

(وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مِنْ دَابَّةٍ)

(And to Allah prostrate all that are in the heavens and all that are in the earth, of the moving creatures) As Allah says:

(وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْأَصَالِ)

(And to Allah (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.) (13:15)

(وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ)

(and the angels, and they are not proud.) means, they prostrate to Allah and are not too proud to worship Him.

(يَخْفُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ)

(They fear their Lord above them) means, they prostrate out of fear of their Lord, may He be glorified.

(وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(and they do what they are commanded.) meaning they continually obey Allah, doing what He tells them to do and avoiding that which He forbids.

(وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ
وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ - وَلَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ -
وَمَا بِكُمْ مِنْ نُّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ
فَأَلَيْهِ تَجْرُونَ - ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا

فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ - لِيَكْفُرُوا بِمَا
ءَاتَيْنَهُمْ فَتَمْتَعُوا فَسَوْفَ تَعْلَمُونَ)

(51. And Allah said "Do not worship two gods. Indeed, He (Allah) is only One God. Then fear Me Alone.) (52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allah) (53. And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.) (54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah).) (55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.)

Allah Alone is Deserving of Worship

Allah tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

(وَلَهُ الدِّينُ وَاصِبًا)

(His is the religion Wasiba) Ibn `Abbas, Mujahid, `Ikrimah, Maymun bin Mahran, As-Suddi, Qatadah and others said that this means forever. It was also reported that Ibn `Abbas said, "It means obligatory." Mujahid said: "It means purely for Him," i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allah says:

(أَفَغَيْرَ دِينِ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ)

(Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.) (3:83) This is in accordance with the opinion of Ibn `Abbas and `Ikrimah, which is that this Ayah is merely stating the case. According to the opinion of Mujahid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allah says:

(أَلَا لِلَّهِ الدِّينُ الْخَالِصُ)

(Surely, the pure religion (sincere devotion) is for Allah only.) (39:3) Then Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

(ثُمَّ إِذَا مَسَّكُمْ الضُّرُّ قَالِيهِ تَجْرُونَ)

(Then, when harm touches you, to Him you cry aloud for help.) meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allah says:

(وَإِذَا مَسَّكُمْ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ
إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ
الْإِنْسَانُ كَفُورًا)

(And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.)(17:67) Here, Allah tells us:

(ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ يَرَبِّهِمْ
يُشْرِكُونَ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ)

(Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah). So they are ungrateful for that which We have given them!) (16:54-55) It was said that the Lam here (translated as "So") is an indicator of sequence, or that it serves an explanatory function, meaning, 'We decreed that they would conceal the truth and deny the blessings that Allah has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.' Then Allah threatens them, saying:

(فَتَمَتَّعُوا)

(Then enjoy yourselves) meaning, do what you like and enjoy what you have for a little while.

(فَسَوْفَ تَعْلَمُونَ)

(but you will soon come to know.) meaning the consequences of that.

(وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ
تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ - وَيَجْعَلُونَ لِلَّهِ
الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ - وَإِذَا بُشِّرَ

أَحَدَهُمْ بِالْأَنْتَى ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ -
يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ
عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا
يَحْكُمُونَ - لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ
وَلِلَّهِ الْمَثَلُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate.) (57. And they assign daughters to Allah! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire;) (58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief!) (59. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth Certainly, evil is their decision.) (60. For those who do not believe in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.)

Among the Behavior of the Idolators was vowing to Things that Allah had provided for Them to their gods

Allah tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allah had provided for them,

(فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ
لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ
يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ)

(They say: "This is for Allah," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allah, while the share of Allah is directed to their "partners"! How evil is that with which they judge) (6:136) That is they assigned a share for their idols as well as Allah, but they gave preference to their gods over Him, so Allah swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

(تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ)

(By Allah, you shall certainly be questioned about (all) that you used to fabricate.) Then Allah tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allah's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَى - تِلْكَ إِذًا قِسْمَةٌ ضِيزَى
(

(Are the males for you and the females for Him That is indeed an unfair division!) (53:21-22)
And Allah says here:

(وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ)

(And they assign daughters unto Allah! Glorified (and Exalted) is He.) meaning, above their claims and fabrications.

(أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ - وَوَدَّ اللَّهُ وَإِنَّهُمْ
لَكَذِبُونَ - أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ مَا لَكُمْ
كَيْفَ تَحْكُمُونَ)

(But no! It is from their falsehood that they say: "Allah has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons What is the matter with you How do you decide) (37:151-154)

(وَلَهُمْ مَا يَشْتَهُونَ)

(And for themselves, what they desire;) meaning they choose the males for themselves, rejecting the daughters that they assign to Allah. Exalted be Allah far above what they say!

The Idolators' Abhorrence for Daughters

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا)

(And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark) meaning with distress and grief.

(وَهُوَ كَظِيمٌ)

(and he is filled with inner grief!) meaning he is silent because of the intensity of the grief he feels.

(يَتَوَارَى مِنَ الْقَوْمِ)

(He hides himself from the people) meaning he does not want anyone to see him.

(مِنْ سُوءٍ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ)

(because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth) meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his male children over her

(أَمْ يَدُسُّهُ فِي التُّرَابِ)

(or bury her in the earth) meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allah

(أَلَا سَاءَ مَا يَحْكُمُونَ)

(Certainly, evil is their decision.) meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allah says:

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ)

(And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allah), his face becomes dark, and he is filled with grief!) (43:17). Here, Allah says:

(لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ)

(For those who do not believe in the Hereafter there is an evil description,) meaning, only imperfection is to be attributed to

(وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ)

(and for Allah is the highest description) meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

(وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(And He is the All-Mighty, the All-Wise.)

