدَعٌ)

(And Mustawda` ,) means, `in your father's loins'. Ibn Mas`ud and several others said that, Mustaqar, means residence in this life, while, Mustawda` , means the place of storage after death (the grave). Allah's statement,

(قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ)

(Indeed, We have explained in detail Our revelations for people who understand.) refers to those who comprehend and understand Allah's Words and its meanings. Allah said next,

(وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً)

(It is He Who sends down water (rain) from the sky) in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allah for His creation. Allah's statement,

(فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ)

(And with it We bring forth vegetation of all kinds,) is similar to,

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا)

(And We have made from water every living thing.) 21:30

(فَأَخْرَجْنَا مِنْهُ خَضِرًا)

(and out of it We bring forth green stalks,) green produce and trees, on which We grow seeds and fruits.

(نُخْرَجُ مِنْهُ حَبًّا مُتَرَاكِبًا)

(from which We bring forth thick clustered grain.) lined on top of each other in clusters, like an ear or spike of grain.

(وَمِنَ النَّخْلِ مِمَّنْ طَلَعَهَا قِنُونَ)

(And out of the date-palm and its sprouts come forth clusters) of dates

(دَانِيَةٌ)

(hanging low) Within reach and easy to pick. `Ali bin Abi Talhah Al-Walibi said that Ibn `Abbas said that,

(قِنُونَ دَانِيَةٌ)

(clusters hanging low) refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarir. Allah's statement

(وَجَبَّتْ مِّنْ أَعْنَبٍ)

(and gardens of grapes,) means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Hijaz (Western Arabia), and perhaps both are the best fruits in this world. Allah has reminded His servants of His favor in making these two fruits for them, when He said,

(وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا)

(And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.) 16:67 before intoxicating drinks were prohibited, and;

(وَجَعَلْنَا فِيهَا جَبَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَبٍ)

(And We have made therein gardens of date-palms and grapes.) 36:34 . Allah said,

(وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ)

(olives and pomegranates, each similar yet different.) The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatadah and several others. Allah's statement,

(انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ)

(Look at their fruits when they begin to bear, and Yan`ih.) means, when the fruits become ripe, according to Al-Bara' bin `Azib, Ibn `Abbas, Ad-Dahhak, `Ata' Al-Khurasani, As-Suddi, Qatadah and others. This Ayah means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. Allah said,

(وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَبَّتْ مِنْ
أَعْنَابٍ وَزَرَءٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ
يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَّضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي
الْأَكْلِ)

(And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.) 13:4 This is why Allah said here,

(إِنَّ فِي ذَلِكَمْ)

(In these things there are...) O people,

(لَايَاتٍ)

(signs...) and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

(لِقَوْمٍ يُؤْمِنُونَ)

(for people who believe.) in Allah and obey His Messengers.

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ
بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا
يَصِفُونَ)

(100. Yet, they join the Jinns as partners in worship with Allah, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him. Be He Glorified and Exalted above what that they attribute to Him.)

Rebuking the Idolators

This Ayah refutes the idolators who worshipped others besides Allah and associated the Jinns with Him in worship. Glory be to Allah above this Shirk and Kufr. If someone asks, how did the idolators worship the Jinns, although they only were idol worshippers The answer is that in fact, they worshipped the idols by obeying the Jinns who commanded them to do so. Allah said in other Ayat,

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا
شَيْطَانًا مَّرِيدًا - لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَفْرُوضًا - وَلَا ضِلَالَهُمْ وَلَا مَنِيَّةً لَهُمْ
وَلَأَمْرُهُمْ فُلْيَبْكُنَّ أَعَادَانَ الْأَنْعَمِ وَلَا مَرْتَهُمْ
فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا - يَعِدُهُمْ
وَيُمْنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا)

(They invoke nothing but female deities besides Him, and they invoke nothing but Shaytan, a persistent rebel! Allah cursed him. And he Shaytan said: "I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaytan as a protector instead of Allah, has surely suffered a manifest loss. He Shaytan makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) 4:117-120 and,

