

Quran

SURAH Surath Al-Baqarah CHAPTER# 2 VERSE# 106-119

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Ma nansakh min ayatin aw nunsihā nati bikhayrin minhā aw mithliḥā alam Transliteration
taAAalam anna Allāha AAalā kulli shayin qadeerun 106:

We do not abrogate a verse or cause it to be forgotten except that We bring forth English: 106:
[one] better than it or similar to it. Do you not know that Allah is over all things
competent?

ہم جو کسی آیت کو منسوخ کرتے ہیں یا بھلا دیتے ہیں تو اس سے بہتر یا اس کے برابر Urdu 106:
لاتے ہیں کیا تم نہیں جانتے کہ اللہ ہر چیز پر قادر رہے

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُونِ
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ 107

Alam taAAalam anna Allāha lahu mulku alssamāwati waalardi wama lakum min Transliteration
dooni Allāhi min waliyyin walā naseerin 107:

Do you not know that to Allah belongs the dominion of the heavens and the earth English: 107:
and [that] you have not besides Allah any protector or any helper?

کیا تم نہیں جانتے اللہ ہی کے لیے آسمانوں اور زمین کی بادشاہت ہے اور تمہارے لیے Urdu 107:
اللہ کے سوا نہ کوئی دوست ہے نہ مددگار

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ
يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ 108

Am tureedoonā an tasaloo rasoolakum kama suila moosa min qablu waman Transliteration
yatabaddali alkufra bialeemani faqad dalla sawaa alssabeeli 108:

Or do you intend to ask your Messenger as Moses was asked before? And English: 108:
whoever exchanges faith for disbelief has certainly strayed from the soundness of
the way.

Urdu 108: کیا تم چاہتے ہو کہ اپنے رسول سے سوال کرو جیسے اس سے پہلے موسیٰ سے سوال کیے گئے تھے اور جو کوئی ایمان کے عوض کفر کو بدل لے سو وہ سیدھے راستہ سے گمراہ ہوا

109 وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wadda katheerun min ahli alkitabī law yaruddoonakum min baAAadi eemanikum kuffaran ḥasadan min AAindi anfusihim min baAAadi ma tabayyana lahumu alḥaqqu faoAAfoo waisfahoo ḥatta yatiya Allahu biamrihi inna Allaha AAala kulli shayin qadeerun Transliteration 109:

English: 109: Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

Urdu 109: اکثر اہل کتاب تو اپنے حسد سے حق ظاہر ہونے کے بعد بھی یہ چاہتے ہیں کہ کسی طرح سے تمہیں ایمان لانے کے بعد پھر کفر کی طرف لوٹا کر لے جائیں سو معاف کرو اور درگزر کرو جب تک کہ اللہ اپنا حکم بھیجے بے شک اللہ ہر چیز پر قادر ہے

110 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Waaqemoo alssalata waatoo alzzakata wama tuqaddimoo lianfusikum min khayrin tajidoohu AAinda Allahi inna Allaha bima taAAamaloona baseerun Transliteration 110:

English: 110: And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.

Urdu 110: اور نماز قائم کرو اور زکوٰۃ دو اور جو کچھ نیکی سے اپنے واسطے آگے بھیجو گے اسے اللہ کے ہاں پاؤ گے بے شک اللہ جو کچھ تم کرتے ہو سب دیکھتا ہے

111 وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

Waqaloo lan yadkhula aljannata illa man kana hoodan aw nasara tilka amaniiyuhum qul hatoo burhanakum in kuntum sadiqeena Transliteration 111:

And they say, "None will enter Paradise except one who is a Jew or a Christian." English: 111:
That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful."

اور کہتے ہیں کہ سوائے یہود یا نصاریٰ کے اور کوئی جنت میں ہرگز داخل نہ ہوگا یہ Urdu 111:
ان کے ڈھکوسلے ہیں کہہ دو اپنی دلیل لاؤ اگر تم سچے ہو

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ 112
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Bala man aslama wajhahu lillahi wahuwa muhsinun falahu ajruhu AAinda rabbihi Transliteration
wala khawfun AAalayhim wala hum yahzanoona 112:

Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be English: 112:
concerning them, nor will they grieve.