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا
مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا
جَاءَ أَجَلُهُمْ لَا يَسْتَحِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ -
وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنُهُمُ
الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُمْ مُّقْرَطُونَ)

(61. And if Allah were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).) (62. They assign to Allah that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.)

Allah does not immediately punish for Disobedience

Allah tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Adam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarir reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allah! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"

They attribute to Allah what They Themselves dislike

(وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ)

(They assign to Allah that which they dislike (for themselves),) meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

(وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى)

(and their tongues assert the lie that the better things will be theirs.) This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allah tells us about what some of them said, as in the Ayat:

(وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ
إِنَّهُ لَيَبُوسُ كُفُورًا - وَلَئِنْ أَدْقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ
مَسَّهُ لَيَقُولُنَّ زَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ
فَخُورٌ)

(And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me." Surely, he is cheerful, and boastful (ungrateful to Allah).) (11:9-10)

(وَلَئِنْ أَدْقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضِرَاءٍ مَسَّهُ
لَيَقُولُنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ
رُجِّعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لِلْحُسْنَى فَلَنُنَبِّئَنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ
غَلِيظٍ)

(And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then , with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.) (41:50)

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا
وَوَلَدًا)

(Have you seen the one who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children (if I came back to life).") (19:77) Allah tells us about one of the two men:

(دَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ
هَذِهِ أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَى
رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا)

(He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him.") (18:35-36) These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible. Thus Allah refuted their false hopes, when He said:

(لَا جَرَمَ)

(No doubt), meaning, truly it is inevitable that

(أَنَّ لَهُمُ النَّارَ)

(for them is the Fire), meaning, on the Day of Resurrection.

(وَأَنَّهُمْ مُّفْرَطُونَ)

(and they will be forsaken). Mujahid, Sa`id bin Jubayr, Qatadah and others said: "This means they will be forgotten and neglected there." This is like the Ayah:

(فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So today We forget them just as they forgot meeting on this day of theirs.) (7:51). It was also reported from Qatadah that,

(مُفْرَطُونَ)

(they will be forsaken) means `they are hastened into the Fire.' There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ - وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ - وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ)

(63. By Allah, We indeed sent (Messengers) to the nations before you, but Shaytan made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment.)
(64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.)
(65. And Allah sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.)

Finding Consolation in the Reminder of Those Who came before

Allah says, `He sent Messengers to the nations of the past, and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the Shaytan made their deeds attractive to them.'

(فَهُوَ وَلِيُّهُمْ الْيَوْمَ)

(So today he (Shaytan) is their helper,) meaning they will be suffering punishment while Shaytan is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

The Reason why the Qur'an was revealed

Then Allah says to His Messenger that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'an is a decisive arbitrator for every issue that they argue about.

(وَهَدَىٰ)

(and (as) a guidance) meaning, for their hearts.

(وَرَحْمَةً)

(and a mercy) meaning, for the one who adheres to it.

(لِقَوْمٍ يُؤْمِنُونَ)

(for a people who believe.) Just as Allah causes the Qur'an to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

(إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ)

(Surely that is a sign for people who listen.) meaning those who understand the words and their meanings.

(وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي
بُطُونِهِ مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا
لِّلشَّارِبِينَ - وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْقِلُونَ)

(66. And there is indeed a lesson for you in the An'am (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.) (67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.)

Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

(وَإِنَّ لَكُمْ)

(there is for you) - O mankind -

(فِي الْأَنْعَمِ)

(in the cattle) - meaning camels, cows and sheep,

(لَعِبْرَةً)

(a lesson) meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

(نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ)

(We have made a drink for you out of what is in its belly) meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another Ayah it is 'in their bellies.' Either way is plausible. He said,

(مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا)

(from between excretions and blood, pure milk;) meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets mixed with another after separating, and none of them is affected by the other.

(لَبَنًا خَالِصًا سَائِعًا لِلشَّارِبِينَ)

(pure milk; palatable to the drinkers.) meaning nothing to cause one to choke on it. When Allah mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating Nabidh (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

(وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا)

(And from the fruits of date palms and grapes, you derive strong drink) This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

(سَكْرًا وَرِزْقًا حَسَنًا)

(strong drink and a goodly provision.) Ibn `Abbas said: "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them." According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful," referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

(إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ)

(There is indeed a sign in this for those of reason.) It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allah forbade this Ummah from drinking intoxicants, in order to protect their ability to reason. Allah says:

(وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَقَفَّارًا
فِيهَا مِنَ الْعُيُونِ - لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ - سُبْحَانَ الَّذِي خَلَقَ
الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ)

(And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they may eat of its fruit - while their hands did not make it. Will they not then give thanks Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not.) (36:34-36)

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ
بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ)

(ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ)

(68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect.") (69. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you).") There comes forth from their bellies, a drink of varying colors, in which there is a cure for men. There is indeed a sign in that for people who reflect.)

In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allah decrees that the bee will have permission to eat from all fruits and to follow the ways which Allah has made easy for it, wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

(فَاسْئَلِكِ سُبُلَ رَبِّكَ ذُلًّا)

(and follow the routes of your Lord made easy (for you)) Qatadah and `Abdur-Rahman bin Zayd bin Aslam said: "This means, in an obedient way", understanding it to be a description of the route of migration. Ibn Zayd said that this is like the Ayah:

(وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ)

(And We have subdued them for them so that some they may ride and some they may eat.) (36:72) He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., 'follow these routes as they are easy for you.' This was stated by Mujahid. Ibn Jarir said that both opinions are correct.

(يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ)

(There comes forth from their bellies, a drink of varying colors, wherein is healing for men.) meaning, honey, that is(white, yellow, red, or of other good colors, depending on the different things that the bees eat.

(فِيهِ شِفَاءٌ لِلنَّاسِ)

(in which there is a cure for men.) meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if Allah had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite. Al-Bukhari

and Muslim recorded in their Sahihs from Qatadah from Abu Al-Mutawakkil `Ali bin Dawud An-Naji from Abu Sa`id Al-Khudri that a man came to the Messenger of Allah and said, "My brother is suffering from diarrhea". He said,

«اسْقِهِ عَسَلًا»

(Give him honey to drink.) The man went and gave him honey, then he came back and said, "O Messenger of Allah! I gave him honey to drink, and he only got worse." The Prophet said,

«اِذْهَبْ فَاسْقِهِ عَسَلًا»

(Go and give him honey to drink.) So he went and gave him honey, then he came back and said, "O Messenger of Allah! it only made him worse." The Prophet said,

«صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ، اِذْهَبْ فَاسْقِهِ
عَسَلًا»

(Allah speaks the truth and your brother's stomach is lying. Go and give him honey to drink.) So he went and gave him honey, and he recovered." It is reported in the Two Sahihs from `A'ishah, may Allah be pleased with her, that the Messenger of Allah used to like sweet things and honey. This is the wording of Al-Bukhari, who also reported in his Sahih from Ibn `Abbas that the Messenger of Allah said:

«الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ
عَسَلٍ، أَوْ كَيِّةِ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ»

(Healing is to be found in three things: the cut made by the cupper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.)

«إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ»

(There is indeed a sign in that for people who reflect.) meaning in the fact that Allah inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

(وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَقَّكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى
أَرْذَلِ الْعُمُرِ لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ)

(70. And Allah created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allah is Knowing, capable of all things.)

In Man there is a Lesson

Allah tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allah says:

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعْفٍ قُوَّةً)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness) (30:54)

(لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا)

(so that they know nothing after having known.) meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhari, when commenting on this Ayah, reported a narration from Anas bin Malik that the Messenger of Allah used to pray:

«أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَالْهَرَمِ، وَأَرْذَلِ
الْعُمُرِ وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ»

(I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjal and the trials of life and death.) Zuhayr bin Abi Sulma said, in his famous Mu`allaqah: "I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired. I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old."

(وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا
الَّذِينَ فَضَّلُوا بَرَأْدَىٰ رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(71. And Allah honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allah)

There is a Sign and a Blessing in Matters of People's Livelihood

Allah explains to the idolators the ignorance and disbelief involved in their claim that Allah has partners while also admitting that these partners are His servants. In their Talbiyah for Hajj, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allah says, denouncing them: `You would not accept for your servant to have an equal share in your wealth, so how is it that Allah would accept His servant to be His equal in divinity and glory As Allah says elsewhere:

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَا
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ)

(He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other) (30:28) Al-`Awfi reported that Ibn `Abbas mentioned this Ayah, saying, "Allah is saying - `If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power' Thus Allah says:

(أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(Do they then deny the favor of Allah)" According to another report, Ibn `Abbas said: "How can they accept for Me that which they do not accept for themselves"

(أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(Do they then deny the favor of Allah) meaning, they assign to Allah a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Hasan Al-Basri said: "Umar bin Al-Khattab wrote this letter to Abu Musa Al-Ash`ari: `Be

content with your provision in this world, for the Most Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allah and fulfill the duties which are his by virtue of his wealth..." It was reported by Ibn Abi Hatim.

(وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ
مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفِيَالْبَاطِلِ يُؤْمِنُونَ وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ)

(72. And Allah has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of Allah)

Among His Blessings and Signs are Mates, Children and Grandchildren

Allah mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Adam male and female, and has made the females wives or mates for the males. Then Allah mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn `Abbas, `Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd. Shu`bah said, narrating from Abu Bishr from Sa`id bin Jubayr from Ibn `Abbas: "Children and grandchildren, who are one's children and one's children's children." It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

(وَحَفَدَةً)

(grandsons) to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

(وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ)

(and has granted you good provisions.) meaning your food and drink. Then Allah denounces those who associate others in worship with the One Who bestows blessings on them:

(أَفِيَالْبَاطِلِ يُؤْمِنُونَ)

(Do they then believe in false deities), meaning idols and rivals to Allah

(وَيَنْعَمَتِ اللَّهُ لَهُمْ يَكْفُرُونَ)

(and deny the favor of Allah) meaning, by concealing the blessings that Allah has given them and attributing them to others. According to a Sahih Hadith, the Prophet said:

«إِنَّ اللَّهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ مُمْتَنًا عَلَيْهِ: أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَاللَّيْلَ، وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ؟»

(Allah will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife Did I not honor you Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor")

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ - فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(73. And they worship others besides Allah such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.) (74. So do not give examples on behalf of Allah. Truly, Allah knows and you know not.)

Denouncing the Worship of anything besides Allah

Allah tells us about the Mushrikin who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

(مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا)

(such as do not have power to grant them any provision from the heavens or the earth) meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for them- selves, even if they wanted to. Thus Allah says:

(فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ)

(So do not give examples on behalf of Allah.) meaning, do not set up rivals to Him or describe anything as being like Him.

(إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(Truly, Allah knows and you know not.) meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

(ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(75. Allah gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal (By no means). All the praises and thanks are to Allah. Nay! (But) most of them know not.)

The Example of the Believer and the Disbeliever, or the Idol and the True God

Al-`Awfi reported that Ibn `Abbas said: "This is the example which Allah gives of the disbeliever and the believer." This was also the view of Qatadah and Ibn Jarir. The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abi Najih reported that Mujahid said: "This is an example given of the idol and the True God - can they be the same" Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allah says:

(الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(All the praises and thanks are to Allah. Nay! (But) most of them know not.)

(وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ
عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا
يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(76. And Allah gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path)

Another Example

Mujahid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

(أَيْنَمَا يُوَجِّهُهُ)

(whichever way he directs him,) meaning, wherever he sends him

(لَا يَأْتِ بِخَيْرٍ)

(he brings no good.) meaning, he does not succeed in what he wants.

(هَلْ يَسْتَوِي)

(Is such a man equal) meaning, a man who has these attributes

(وَمَنْ يَأْمُرُ بِالْعَدْلِ)

(to one who commands justice) meaning fairness, one whose words are true and whose deeds are righteous.

(وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(and is himself on the straight path) Al-`Awfi reported that Ibn `Abbas said: "This is also an example of the disbeliever and the believer", as in the previous Ayah.

(وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ
 إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ - وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ
 لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
 وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ - أَلَمْ يَرَوْا إِلَى الطَّيْرِ
 مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ
 فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(77. And to Allah belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is able to do all things.) (78. And Allah has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.) (79. Do they not see the birds held (flying) in the midst of the sky None holds them up but Allah. Verily, in this are clear signs for people who believe.)

The Unseen belongs to Allah and only He has Knowledge of the Hour

Allah tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allah informs about as He wills. His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allah says:

(وَمَا أَمْرُنَا إِلَّا وَحْدَهُ كَلَمْحٍ بِالْبَصَرِ)

(And Our commandment is but one as the twinkling of an eye.) (54:50) meaning, whatever He wills happens in blinking. Thus Allah says here:

(وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is Able to do all things.) iElsewhere, Allah says:

﴿مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ﴾

(The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.) (31:28)

Among the Favors Allah has granted People are Hearing, Sight and the Heart

Then Allah mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allah has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master. Al-Bukhari reported in his Sahih from Abu Hurayrah that the Messenger of Allah said:

«يَقُولُ تَعَالَى: مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحْضَلُ مِنْ أَدَاءٍ مَا اقْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْطِيْتَهُ، وَلَئِنْ دَعَانِي لِأُحِبِّبْتَهُ، وَلَئِنْ اسْتَعَادَ بِي لِأُعِيدْتَهُ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي فِي قَبْضِ نَفْسِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ»

(Allah says: "Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawafil (supererogatory) deeds until I love

him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable.") The meaning of the Hadith is that when a person is sincere in his obedience towards Allah, all his deeds are done for the sake of Allah, so he only hears for the sake of Allah, he only sees for the sake of Allah - meaning he only listens to or looks at what has been allowed by Allah. He does not strike or walk except in obedience to Allah, seeking Allah's help in all of these things. Thus in some versions of the Hadith, narrated outside the Sahih, after the phrase "his foot with which he walks", there is added:

«فَبِي يَسْمَعُ، وَبِي يُبْصِرُ، وَبِي يَبْطِشُ، وَبِي يَمْشِي»

(So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.) Thus Allah says:

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

(And He gave you hearing, sight, and hearts that you might give thanks.) Elsewhere, He says:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

(Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).") (67:23-24)

In the Subjection of the Birds in the Sky there is a Sign

Then Allah tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allah says in Surat Al-Mulk:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقَتٍ وَيَقْبِضْنَ
مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ)

(Do they not see the birds above them, spreading their wings out and folding them in None holds them up except the Most Gracious (Allah). Verily, He is the All-Seer of everything.) (67:19) And here Allah says:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are clear signs for people who believe.)

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِّنْ
جُلُودِ الْأَنْعَمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
إِقْمَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا
وَمَتَعًا إِلَى حِينٍ - وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ
ظِلَالًا وَجَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ
سَرَائِيلَ تَقِيكُمُ الْحَرَّ وَسَرَائِيلَ تَقِيكُم بِأَسْكُمْ كَذَلِكَ
يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ)

(فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ)

(يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ
الْكَافِرُونَ)

(80. And Allah had made your homes a place of rest for you, and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.)

(81. And Allah has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.) (82. Then, if they turn away, your

duty (O Muhammad) is only to convey (the Message) in a clear way.) (83. They recognize the grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers.)

Homes, Furnishings and Clothing are also Blessings from Allah

Allah mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allah says:

(تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقْمَتِكُمْ)

(which you find so light when you travel and when you camp;)

(وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا)

(out of their wool, fur and hair) refers to sheep, camels and goats respectively.

(أُتَاتَا)

(furnishings) meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn `Abbas said: `Al-Athath means articles of convenience and comfort." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, `Atiyah Al-`Awfi, `Ata' Al-Khurasani, Ad-Dahhak and Qatadah. The phrase,

(إِلَى حِينٍ)

(for a while) means, until the appointed time.

Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allah

(وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا)

(And Allah has made shade for you out of that which He has created,) Qatadah said: "This means trees."

(وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا)

(and He has made places of refuge in the mountains for you,) meaning fortresses and strongholds.

(جَعَلَ لَكُمُ سَرَائِيلَ تَقِيكُمْ الْحَرَّ)

(and He has made garments for you to protect you from the heat,) meaning clothing of cotton, linen and wool.