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me)
18:50 Ibrahim said to his father,

(يَأْتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ
لِلرَّحْمَنِ عَصِيًّا)

("O my father! Worship not Shaytan. Verily! Shaytan has been a rebel against the Most Beneficent (Allah).") 19:44 Allah said,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ
مُسْتَقِيمٌ)

(Did I not ordain for you, O Children of Adam, that you should not worship Shaytan. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.) 36:60-61 On the Day of Resurrection, the angels will proclaim,

(سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ
الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ)

(Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.) 34:41 This is why Allah said here,

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ)

(Yet, they join the Jinns as partners in worship with Allah, though He has created them.)
6:100 , Alone without partners. Consequently, how is it that another deity is being worshipped along with Him As Ibrahim said,

(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ)

("Worship you that which you (yourselves) carve While Allah has created you and what you make!") 37:95-96 Allah alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allah said next,

(وَحَرَاقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ)

(And they Kharaqu (attribute falsely) without knowledge, sons and daughters to Him.) Allah mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with `Uzayr, the Christians with `Isa and the Arab pagans with the angels whom they claimed were Allah's daughters. Allah is far holier than what the unjust, polytheist people associate with Him. The word, Kharaqu, means `falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allah's statement next,

(سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ)

(Be He Glorified and Exalted above (all) that they attribute to Him.) means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(101. He is the Badi` (Originator) of the heavens and the earth. How can He have children when He has no wife He created all things and He is the All-Knower of everything.)

Meaning of Badi`

(He is the Badi` of the heavens and the earth) Meaning He originated, created, invented and brought them into existence without precedence, as Mujahid and As-Suddi said. This is why the word for innovation - Bid`ah - comes from it, because it is something that did not have a precedence.

(أُنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ)

(How can He have children when He has no wife) for the child is the offspring of two compatible spouses. Allah does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allah said;

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا)

(And they say: "The Most Beneficent (Allah) has begotten a son." Indeed you have brought forth (said) a terrible evil thing.) 19:88-89 , until,

(وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا)

(And everyone of them will come to Him alone on the Day of Resurrection.) 19:95 .

(وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(He created all things and He is the All-Knower of everything.) He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him How can He have a child then Verily, Allah is Glorified above having a son.

(ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ - لَا تَدْرِكُهُ
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ)

(102. Such is Allah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.) (103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).)

Allah is Your Lord

Allah said,

(ذَلِكُمُ اللَّهُ رَبُّكُمْ)

(Such is Allah, your Lord!) Who created everything and has neither a son nor a wife,

(لَا إِلَهَ إِلَّا هُوَ خَلِقُ كُلَّ شَيْءٍ فَأَعْبُدُوهُ)

(None has the right to be worshipped but He, the Creator of all things. So worship Him,) Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allah has neither descendants, nor ascendants, wife, equal or rival,

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ)

(And He is the Guardian over all things.) meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night. Seeing Allah in the Hereafter Allah said,

(لَا تُدْرِكُهُ الْأَبْصَارُ)

(No vision can grasp Him) in this life. The vision will be able to look at Allah in the Hereafter, as affirmed and attested to by the numerous Hadiths from the Prophet through authentic chains of narration in the collections of the Sahih, Musnad and Sunan collections. As for this life, Masruq narrated that `A'ishah said, "Whoever claims that Muhammad has seen his Lord, will have uttered a lie against Allah, for Allah the Most Honored, says,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ)

(No vision can grasp Him, but His grasp is over all vision.)" In the Sahih (Muslim) it is recorded that Abu Musa Al-Ash`ari narrated from the Prophet ,

«إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ أَوْ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

(Verily, Allah does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light -- or Fire -- and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.) In the previous revealed Books there is this statement, "When Musa requested to see Him,

Allah said to Musa: `O Musa! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.' " Allah said,

(قَلَمًا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى
صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ)