ہاں جس نے اپنا منہ اللہ کے سامنے جھکا دیا اور وہ نیکو کار بھی ہو تو اس کے لیے Urdu 112:
اس کا بدلہ اس کے رب کے ہاں ہے اور ان پر نہ کوئی خوف ہوگا اور نہ وہ غمگین ہوں گے

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ 113
الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۗ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Waqalati alyahoodu laysati alnnasara AAala shayin waqalati alnnasara laysati Transliteration
alyahoodu AAalashayin wahum yatloona alkitab kathalika qala allatheena 113:
la yaAAlamoona mithla qawlihim faAllahu yahkumu baynahum yawma
alqiyamati feema kanoo fehi yakhtalifoon

The Jews say "The Christians have nothing [true] to stand on," and the Christians English: 113:
say, "The Jews have nothing to stand on," although they [both] recite the
Scripture. Thus the polytheists speak the same as their words. But Allah will
judge between them on the Day of Resurrection concerning that over which they
used to differ.

اور یہود کہتے ہیں کہ نصاریٰ ٹھیک راہ پر نہیں اور نصاریٰ کہتے ہیں کہ یہودی راہے Urdu 113:
حق پر نہیں ہیں حالانکہ وہ سب کتاب پڑھتے ہیں ایسی ہی باتیں وہ لوگ بھی کہتے ہیں
جو بے علم ہیں پھر اللہ قیامت کے دن ان باتوں کا کہ جس میں وہ جھگڑ رہے ہیں
خود فیصلہ کرے گا

114 وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Waman athlamu mimman manaAAa masajida Allahi an yuthkara feeha ismuhu wasaAAa fee kharabiha olaika ma kana lahum an yadkhulooha illa khaifeena lahum fee alddunya khizyun walahum fee alakhirati AAathabun AAatheemun Transliteration 114:

And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment. English: 114:

اور اس سے بڑھ کر کون ظالم ہوگا جس نے اللہ کی مسجدوں میں اس کا نام لینے کی ممانعت کر دی اور ان کے ویران کرنے کی کوشش کی ایسے لوگوں کا حق نہیں ہے کہ ان میں داخل ہوں مگر ڈرتے ہوئے ان کے لیے دنیا میں بھی ذلت ہے اور ان کے لیے آخرت میں بہت بڑا عذاب ہے Urdu 114:

115 وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Walillahi almashriqu waalmaghribu faaynama tuwalloo fathamma wajhu Allahi inna Allaha wasiAAun AAaleemun Transliteration 115:

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing. English: 115:

اور مشرق اور مغرب اللہ ہی کا ہے سو تم جدھر بھی رخ کرو ادھر ہی اللہ کا رخ ہے بے شک اللہ وسعت والا ہے Urdu 115:

116 وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۗ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ كُلُّ لَّهُ قَانِتُونَ

Waqaloo ittakhatha Allahu waladan subhanahu bal lahu ma fee alssamawati waalardi kullun lahu qanitoona Transliteration 116:

They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him, English: 116:

Urdu 116: اور کہتے ہیں اللہ نے بیٹا بنایا ہے حالانکہ وہ پاک ہے بلکہ جو کچھ آسمانوں اور زمین میں ہے سب اسی کا ہے سب اسی کے فرمانبردار ہیں

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

117

BadeeAAu alssamawati waalardi waitha qada amran fainnama yaqoolu lahu kun Transliteration
fayakoonu 117:

Originator of the heavens and the earth. When He decrees a matter, He only says English: 117:
to it, "Be," and it is.