(وَسَرَّيِلَ تَقِيكُمْ بِأَسْكُمْ)

(and coats of mail to protect you from your violence.) such as shields made of layers of sheet iron, coats of mail and so on.

(كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ)

(Thus does He perfect His favor for you,) meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

(لَعَلَّكُمْ تُسَلِمُونَ)

(that you may submit yourselves to His will). This is interpreted by the majority to mean submitting to Allah or becoming Muslim.

All the Messenger has to do is convey the Message

(فَإِنْ تَوَلَّوْا)

(Then, if they turn away,) meaning, after this declaration and reminder, do not worry about them.

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ)

(your duty (O Muhammad) is only to convey (the Message) in a clear way), and you have delivered the Message to them.

(يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا)

(They recognize the grace of Allah, yet they deny it) meaning they know that Allah is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

(وَأَكْثَرُهُمُ الْكَافِرُونَ)

(and most of them are disbelievers.)

(وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ
كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ)

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ
وَلَا هُمْ يُنظَرُونَ- وَإِذَا رَءَا الَّذِينَ أَشْرَكُوا
شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا
نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ
لَكَاذِبُونَ- وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَقْتَرُونَ-)

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

(84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness.) 85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.) (86. And when those who associated partners with Allah see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!") (87. And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.) (88. Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment on top of the torment because of the corruption they spread.)

The Plight of the Idolators on the Day of Judgement

Allah tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allah.

(ثُمَّ لَا يُؤَدَّنُ لِلَّذِينَ كَفَرُوا)

(then, those who disbelieved will not be given leave.) meaning, they will not be allowed to offer any excuse, as Allah says:

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤَدَّنُ لَهُمْ فَيَعْتَذِرُونَ
(

(That will be a Day when they do not speak. And they will not be permitted to present any excuse) (77:35-36). Hence, Allah says:

(وَلَا هُمْ يُسْتَعْتَبُونَ إِذَا رَأَى الَّذِينَ ظَلَمُوا)

(nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness. And once those who did wrong see) meaning those who associated others in worship with Allah,

(الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ)

(the torment, it will not decrease for them,) meaning it will not be reduced for them even for a moment.

(وَلَا هُمْ يُنظَرُونَ)

(nor will they be given respite.) meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allah," and so and so, mentioning different types of people, as was reported in the Hadith. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allah says:

(إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا
وَزَفِيرًا - وَإِذَا أَلْفَا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ

دَعَوْا هُنَالِكَ ثُبُورًا - لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَحِدًا
وَادْعُوا ثُبُورًا كَثِيرًا)

(When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction.) (25:12-14)

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا)

(And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it.) (18:53)

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ - بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ)

(If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.) (21:39-40)

The gods of the Idolators will disown Them at the Time when They need them most

Then Allah tells us that their gods will disown them when they need them most. He says:

(وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ)

(And when those who associated partners with Allah see their partners) meaning, those whom they used to worship in this world.'

قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ
دُونِكَ فَآلِقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

(they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying): "You are indeed liars!") i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allah says:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ
دُعَائِهِمْ غَفِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ
أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(And who is more astray than one who calls upon others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship,) (46:5-6)

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِيَكُونُوا لَهُمْ عِزًّا)
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship, and become their adversaries (on the Day of Resurrection).) (19:81-82) Al-Khalil)Ibrahim(said:

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ)

(but on the Day of Resurrection, you will disown each other))29:25(And Allah says:

(وَقِيلَ ادْعُوا شُرَكَاءَكُمْ)

(And it will be said (to them): "Call upon your partners"))28:64(And there are many other similar Ayat.

Everything will surrender to Allah on the Day of Resurrection

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ)

(And they will offer (their full) submission to Allah on that Day,) Qatadah and `Ikrimah said: "They will humble themselves and surrender on that Day," i.e., they will all surrender to Allah, there will not be anyone who does not hear and obey. As Allah says:

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!) 19:38(meaning, they will see and hear better than they have ever seen and heard before. And Allah says:

(وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.") 32:12(

(وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) 20:111(meaning, they will humble and submit themselves.

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.) The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allah tells us:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا)

(Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment) meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allah says:

(وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ)

(And they prevent others from him and they themselves keep away from him) 6:26(meaning they forbade others to follow him and they themselves shunned him, but:

(وَأَن يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ)

(they destroyed only themselves, while they do not realize it.) This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allah says:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ)

(For each one there is double (torment), but you know not.) 7:38(

(وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ
أَنفُسِهِمْ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَى لِّلْمُسْلِمِينَ)

(89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these. And We have revealed the Book (the Qur'an) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.)

Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allah addressed His servant and Messenger Muhammad , saying:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ
أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ)

(And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these.), meaning, your Ummah. The Ayah means: remember that Day and its terrors, and the great honor and high position that Allah has bestowed upon you. This Ayah is like the Ayah with which `Abdullah bin Mas`ud ended when he recited to the Messenger of Allah from the beginning of Surat An-Nisa'. When he reached the Ayah:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ
عَلَىٰ هَؤُلَاءِ شَهِيدًا)

(How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these))4:41(the Messenger of Allah said to him:

«حَسْبُكَ»

(Enough.) Ibn Mas`ud said: "I turned to him and saw his eyes streaming with tears."

The Qur'an explains Everything

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ)

(And We revealed the Book (the Qur'an) to you as an explanation of everything,) Ibn Mas`ud said: ")Allah(made it clear that in this Qur'an there is complete knowledge and about everything." The Qur'an contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

(وَهَدَىٰ)

(a guidance) means, for their hearts.

(وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ)

(a mercy, and good news for the Muslims.) Al-Awza`i said:

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ)

(And We have revealed the Book (the Qur'an) as an explanation of everything,) meaning, with the Sunnah. The is the reason why the phrase,

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ)

(And We have revealed the Book to you) is mentioned immediately after the phrase,

(وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ)

(And We shall bring you (O Muhammad) as a witness against these.) the meaning - and Allah knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ)

(Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers.) (7:6)

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So by your Lord We question them all about what they did.) (15:92-92)

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ)

(On the Day when Allah gathers the Messengers together and says to them: "What was the response you received (to your Message)" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden.") (5:109) And Allah says:

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ)

(Verily, He Who obligated the Qur'an upon you (O Muhammad) will surely bring you back to the return.))28:85(meaning, the One Who gave you the obligation of conveying the Qur'an will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about you commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي
الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)

(90. Verily, Allah orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.)

The Command to be Fair and Kind

Allah tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:

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

(And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.) (16:126)

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ
فَأَجْرُهُ عَلَى اللَّهِ)

(The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allah.))42:40(

وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
لَهُ)

(and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.))5:45(And there are other Ayat which support the institution of justice in Islam, as well as encouraging a fair and generous attitude.

The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

(وَإِيْتَاءِ ذِي الْقُرْبَىٰ)

(and giving (help) to relatives,) meaning that Allah is commanding us to uphold the ties of kinship, as He says:

(وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
وَلَا تُبَدِّرْ تَبْدِيرًا)

(And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.) (17:26)

(وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

(and He forbids immoral sins, and evil) Fahsha' refers to all things that are forbidden, and Munkar refers to those forbidden deeds that are committed openly by the one who does them. Hence Allah says elsewhere:

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

(Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly or secretly) (7:33) Baghy refers to aggression towards people. In a Hadith, the Prophet said:

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي
الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ
وَقَطِيعَةِ الرَّحِمِ»

(There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.)

(يَعِظُكُمْ)

(He admonishes you,) meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

(لَعَلَّكُمْ تَذَكَّرُونَ)

(so that perhaps you may take heed) Ash-Sha`bi reported that Shatiyr bin Shaki said: "I heard Ibn Mas`ud say: `The most comprehensive Ayah in the Qur'an is in Surat An-Nahl:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins justice and kindness...)" It was reported by Ibn Jarir.

The Eyewitness Account of `Uthman

Concerning the revelation of this Ayah, Imam Ahmad reported a Hasan Hadith from `Abdullah bin `Abbas who said: "While the Messenger of Allah was sitting in the courtyard of his house, `Uthman bin Maz`un passed by and smiled at the Messenger of Allah . The Messenger of Allah said to him,

«أَلَا تَجْلِسُ؟»

(Won't you sit down) He said, `Certainly.' So the Messenger of Allah sat facing him, and while they were talking, the Messenger of Allah began looking up at the sky, looking at it for a while, then he brought his gaze down until he was looking at the ground to his right. Then the Messenger of Allah turned slightly away from his companion `Uthman to where he was looking. Then he began to tilt his head as if trying to understand something, and Ibn Maz`un was looking on. When the matter was finished and he had understood what had been said to him, the Messenger of Allah stared at the sky again as he had the first time, looking at whatever he could see until it disappeared. Then he turned back to face `Uthman again. `Uthman said, `O Muhammad, I have never seen you do anything like you did today while I was sitting with you.' The Messenger of Allah said:

«وَمَا رَأَيْتَنِي فَعَلْتُ؟»

(What did you see me do) `Uthman said: `I saw you staring at the sky, then you lowered your gaze until you were looking to your right, then you turned to him and left me. Then you tilted your head as if you were trying to understand something that was being said to you.' The Messenger of Allah said,

«وَقَطِنْتَ لِذَلِكَ؟»

(Did you notice that) `Uthman said, `Yes'. The Messenger of Allah said:

«أَتَانِي رَسُولُ اللَّهِ أَنْفًا وَأَنْتَ جَالِسٌ»

(A messenger from Allah came to me just now, when you were sitting here.) `Uthman said, `A messenger from Allah' The Messenger of Allah said,

«نَعَمْ»

(Yes.) `Uthman said, `And what did he say to you' The Messenger of Allah said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

(Verily, Allah orders justice and kindness...) `Uthman said: `That was when faith was established in my heart and I began to love Muhammad ." It is a Hasan Hadith having a good connected chain of narrators in which their hearing it from each other is clear.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا
إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ - وَلَا تَكُونُوا كَالَّذِينَ
نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ
أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

(91. And fulfill the covenants (taken in the Name of) Allah when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allah as your guarantor. Verily, Allah knows what you do.) (92. And do not be like the one who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allah only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.)