(So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.") 7:143 . These Ayat, Hadiths and statements do not negate the fact that Allah will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are. The Mother of the Faithful, `Aishah, used to affirm that Allah will be seen in the Hereafter, but denied that it could occur in this life, mentioning this Ayah as evidence,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(No vision can grasp Him, but His grasp is over all vision.) Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificence as He is, for that is not possible for any human, angel or anything created. Allah's statement,

(وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(but His grasp is over all vision.) means, He encompasses all vision and He has full knowledge of them, for He created them all. In another Ayah, Allah said;

(أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)

(Should not He Who has created know And He is the Most Subtle, Well Acquainted (with all things).) 67:14 It is also possible that `all vision' refers to those who have the vision. As-Suddi said that Allah's statement,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(No vision can grasp Him, but His grasp is over all vision.) means, "Nothing sees Him (in this life), but He sees all creation." Abu Al-`Aliyah said that Allah's statement,

(وَهُوَ اللَّطِيفُ الْخَيْرُ)

(He is the Most Subtle, Well-Acquainted (with all things).) means, "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place." Allah knows best. In another Ayah, Allah mentions Luqman's advice to his son,

(يُبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ)

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

(قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ
وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ - وَكَذَلِكَ
نُصِرُّ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ
يَعْلَمُونَ)

(104. Verily, Basa'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Hafiz over you.) (105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.)

The Meaning of Basa'ir

Basa'ir are the proofs and evidences in the Qur'an and the Message of Allah's Messenger . The Ayah,

(فَمَنْ أَبْصَرَ فَلِنَفْسِهِ)

(so whosoever sees, will do so for (the good of) himself.) is similar to,

فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا)

(So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.) 10:108 After Allah mentioned the Basa'ir, He said,

وَمَنْ عَمِيَ فَعَلَيْهَا)

(And whosoever blinds himself, will do so against himself,) meaning, he will only harm himself. Allah said,

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) 22:46

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ)

(And I (Muhammad) am not a Hafiz over you.) neither responsible, nor a watcher over you. Rather, I only convey, Allah guides whom He wills and misguides whom He wills. Allah said,

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ)

(Thus We explain variously the verses...) 6:105 , meaning, just as We explained the Ayat in this Surah, such as explaining Tawhid and that there is no deity worthy of worship except Allah. This is how We explain the Ayat and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, `O Muhammad! You have Darasta with those who were before you from among the People of the Book and learned with them'. Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ad-Dahhak said similarly. At-Tabarani narrated that `Amr bin Kaysan said that he heard Ibn `Abbas saying, "Darasta, means, `recited, argued and debated.'" This is similar to Allah's statement about the denial and rebellion of the disbelievers, e

وَقَالَ الَّذِينَ كَفَرُوا إِن هَذَا إِلَّا إِفْكٌ افْتَرَاهُ
وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا

وَزُورًا - وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ
تُمَلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا)

(Those who disbelieve say, "This (the Qur'an) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") 25:4-5 Allah described the chief liar of the disbelievers Al-Walid bin Al-Mughirah Al-Makhzumi ,

إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ قَدَّرَ - ثُمَّ قَتَلَ كَيْفَ
قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ
وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ - إِنْ
هَذَا إِلَّا قَوْلُ الْبَشَرِ)

(Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!") 74:18-25 Allah said next,

(وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ)

(And that We may make the matter clear for the people who have knowledge.) The Ayah means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allah's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allah said in other Ayat,

(يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا)

(By it He misleads many, and many He guides thereby.) 2:26 , and;

(لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ)

(That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened.) 22:53 and,

(وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(And verily, Allah is the Guide of those who believe, to the straight path.) 22:54 ,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا
عِدَّتَهُمُ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا
الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ
الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي
قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

(And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allah intend by this example" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He.) 74:31 , and;

(وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

(And We send down in the Qur'an that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.) 17:82 , and,

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى
أُولَئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ)

(Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.") 41:44 There are similar Ayat that testify that Allah sent down the Qur'an as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'an.

(اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ - وَلَوْ شَاءَ اللَّهُ مَا
أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ
عَلَيْهِمْ بِوَكِيلٍ)

(106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.) (107. Had Allah willed, they would not have taken others besides Him in worship. And We have not made you Hafiz over them nor are you set over them to dispose of their affairs.)

The Command to Follow the Revelation

Allah commands His Messenger and those who followed his path,

(اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ)

(Follow what has been inspired to you from your Lord,) meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt, and there is no deity worthy of worship except Him,

(وَأَعْرِضْ عَنِ الْمُشْرِكِينَ)

(and turn aside from the idolators) meaning, forgive them, be forbearing and endure their harm until Allah brings relief to you, supports you and makes you triumphant over them. Know

-- O Muhammad -- that there is a wisdom behind misleading the idolators, and that had Allah willed, He would have directed all people to guidance,

(وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا)

(Had Allah willed, they would not have taken others besides Him in worship.) Allah's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allah's statement,

(وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا)

(And We have not made you Hafiz over them.) means, a watcher who observes their statements and deeds,

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(Nor are you set over them to dispose of their affairs.) or to control their provision. Rather, your only job is to convey, just as Allah said,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them, you are only one who reminds. You are not a dictator over them.) 88:21-22 and,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey and on Us is the reckoning.) 13:40

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا
اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ
نُحْمٌ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ
(

(108. And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to their Lord is their return and He shall inform them of all that they used to do.)

The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allah

Allah prohibits His Messenger and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allah, none has the right to be worshipped but He. `Ali bin Abi Talhah said that Ibn `Abbas commented on this Ayah 6:108 ; "They (disbelievers) said, `O Muhammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allah prohibited the believers from insulting the disbelievers' idols,

(فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ)

(lest they insult Allah wrongfully without knowledge.)" `Abdur-Razzaq narrated that Ma`mar said that Qatadah said, "Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allah wrongfully without knowledge. Allah revealed,

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ)

(And insult not those whom they worship besides Allah.)" On this same subject -- abandoning what carries benefit to avert a greater evil - it is recorded in the Sahih that the Messenger of Allah said,

«مَلْعُونٌ مَنْ سَبَّ وَالِدَيْهِ»

(Cursed is he who insults his own parents!) They said, "O Allah's Messenger! And how would a man insult his own parents" He said,

«يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

(He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.) Allah's statement,

(كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ)

(Thus We have made fair seeming to each people its own doings;) means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allah's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

(ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ)

(then to their Lord is their return,) gathering and final destination,

(فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ)

(and He shall then inform them of all that they used to do.) He will compensate them for their deeds, good for good and evil for evil.

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ
لَيُؤْمِنُنَّ بِهَا قُلُوبُهُمْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ
أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ - وَنُقَلِّبُ أَفْئِدَتَهُمْ
وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(109. And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe") (110. And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.)

Asking for Miracles and Swearing to Believe if They Come

Allah states that the idolators swore their strongest oaths by Allah,

(لَئِن جَاءَتْهُمْ آيَةٌ)

(that if there came to them a sign...) a miracle or phenomenon,

(لَيُؤْمِنُنَّ بِهَا)

(they would surely believe therein.) affirming its truth,

(قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ)

(Say: "Signs are but with Allah.") 6:109 meaning: Say, O Muhammad - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allah. If He wills, He sends them to you, and if He wills, He ignores your request." Allah said next,

(وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ)

(And what will make you perceive that (even) if it came, they will not believe) It was said that `you' in `make you perceive' refers to the idolators, according to Mujahid. In this case, the Ayah would mean, what makes you -- you idolators -- perceive that you are truthful in the vows that you swore Therefore, in this recitation, the Ayah means, the idolators will still not believe if the sign that they asked for came. It was also said that `you' in, `what will make you perceive', refers to the believers, meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come. Allah also said,

(مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ)