Urdu 117: آسمانوں اور زمین کا پیدا کرنے والا ہے اور جب کوئی چیز کرنا چاہتا ہے تو صرف یہی کہہ دیتا ہے کہ ہو جا سو وہ ہو جاتی ہے

118 وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَلِكَ قَالَ الَّذِينَ
مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۖ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

Waqala allatheena la yaAlamoona lawla yukallimuna Allahu aw tateena ayatun Transliteration
kathalika qala allatheena min qablihim mithla qawlihim tashabahat quloobuhum 118:
qad bayyanna alayati liqawmin yooqinoona

Those who do not know say, "Why does Allah not speak to us or there come to us English: 118:
a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].

Urdu 118: اور بے علم کہتے ہیں کہ اللہ ہم سے کیوں کلام نہیں کرتا یا ہمارے اس کوئی نشانی کیوں نہیں آتی ان سے پہلے لوگ بھی ایسی ہی باتیں کہہ چکے ہیں ان کے دل ایک جیسے ہیں یقین کرنے والوں کے لیے تو ہم نشانیاں بیان کر چکے ہیں

119 إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

Inna arsalnaka bialhaqqi basheeran wanatheeran wala tusalu Aaan ashabi Transliteration
aljaheemi 119:

Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good English: 119:
tidings and a warner, and you will not be asked about the companions of Hellfire.

Urdu 119: بے شک ہم نے تمہیں سچائی کے ساتھ بھیجا ہے خوشخبری سنانے کے لیے اور ڈرانے کے لیے اور تم سے دوزخیوں کے متعلق باز پرس نہ ہو گی

Nisa." Thereafter, Allah forbade the believers from uttering the word Ra` ina." ` Abdur-Rahman bin Zayd bin Aslam also said similarly.

The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allah said next (2:105),

(مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ)

(Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters), like that there should be sent down unto you any good from your Lord).

Allah described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allah warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allah mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muhammad . Allah said,

(وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ دُو الْفَضْلِ الْعَظِيمِ)

(But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty) (2:105).

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(106. Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsiha (cause to be forgotten), We bring a better one or similar to it. Know you not that Allah is Able to do all things) (107. Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth And besides Allah you have neither any Wali (protector or guardian) nor any helper.)

The Meaning of Naskh

Ibn Abi Talhah said that Ibn ` Abbas said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "Whatever an Ayah We abrogate." Also, Ibn Jurayj said that Mujahid said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "Whatever an Ayah We erase." Also, Ibn Abi Najih said that Mujahid said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "We keep the words, but change the meaning." He related these words to the companions of ` Abdullah bin Mas` ud. Ibn Abi Hatim said that similar statements were mentioned by Abu Al-` Aliyah and Muhammad bin Ka` b Al-Qurazi. Also As-Suddi said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "We erase it." Further, Ibn Abi Hatim said that it means, "Erase and raise it, such as erasing the following wordings (from the Qur'an), `The married adulterer and the married adulteress: stone them to death,' and, `If the son of Adam had two valleys of gold, he would seek a third.'"

Ibn Jarir stated that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "Whatever ruling we repeal in an Ayah by making the allowed unlawful and the unlawful allowed." The Nasakh only occurs with commandments, prohibitions, permissions, and so forth. As for stories, they do not undergo Nasakh. The word, `Nasakh' literally means, `to copy a book'. The meaning of Nasakh in the case of commandments is removing the commandment and replacing it by another. And whether the Nasakh involves the wordings, the ruling or both, it is still called Nasakh.

Allah said next,

(أَوْ تُنْسِيهَا)

(or Nunsuha (cause it to be forgotten)). `Ali bin Abi Talhah said that Ibn `Abbas said that,

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنْسِيهَا)

(Whatever a verse (revelation) do Nansakh or Nunsuha) means, "Whatever Ayah We repeal or uphold without change." Also, Mujahid said that the companions of Ibn Mas`ud (who read this word Nansa'ha) said that it means, "We uphold its wording and change its ruling." Further, `Ubayd bin `Umayr, Mujahid and `Ata' said, `Nansa'ha' means, "We delay it (i.e., do not abrogate it)." Further, `Atiyah Al-`Awfi said that the Ayah means, "We delay repealing it." This is the same Tafsir provided by As-Suddi and Ar-Rabi` bin Anas. `Abdur-Razzaq said that Ma`mar said that Qatadah said about Allah's statement,

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنْسِيهَا)

(Whatever a verse (revelation) do We abrogate or cause to be forgotten) "Allah made His Prophet forget what He willed and He abrogated what He will."