The Command to fulfill the Covenant

This is one of the commands of Allah, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allah says:

وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

(and do not break the oaths after you have confirmed them) There is no conflict between this and the Ayat:

(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ)

(And do not use Allah as an excuse in your oaths))2:224(

(ذَلِكَ كَفَّارَةٌ لِّأَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ)

(That is the expiation for oaths when you have sworn. And protect your oaths.))5:89(meaning, do not forgo your oaths without offering the penance. There is also no conflict between this Ayah (16:91) and the Hadith reported in the Two Sahihs according to which the Prophet said:

«إِنِّي وَاللَّهِ إِن شَاءَ اللَّهُ لَا أُحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا وَفِي رِوَايَةٍ وَكَفَّرْتُ عَنْ يَمِينِي»

(By Allah, if Allah wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath. According to another report he said: "and I offer penance for my oath. ") There is no contradiction at all between all of these texts and the Ayah under discussion here, which is:

(وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا)

(and do not break the oaths after you have confirmed them) because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujahid said concerning this Ayah:

(وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا)

(and do not break the oaths after you have confirmed them) "The oath here refers to oaths made during Jahiliyyah." This supports the Hadith recorded by Imam Ahmad from Jubayr bin Mut`im, who said that the Messenger of Allah said:

«لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ الْإِسْلَامُ إِلَّا شِدَّةً»

(There is no oath in Islam, and any oath made during the Jahiliyyah is only reinforced by Islam.) This was also reported by Muslim. The meaning is that Islam does not need oaths as they were used by the people of the Jahiliyyah; adherence to Islam is sufficient to do away with any need for what they used to customarily give oaths for. In the Two Sahihs it was reported that Anas said: "The Messenger of Allah (ﷺ) swore the treaty of allegiance between the Muhajirin (emigrants) and the Ansar (helpers) in our house." This means that he established brotherhood between them, and they used to inherit from one another, until Allah abrogated that. And Allah knows best.

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

(Verily, Allah knows what you do.) This is a warning and a threat to those who break their oaths after confirming them.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا

(And do not be like the one who undoes the thread which she has spun, after it has become strong.) `Abdullah bin Kathir and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again." Mujahid, Qatadah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it." This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word Ankathan could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be Ankathan, the plural of Nakth (breach, violation), from the word Nakith (perfidious). Hence after this, Allah says:

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ

(by taking your oaths as a means of deception among yourselves) meaning for the purposes of cheating and tricking one another.

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

(when one group is more numerous than another group.) meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allah forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically. Mujahid said: "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Ad-Dahhak, Qatadah and Ibn Zayd said something similar.

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ

(Allah only tests you by this) Sa`id bin Jubayr said: "This means (you are tested) by the large numbers." This was reported by Ibn Abi Hatim. Ibn Jarir said: "It means (you are being tested) by His command to you to adhere to your covenants."

(وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

(And on the Day of Resurrection, He will certainly clarify that which you differed over.) Everyone will be rewarded or punished in accordance with his deeds, good or evil.

**(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِنُسَلِّنَنَّ عَمَّا كُنْتُمْ
تَعْمَلُونَ - وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ
قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ
سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ - وَلَا تَشْتَرُوا بِعَهْدِ
اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ - مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ)**

(93. And had Allah willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.) (94. And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.) (95. And do not use an oath by Allah for the purchase of little value, what is with Allah is better for you if you only knew.) (96. Whatever you have will be exhausted, and what is with Allah will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.)

If Allah had willed, He would have made all of Humanity one Nation

Allah says:

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ)

(And had Allah willed, He would have made you) meaning - O mankind,

(أُمَّةً وَاحِدَةً)

((all) one nation,) This is like the Ayah:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ
جَمِيعًا)

(And had your Lord willed, all of those on earth would have believed together.))10:99(, meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَزَالُونَ مُخْتَلِفِينَ)
(إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ)

(And if your Lord had so willed, He would surely, have made mankind one Ummah)nation or community(, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.) (11:118-119) Similarly, Allah says here:

(وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(but He allows whom He wills to stray and He guides whom He wills.) Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scallish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

The Prohibition on taking an Oath for Purposes of Treachery

Then Allah warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allah. This is because if a disbeliever were to find that after having agreed to a covenant, then the

believer betrayed him, then the believer will have hindered him from entering Islam. Thus Allah says:

(وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ)

(and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.)

Do not break Oaths for the sake of Worldly Gain

Then Allah says:

(وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا)

(And do not use an oath by Allah for the purchase of little value.) meaning, do not neglect an oath sworn in the Name of Allah for the sake of this world and its attractions, for they are few, and even if the son of Adam were to gain this world and all that is in it, that which is with Allah is better for him, i.e., the reward of Allah is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allah has promised. This is why Allah says:

(إِن كُنْتُمْ تَعْلَمُونَ مَا عِنْدَكُمْ يَنْفَدُ)

(if you only knew. Whatever you have will be exhausted,) meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

(وَمَا عِنْدَ اللَّهِ بَاقٍ)

(and what is with Allah will remain.) meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

(وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ)

(And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.) Here the Lord swears, with the Lam of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ)

(97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.)

Righteous Deeds and their Reward

This is a promise from Allah to those Children of Adam, male or female, who do righteous deeds - deeds in accordance with the Book of Allah and the Sunnah of His Prophet , with a heart that believes in Allah and His Messenger , while believing that these deeds are commanded and enjoined by Allah. Allah promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn ` Abbas and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that `Ali bin Abi Talib interpreted as contentment. This was also the opinion of Ibn ` Abbas, `Ikrimah and Wahb bin Munabbih. `Ali bin Abi Talhah recorded from Ibn ` Abbas that it meant happiness. Al-Hasan, Mujahid and Qatadah said: "None gets)this(good life)mentioned(except in Paradise." Ad-Dahhak said: "It means lawful provisions and worship in this life". Ad-Dahhak also said: "It means working to obey Allah and finding joy in that." The correct view is that a good life includes all of these things. as found in the Hadith recorded by Imam Ahmad from `Abdullah bin ` Amr that the Messenger of Allah said:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرَزَقَ كَفَافًا، وَقَنَّعَهُ اللَّهُ بِمَا
آتَاهُ»

(He who submits)becomes a Muslim(has succeeded, is given sufficient provisions, and is content with Allah for what he is given.) It was also recorded by Muslim.

(فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ)

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ-

(98. So when you recite the Qur'an, seek refuge with Allah from Shaytan, the outcast.) (99. Verily, he has no power over those who believe and put their trust only in their Lord.) (100. His power is only over those who obey and follow him (Shaytan), and those who join partners with Him (Allah).)

The Command to seek Refuge with Allah before reciting the Qur'an

This is a command from Allah to His servants upon the tongue of His Prophet , telling them that when they want to read Qur'an, they should seek refuge with Allah from the cursed Shaytan. The Hadiths mentioned about seeking refuge with Allah (Isti`adhah), were quoted in our discussion at the beginning of this Tafsir, praise be to Allah. The reason for seeking refuge with Allah before reading is that the reader should not get confused or mixed up, and that the Shaytan would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allah before starting to read.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ)

(Verily, he has no power over those who believe and put their trust only in their Lord.) Ath-Thawri said: "He has no power to make them commit a sin they will not repent from." Others said: it means that he has no argument for them. Others said it is like the Ayah:

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ)

(Except Your chosen servants amongst them.))15:40(

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ)

(His power is only over those who obey and follow him (Shaytan),) Mujahid said: "Those who obey him." Others said, "Those who take him as their protector instead of Allah."

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ)

(and those who join partners with Him.) means, those who associate others in worship with Allah.

(وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ
قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - قُلْ
نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ
ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ)

(101. And when We change a verse in place of another - and Allah knows best what He reveals - they (the disbelievers) say: "You (O Muhammad) are but a forger." Rather, most of them know not.) (102. Say (O Muhammad); "Ruh-ul-Qudus has brought it (the Qur'an) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.)

The Idolators' Accusation that the Prophet was a Liar since some Ayat were abrogated, and the Refutation of their Claim

Allah tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allah :

(إِنَّمَا أَنْتَ مُفْتَرٍ)

(You are but a forger) meaning one who tells lies. But Allah is the Lord Who does whatever He wills, and rules as He wants.

(بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ)

(And when We change a verse (of the Qur'an) in place of another) Mujahid said: this means, "We remove one and put another in its place." Qatadah said: this is like the Ayah:

(مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا)

(Whatever verse We change)abrogate(or omit)the abrogated(...)" (2:106). Allah said, in response to them:

(قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ)

(Say: "Ruh-ul-Qudus has brought it...") meaning, Jibril,

(مِّن رَّبِّكَ بِالْحَقِّ)

(from your Lord with truth,) meaning, with truthfulness and justice

(لِيُثَبِّتَ الَّذِينَ ءَامَنُوا)

(for the conviction of those who believe,) so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allah.

(وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ)

(and as a guide and good news for the Muslims.) meaning He has made it a guide and good news to the Muslims who believe in Allah and His Messengers.

(وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ
الَّذِي يُوحَىٰ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ
مُّبِينٌ)

(103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'an) is (in) a clear Arabic tongue.)

The Idolators' Claim that the Qur'an was taught by a Human, and the Refutation of their Claim

Allah tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'an which Muhammad had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by As-Safa. Maybe the Messenger of Allah used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allah said:

(لِسَانُ الَّذِي يُوحَىٰ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ
عَرَبِيٌّ مُّبِينٌ)

(The tongue of the man they refer to is foreign, while this (the Qur'an) is a (in) clear Arabic tongue.) meaning, how could it be that this Qur'an with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language No one with the slightest amount of common sense would say such a thing.

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ
وَلَهُمْ عَذَابٌ أَلِيمٌ - إِنَّمَا يَقْتَرِي الْكَذِبَ الَّذِينَ لَا
يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ)

(104. Verily, those who do not believe in Allah's Ayat (signs, or revelation), Allah will not guide them, and theirs will be a painful punishment.) (105. It is only those who do not believe in Allah's Ayat who fabricate the falsehood, and it is they who are liars.) Allah tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger , those who have no intention of believing in that which he has brought from Allah. This kind of people will never be guided to faith by the signs of Allah and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allah informs us that His Messenger is not a forger nor a liar, because the one who fabricates falsehood about Allah and His Messenger is the most evil of creatures.

(الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ)

(Verily, those who do not believe in Allah's Ayat,) Allah will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muhammad , on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as Al-Amin (the Trustworthy) Muhammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyan about the attributes of the Messenger of Allah , one of the things he said to him was, "Did you ever accuse him of lying before he made his claim" Abu Sufyan said, "No". Heraclius said, "He would refrain from lying about people and then go and fabricate lies about Allah"

(مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ - ذَلِكَ
بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ

اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ - أُولَئِكَ الَّذِينَ طَبَعَ
اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَرَهُمْ وَأُولَئِكَ
هُمُ الْغَافِلُونَ - لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْخَسِرُونَ)

(106. Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.) (107. That is because they preferred the life of this world over that of the Hereafter. And Allah does not guide the people who disbelieve.) (108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal over. And they are the heedless!) (109. No doubt, in the Hereafter they will be the losers.)

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

Allah tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allah did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

(لَا جَرَمَ)

(No doubt) means, it is inevitable, and no wonder that those who are like this -

(أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ)

(in the Hereafter, they will be the losers.) meaning, they will lose themselves and their families on the Day of Resurrection.

(إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ)

(except one who was forced while his heart is at peace with the faith) This is an exception in the case of one who utters statements of disbelief and verbally agrees with the Mushrikin because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allah and His Messenger . The scholars agreed that if a person is forced into disbelief, it is permissible for