("What prevented you (O Iblis) that you did not prostrate, when I commanded you") 7:12 and,

(وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ)

(And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).) 21:95 These Ayat mean: `What made you, O Iblis, refrain from prostrating, although I commanded you to do so, and, in the second Ayah, that village shall not return to this world again. In the Ayah above 6:109 , the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Ayat came to them they would believe Allah said next,

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,) Al-`Awfi said that Ibn `Abbas said about this Ayah, "When the idolators rejected what Allah sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)." Mujahid said that Allah's statement,

(وَنُقَلِّبُ أَقْدِيَّتَهُمْ وَأَبْصَرَ هُمْ)

(and We shall turn their hearts and their eyes away,) means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by `Ikrimah and `Abdur-Rahman bin Zayd bin Aslam. `Ali bin Abi Talhah said that Ibn `Abbas said, "Allah mentions what the servants will say before they say it and what they will do before they do it. Allah said;

(وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(And none can inform you like Him Who is the All-Knower.) 35:14 and,

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي
جَنْبِ اللَّهِ)

(Lest a person should say, "Alas, my grief that I was undutiful to Allah.") 39:56 until,

(لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ)

("If only I had another chance, then I should indeed be among the doers of good.") 39:58 . So Allah, glory be to Him, states that if they were sent back to life, they would not accept the guidance,

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) 6:28 Allah said,

(وَنُقَلِّبُ أَقْدِيَّتَهُمْ وَأَبْصَرَ هُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time,) meaning: `If they were sent back to this life, they would be prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world." Allah said,

(وَنَذَرُهُمْ)

(and We shall leave them...) and abandon them,

(فِي طُعْيَانِهِمْ)

(in their trespass...) meaning, disbelief, according to Ibn `Abbas and As-Suddi. Abu Al-`Aliyah, Ar-Rabi` bin Anas and Qatadah said that `their trespass' means, `their misguidance'. m

(يَعْمَهُونَ)

(to wander blindly) or playfully, according to Al-A`mash. Ibn `Abbas, Mujahid, Abu Al-`Aliyah, Ar-Rabi`, Abu Malik and others commented, "to wander in their disbelief."

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ)

(111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allah willed, but most of them behave ignorantly.) Allah says: `Had We accepted what the disbelievers asked for,' that is -- those who swore their strongest oaths by Allah that if a miracle came to them they would believe in it -- `had We sent down angels, ' to convey to them Allah's Message, in order to support the truth of the Messengers, as they asked, when they said,

(أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيَالًا)

(or you bring Allah and the angels before (us) face to face.) 17:92

(قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ
اللَّهِ)

(They said: "We shall not believe until we receive the like of that which the Messengers of Allah had received.") 6:124 and,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا
الْمَلَكُةُ أَوْ نَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَعَتَوْا عُتُوًّا كَبِيرًا)

(And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord" Indeed they think too highly of themselves, and are scornful with great pride.) 25:21 Allah said,

(وَكَلَّمَهُمُ الْمَوْتَى)

(and the dead had spoken unto them,) This is, to inform them of the truth of what the Messengers brought them;

(وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا)

(and We had gathered together all things before them,) before their eyes, as `Ali bin Abi Talhah and Al-`Awfi reported from Ibn `Abbas. This is the view of Qatadah and `Abdur-Rahman bin Zayd bin Aslam. This Ayah means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

(مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ)

(they would not have believed, unless Allah willed,) for guidance is with Allah not with them. Certainly, Allah guides whom He wills and misguides whom He wills, and He does what He wills,

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) 21:23 , This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allah said,

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 10:96-97

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا
يَفْتَرُونَ - وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ)

(112. And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.) (113. And Tasgha to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing.)