Allah's said,

(نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا)

(We bring a better one or similar to it), better, relates to the benefit provided for the one it addresses, as reported from `Ali bin Abi Talhah that Ibn `Abbas said,

(نَأْتِ بِخَيْرٍ مِّنْهَا)

(We bring a better one) means, "We bring forth a more beneficial ruling, that is also easier for you." Also, As-Suddi said that,

(نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا)

(We bring a better one or similar to it) means, "We bring forth a better Ayah, or similar to that which was repealed." Qatadah also said that,

(نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا)

(We bring a better one or similar to it) means, "We replace it by an Ayah more facilitating, permitting, commanding, or prohibiting."

Naskh occurs even though the Jews deny it

Allah said,

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ)

(Know you not that Allah is Able to do all things Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth And besides Allah you have neither any Wali (protector or guardian) nor any helper).

Allah directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills. He also brings success to whom He wills and failure to whom He wills. He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned. He tests His servants and their obedience to His Messengers by the Naskh. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allah here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that Naskh does not occur, may Allah curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that Naskh does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that Naskh occurred.

Imam Abu Ja`far bin Jarir said, "The Ayah means, `Do you not know, O Muhammad, that I alone own the heavens and the earth and that I decide whatever I will in them I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will."

Ibn Jarir then said, "Although Allah directed His statement indicating His greatness towards His Prophet , He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo Naskh. The Jews also denied the prophethood of Jesus and Muhammad, because of their dislike for what they brought from Allah, such as changing some rulings of the Torah, as Allah commanded. Allah thus proclaimed to the Jews that He owns the heavens and earth and

also all authority in them. Further, the subjects in Allah's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allah has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills."

I (Ibn Kathir) say that the Jews' dismissal of the occurrence of the Naskh is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a Naskh in Allah's commandments, for He decides what He wills, just as He does what He wills. Further, Naskh occurred in previous Books and Law. For instance, Allah allowed Adam to marry his daughters to his sons and then later forbade this practice. Allah also allowed Nuh to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods. Further, marrying two sisters to one man was allowed for Israel and his children, but Allah prohibited this practice later in the Torah. Allah commanded Abraham to slaughter his son, then repealed that command before it was implemented. Also, Allah commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated. There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muhammad and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muhammad and that no good deed would be accepted from them, unless it conformed to Muhammad's Law. The Prophet brought another Book, - the Qur'an -, which is the last revelation from Allah.

(أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى
مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ)

(108. Or do you want to ask your Messenger (Muhammad) as Musa (Moses) was asked before (i.e. show us openly our Lord) And he who changes faith for disbelief, verily, he has gone astray from the right way.)

The Prohibition of Unnecessary Questions

In this Ayah, Allah forbade the believers from asking the Prophet numerous questions about matters that did not occur yet. Similarly, Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ
لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ
تُبَدَّ لَكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you) (5:101).

This Ayah means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions." This is why the Sahih narrated,

«إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ
لَمْ يُحْرَمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

(The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.)

This is why when the Messenger of Allah was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allah did not like such questions. Later on, Allah revealed the ruling of Mula`anah Refer to Nur 24:6-9 in the Qur'an . The Two Sahih recorded that Al-Mughirah bin Shu`bah said that the Messenger of Allah "Forbade saying, `It was said' and `He said,' and wasting money and asking many questions." Muslim recorded that the Prophet said,

«ذَرُونِي مَا تَرَكَتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ
بِكثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا
أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِنْ نَهَيْتُكُمْ
عَنْ شَيْءٍ فَاجْتَنِبُوهُ»

(Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.)

The Prophet only said this after he told the Companions that Allah has ordered them to perform Hajj. A man asked, "Every year, O Messenger of Allah" The Prophet did not answer him, but he repeated his question three times. Then the Prophet said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوْجِبَتْ وَلَوْ وَجِبَتْ لَمَا
اسْتَطَعْتُمْ»

(No. Had I said yes, it would have been ordained, and you would not have been able to implement it.)

This is why Anas bin Malik said, "We were forbidden from asking the Messenger of Allah about things. So we were delighted when a bedouin man would come and ask him while we listened."

Muhammad bin Ishaq said that Muhammad bin Abi Muhammad told him that `Ikrimah or Sa`id said that Ibn `Abbas said that Rafi` bin Huraymilah or Wahb bin Zayd said, "O Muhammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you." Allah sent down the answer to this challenge,

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى
مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ)

(Or do you want to ask your Messenger (Muhammad) as Musa was asked before (i.e. show us openly our Lord) And he who changes faith for disbelief, verily, he has gone astray from the right way).

Allah criticized those who ask the Messenger of Allah about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Musa out of stubbornness, rejection and rebellion. Allah said,

وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ)

(And he who changes faith for disbelief) meaning, whoever prefers disbelief to faith,

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ)

(verily, he has gone astray from the right way) meaning, he has strayed from the straight path, to the path of ignorance and misguidance. This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allah said,

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ
الْقَرَارُ)

(Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction Hell, in which they will burn and what an evil place to settle in!) (14:28-29).

Abu Al-`Aliyah commented, "They exchanged comfort for hardship."

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ
إِيمَانِكُمْ كُقَارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهَ
بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - وَأَقِيمُوا
الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ
خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ)

(109. Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.) (110. And perform the Salah and give the Zakah, and whatever of good you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is the Seer of what you do.)

The Prohibition of following the Ways of the People of the Book

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet . Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them. Allah commanded the believers to perform the prayer perfectly, to pay the Zakah and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Hatim recorded that `Abdullah bin Ka`b bin Malik said that Ka`b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet in his poems, so Allah revealed,

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ)

(Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..) regarding his matter.

Also, Ad-Dahhak said that Ibn `Abbas said, "An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the Ayat of

Allah. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allah said,

(كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ)

(out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them).

Allah said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet . Thus Allah criticized, chastised and denounced them." Allah legislated the characteristics that His Prophet and the believers should adhere to: belief, faith and accepting what Allah revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabi` bin Anas said that,

(مِّنْ عِنْدِ أَنْفُسِهِمْ)

(from their own selves) means, "of their making." Also, Abu Al-` Aliyah said that,

(مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ)

(even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them) means, "After it became clear that Muhammad is the Messenger of Allah whom they find written of in the Torah and the Injil. They denied him in disbelief and transgression because he was not one of them." Qatadah and Ar-Rabi` bin Anas said similarly. Allah said,

(فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ)

(But forgive and overlook, till Allah brings His command.) this is similar to His saying;

(وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا الْكِتَابَ مِنْ قَبْلِكُمْ
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا)

(And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah) (3: 186).

`Ali bin Abi Talhah said that Ibn `Abbas said that Allah's statement,

(فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ)

(But forgive and overlook, till Allah brings His command.) was abrogated by the Ayah,

(فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(Then kill the Mushrikin wherever you find them) (9:5), and,

(قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ)

(Fight against those who believe not in Allah, nor in the Last Day) (9:29) until,

(وَهُمْ صَغُرُونَ)

(And feel themselves subdued) (9:29).

Allah's pardon for the disbelievers was repealed." Abu Al-`Aliyah, Ar-Rabi` bin Anas, Qatadah and As-Suddi said similarly: It was abrogated by the Ayah of the sword." (Mentioned above). The Ayah,

(حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ)

(till Allah brings His command.) gives further support for this view.

Ibn Abi Hatim recorded Usamah bin Zayd saying that the Messenger of Allah and his Companions used to forgive the disbelievers and the People of the Book, just as Allah commanded in His statement,

(فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things).