Every Prophet Has Enemies

Allah says, just as We made enemies for you, O Muhammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allah said in other Ayat:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا
كُذِّبُوا وَأَوْدُوا)

(Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...) 6:34 , and,

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ
رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ وَدُوٌّ عِقَابٍ أَلِيمٌ)

(Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.) 41:43 and,

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ)

(Thus have We made for every Prophet an enemy among the criminals.) 25:31 . Waraqah bin Nawfal said to Allah's Messenger , "None came with what you came with but he was the subject of enmity." Allah's statement ,

(شَيْطِينَ الْإِنْسِ)

(Shayatin among mankind...) refers to,

(عَدُوًّا)

(enemies. ..) meaning, the Prophets have enemies among the devils of mankind and the devils of the Jinns. The word, Shaytan, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the Shayatin, may Allah humiliate and curse them, from among mankind and the Jinns oppose the Messengers. `Abdur-Razzaq said that Ma`mar narrated that Qatadah commented on Allah's statement ,

(شَيْطِينَ الْإِنْسِ وَالْجِنِّ)

(Shayatin (devils) among mankind and Jinn...) "There are devils among the Jinns and devils among mankind who inspire each other." Allah's statement ,

(يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا)

(inspiring one another with adorned speech as a delusion.) means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it,

(وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ)

(If your Lord had so willed, they would not have done it;) for all this occurs by Allah's decree, will and decision, that every Prophet had enemies from these devils,

(فَدَرَهُمْ وَمَا يَفْتَرُونَ)

(so leave them alone with their fabrications.) and lies. This Ayah orders patience in the face of the harm of the wicked and to trust in Allah against their enmity, for, "Allah shall suffice for you (O Muhammad) and aid you against them." Allah's statement,

(وَلِتَصْغَىٰ إِلَيْهِ)

(And Tasgha to it.) means, according to Ibn `Abbas, "incline to it."

(أَفِئدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(the hearts of those who do not believe in the Hereafter...) their hearts, mind and hearing. As-Suddi said that this Ayah refers to the hearts of the disbelievers.

(وَلِيَرْضَوْهُ)

(And that they may remain pleased with it.) they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allah said in other Ayat,

(فَأَيُّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفَتِنِينَ - إِلَّا
مَنْ هُوَ صَالِ الْجَحِيمِ)

(So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell!) 37:161-163 and,

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ)

(Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.) 51:8-9 Allah said;

(وَلِيَقْتَرُوا مَا هُمْ مُّقْتَرُونَ)

(And that they may commit what they are committing.) meaning, "let them earn whatever they will earn", according to `Ali bin Abi Talhah who reported this from Ibn `Abbas. As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."

(أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ
الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ
أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ - وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا
مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ)

(114. Say: "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book, explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.) (115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.) Allah tells His Prophet to say to these polytheists who worship others besides Allah,

(أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكْمًا)

(Shall I seek a judge other than Allah...) between you and I,

(وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا)

(while it is He Who has sent down unto you the Book, explained...) in detail,

(وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ)

(and those unto whom We gave the Scripture) the Jews and the Christians,

(يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ)

(know that it is revealed from your Lord in truth.) because the previous Prophets have conveyed the good news of you coming to them. Allah's statement,

(فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ)

(So be not you of those who doubt.) is similar to His other statement,

(فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ)

(So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).) 10:94 The conditional `if' in this Ayah does not mean that `doubt' will ever occur to the Prophet . Allah said,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.) Qatadah commented, "In truth concerning what He stated and in justice concerning what He decided." Surely, whatever Allah says is the truth and He is Most Just in what He commands. All of Allah's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allah said in another Ayah,

(يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(He commands them with good; and forbids them from evil...) 7:157 until the end of the Ayah.

(لَا مُبَدَّلَ لِكَلِمَاتِهِ)

(None can change His Words.) meaning, none can avert Allah's judgment whether in this life or the Hereafter,

(وَهُوَ السَّمِيعُ)

(And He is the All-Hearer,) Hearing, His servants' statements,

(الْعَلِيمُ)

(The All-Knower.) of their activities and lack of activity, Who awards each according to their deeds.

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

(116. And if you obey most of those on the earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie.) (117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.)