The Messenger of Allah used to forgive them and was patient with them as Allah ordered him, until Allah allowed fighting them. Then Allah destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces. The chain of narration for this text is Sahih, but I did not see its wordings in the six collections of Hadith, although the basis of it is in the Two Sahih, narrated from Usamah bin Zayd.

The Encouragement to perform Good Deeds

Allah said,

(وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا
لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ)

(And perform the Salah and give the Zakah, and whatever of good you send forth for yourselves before you, you shall find it with Allah).

Allah encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying Zakah. This way, they will gain Allah's aid in this life and on a Day when the witnesses testify,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ
سُوءُ الدَّارِ)

(The Day when their excuses will be of no profit to the Zalimin (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire)) (40:52).

This is why Allah said,

(إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ)

(Certainly, Allah sees what you do), meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allah will award each according to what he or she deserves based on their deeds.

(وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ
نَصْرِي تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ
صَادِقِينَ - بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ - وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِي عَلَى

شَيْءٍ وَقَالَتِ النَّصْرَى لَيْسَتْ بِالْيَهُودِ عَلَى شَيْءٍ
 وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
 مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا
 كَانُوا فِيهِ يَخْتَلِفُونَ)

(111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad), "Produce your Burhan if you are truthful.") (112. Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.) (113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said those (the pagans) who know not. Allah will judge between them on the Day of Resurrection about that wherein they have been differing.)

The Hopes of the People of the Book

Allah made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian. Similarly, Allah mentioned their claims in Surat Al-Ma'idah:

(نَحْنُ أَوْلَادُ اللَّهِ وَأَحِبَّاءُهُ)

(We are the children of Allah and His loved ones) (5:18).

Allah refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allah rebuked this claim, and He said about this baseless claim, m

(تِلْكَ أَمَانِيُّهُمْ)

(These are their own desires). Abu Al-`Aliyah commented, "These are wishes that they wished Allah would answer, without basis." Similar was stated by Qatadah and Ar-Rabi` bin Anas. Allah then said,

(قُلْ)

(Say) meaning, "Say O Muhammad:"

(هَاتُوا بُرْهَانَكُمْ)

("Produce your Burhan...") meaning, "Your proof", as Abu Al-`Aliyah, Mujahid, As-Suddi and Ar-Rabi` bin Anas stated. Qatadah said that the Ayah means, "Bring the evidence that supports your statement,

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful) in your claim. "

Allah then said,

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ)

(Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin) meaning, "Whoever performs deeds in sincerity, for Allah alone without partners." In a similar statement, Allah said,

(فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ
اتَّبَعَنِ)

(So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.") (3:20)

Abu Al-`Aliyah and Ar-Rabi` said that,

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ)

(Yes! But whoever submits his face (himself) to Allah) means, "Whoever is sincere with Allah."

Also, Sa`id bin Jubayr said that,

(بَلَىٰ مَنْ أَسْلَمَ)

(Yes! But whoever submits) means, he is sincere,

(وَجْهَهُ)

(his face (himself)) meaning, in his religion.

(وَهُوَ مُحْسِنٌ)

(and he is a Muhsin) following the Messenger . For there are two conditions for deeds to be accepted; the deed must be performed for Allah's sake alone and conform to the Shari` ah. When the deed is sincere, but does not conform to the Shari` ah, then it will not be accepted. The Messenger of Allah said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

(Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.)

This Hadith was recorded by Muslim. Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allah alone, because these deeds do not conform with the method of the Messenger , who was sent for all mankind. Allah said regarding such cases,

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنْثُورًا)

(And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.) (25:23)

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا)

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.) (24:39) and,

(وَجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى
نَارًا حَامِيَةً - تُسْقَىٰ مِنْ عَيْنٍ عَائِيَةٍ)

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. They will be given to drink from a boiling spring) (88:2-5).

When the deed conforms to the Shari` ah outwardly, but the person did not perform it sincerely for Allah alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allah said,

(إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah (the prayer), they stand with laziness to be seen by people, and they do not remember Allah but little.) (4:142) and,

(قَوْلٌ لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ - الَّذِينَ هُمْ يُرَاءُونَ - وَيَمْنَعُونَ الْمَاعُونَ)

(So woe unto those performers of Salah (prayers) (hypocrites). Those who delay their Salah (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Ma` un (small kindnesses)) (107:4-7).

This is why Allah said,

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

(So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord) (18: 110).

He also said in this Ayah,

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ)

(Yes, but whoever submits his face (himself) to Allah (follows Allah's religion of Islamic Monotheism) and he is a Muhsin).

Allah's statement,

(قَلْبُهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ)

(Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve) guaranteed them the rewards and safety from what they fear and should avoid.

(فَلَا خَوْفٌ عَلَيْهِمْ)

(There shall be no fear on them) in the future,

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve) about what they abandoned in the past. Moreover, Sa`id bin Jubayr said,

(فَلَا خَوْفٌ عَلَيْهِمْ)

"(There shall be no fear on them) in the Hereafter, and

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve) about their imminent death."

The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allah said,

(وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ
وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ
يَتْلُونَ الْكِتَابَ)

(The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.)

Allah explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muhammad bin Ishaq reported that Ibn `Abbas said, "When a delegation of Christians from Najran came to the Messenger of Allah , the Jewish rabbis came and began arguing with them before the Messenger of Allah . Rafi` bin Huraymilah said, `You do not follow anything,' and he reiterated his disbelief in Jesus and the Injil. Then a Christian man from Najran's delegation said to the Jews, `Rather, you do not follow anything,' and he reiterated his rejection of Musa's prophethood and his disbelief in the Torah. So Allah revealed the Ayah,

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ
وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ
يَلْبُؤْنَ الْكِتَابَ

(The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.)"

Allah made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allah took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allah. Yet, each party disbelieved in what the other party had.

Allah said,

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

(Like unto their word, said those who know not) thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned. There is a difference of opinion regarding the meaning of Allah's statement,

(الَّذِينَ لَا يَعْلَمُونَ)

(who know not)

For instance, Ar-Rabi` bin Anas and Qatadah said that,

(كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ)

(Like unto their word, said those said those who know not) means, "The Christians said similar statements to the Jews." Ibn Jurayj asked `Ata' "Who are those `who know not'" `Ata' said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel." Also, As-Suddi said that,

(قَالَ الَّذِينَ لَا يَعْلَمُونَ)

(said those who know not) is in reference to the Arabs who said that Muhammad was not following anything (i. e. did not follow a true or existing religion). Abu Ja`far bin Jarir chose the view that this Ayah is general and that there is no evidence that specifically supports any of these explanations. So interpreting the Ayah in a general way is better. Allah knows best.

Allah said,

(قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ)

(Allah will judge between them on the Day of Resurrection about that wherein they have been differing.) meaning, that Allah will gather them all on the Day of Return. On that Day, Allah will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom. This Ayah is similar to Allah's statement in Surat Al-Hajj (22:17),

(إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّينَ وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who associate partners with Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness).

Allah said,

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَقْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ
الْفَتَّاحُ الْعَلِيمُ)

(Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs.") (34:26).

(وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا
اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ
يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ)

(114. And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin It was not fitting that such should themselves enter them (Allah's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.)

Of the Most Unjust are Those Who prevent People from the Masjids and strive for their Ruin

The Quraysh idolators are those who hindered the people from the Masjids of Allah and wanted to destroy them. Ibn Jarir reported that Ibn Zayd said that Allah's statement,

(وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا
اسْمُهُ وَسَعَى فِي خَرَابِهَا)

(And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin) is about the Quraysh idolators who prevented the Prophet from entering Makkah from Al-Hudaybiyyah, until he slaughtered the Hadi (animal for sacrifice) at Dhi-Tuwa. He then agreed to a peace treaty with the idolators and said to them, (No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allah).) They said, "Whoever killed our fathers at Badr, shall never enter it while there is one of us alive." Allah's statement,

(وَسَعَى فِي خَرَابِهَا)