Most People are Misguided

Allah states that most of the people of the earth, are misguided. Allah said in other Ayat,

(وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ)

(And indeed most of the men of old went astray before them.) 37:71 and,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you eagerly desire it.) 12:103 They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ)

(They follow nothing but conjecture, and they do nothing but lie.) Thus, they fulfill Allah's decree and decision concerning them,

(هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ)

(It is He Who knows best who strays from His way.) and facilitates that for him,

(وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

(And He knows best the rightly guided.) He facilitates that for them, all of them are facilitated for what He created them.

(فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ
مُؤْمِنِينَ)

(وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ
فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنْ رَبَّكَ
هُوَ أَعْلَمُ بِالْمُعْتَدِينَ)

(118. So eat of that on which Allah's Name has been mentioned, if you are believers in His Ayat.) (119. And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.)

Allowing What was Slaughtered in the Name of Allah

This is a statement of permission from Allah, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allah's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols. Allah next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

(وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ
فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ)

(And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you what is forbidden to you...) meaning, He has explained and made clear to you what He has prohibited for you in detail,

(إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ)

(except under compulsion of necessity.) In which case, you are allowed to eat whatever you can find. Allah next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allah's Name was mentioned when slaughtering them. Allah said,

(وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ)

(And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.) He has complete knowledge of their transgression, lies and inventions.

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ)

(120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.) Mujahid said that,

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ)

(Leave evil, open and secret...) refers to all kinds of sins committed in public and secret. Qatadah said that,

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ)

(Leave sin, open and secret...) encompasses sins committed in public and secret, whether few or many. In another statement, Allah said,

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ)

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawahish (evil sins) whether committed openly or secretly.) 7:33 This is why Allah said,

إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا
يَقْتَرُونَ

(Verily, those who commit sin will get due recompense for that which they used to commit.)
Whether the sins they committed were public or secret, Allah will compensate them for these
sins. Ibn Abi Hatim recorded that An-Nawwas bin Sam`an said, "I asked Allah's Messenger about
Al-Ithm. He said,

«الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ
النَّاسُ عَلَيْهِ»

(The sin is that which you find in your heart and you dislike that people become aware of it.)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَى أَوْلِيَائِهِمْ
لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

(121. Eat not of that on which Allah's Name has not been pronounced, for surely it is
disobedience. And certainly, the Shayatin do inspire their friends to dispute with you, and if
you obey them, then you would indeed be polytheists.)

The Prohibition of what was Slaughtered in other than Allah's Name

This Ayah is used to prove that slaughtered animals are not lawful when Allah's Name is not
mentioned over them -- even if slaughtered by a Muslim. The Ayah about hunting game,

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ
عَلَيْهِ

(So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the
Name of Allah over it.) 5:4 supports this. The Ayah here emphasized this ruling, when Allah
said,

(وَإِنَّهُ لَفِسْقٌ)

(for surely it is disobedience.) They say that "it" refers to eating it, and others say that it refers to the sacrifice for other than Allah. There are various Hadiths that order mentioning Allah's Name when slaughtering and hunting. The Hadith narrated by `Adi bin Hatim and Abu Tha` labah (that the Prophet said);

«إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ
فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

(When you send your trained hunting dog and mention Allah's Name on releasing it, then eat from whatever it catches for you.) This Hadith was collected in the Two Sahih. The Rafi` bin Khadij narrated that the Prophet said;

«مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ»

(You can use what would make blood flow (i. e., slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering.) This Hadith was also collected in the Two Sahih. Ibn Mas`ud narrated that Allah's Messenger said to the Jinns.

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ»

((For food) you have every bone on which Allah's Name was mentioned on slaughtering.) Muslim collected this Hadith. Jundub bin Sufyan Al-Bajali said that the Messenger of Allah said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى،
وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللَّهِ»

(Whoever slaughtered before he prayed (the `Id prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allah's Name.) The Two Sahih recorded this Hadith.

The Devil's Inspiration

Allah said,