(and strive for their ruin) means those who prevent whoever maintain the Masjids with Allah's remembrance and who visit Allah's House to perform Hajj and `Umrah. Ibn Abi Hatim recorded that Ibn `Abbas said that the Quraysh prevented the Prophet from praying at the Ka`bah in Al-Masjid Al-Haram, so Allah revealed,

(وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا
اسْمُهُ)

(And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids)"

After Allah chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allah and his Companions from Makkah, preventing them from praying in Al-Masjid Al-Haram, which they kept exclusively for their idols and polytheism. Allah said,

(وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا
الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians None can be its guardians except Al-Muttaqun (the pious), but most of them know not.) (8:34)

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ
شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أَوْلِيَاكَ حَبِطَتْ
أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ - إِنَّمَا يَعْمُرُ
مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ

الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى
أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ)

(It is not for the Mushrikin (polytheists), to maintain the Masjids of Allah while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah. It is they who are on true guidance.) (9:17-18)

and,

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي
رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا)

(They are the ones who disbelieved and hindered you from Al-Masjid-Al-Haram (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment) (48:25). Therefore, Allah said here,

(إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا
اللَّهَ)

(The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah). Therefore, if those believers

who follow the virtues mentioned in the Ayah were prevented from attending the Masjid, then what cause for destruction is worse than this Maintaining the Masjids not only means beautifying them, but it involves remembering Allah, establishing His Shari` ah in the Masjids and purifying them from the filth of Shirk.

The Good News that Islam shall prevail

Allah said next,

(أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ)

(It was not fitting that such should themselves enter them (Allah's Masjids) except in fear).

This Ayah means, "Do not allow them - the disbelievers - to enter the Masjids, except to satisfy the terms of an armistice or a treaty." When the Messenger of Allah conquered Makkah in 9 H, he commanded that someone announce at Mina, "After the current year, no idolators shall perform Hajj, and no naked persons shall perform Tawaf around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term." This Ayah supports the Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا)

(O you who believe! (in Allah's Oneness and in His Messenger Muhammad)! Verily, the Mushrikun (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Haram (at Makkah) after this year) (9:28).

It was also said that this Ayah (2:114) carries the good news for the Muslims from Allah that He will allow them to take over Al-Masjid Al-Haram and all the Masjids and disgrace the idolators. Soon after, the Ayah indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolators not be allowed to enter Al-Masjid Al-Haram. The Messenger of Allah stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allah. All of these rulings ensure maintaining the honor of Al-Masjid Al-Haram and purifying the area where Allah sent His Messenger to warn and bring good news to all of mankind, may Allah's peace and blessings be on him.

This Ayah also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering Al-Masjid Al-Haram, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

(وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ)

(and they will have a great torment in the Hereafter) because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allah and performing Tawaf around it while naked, etc.

Here it is worth mentioning the Hadith about seeking refuge from disgrace in this life and the torment of the Hereafter. Imam Ahmad recorded that Busr bin Artah said that the Messenger of Allah used to supplicate,

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا
مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

(O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.)

This Hadith is Hasan.

(وَاللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُهُ
اللَّهُ إِنَّ اللَّهَ وَسِعَ عَالَمِينَ)

(115. And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.)

Facing the Qiblah (Direction of the Prayer)

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram. In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka`bah in prayer. This is why Allah said,

(وَاللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُهُ
اللَّهُ)

(And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).

`Ali bin Abi Talhah said that Ibn `Abbas said, "The first part of the Qur'an that was abrogated was about the Qiblah. When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allah faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allah liked to face the Qiblah of Ibrahim (Al-Ka`bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed,

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ)

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven) until,

(فَوَلُّوْا وُجُوْهُكُمْ شَطْرَهُ)

(turn your faces (in prayer) in that direction) (2:144).

The Jews were disturbed by this development and said, `What made them change the direction of the Qiblah that they used to face' Allah revealed,

(قُلْ لِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ)

(Say (O Muhammad): "To Allah belong both, east and the west") and,

(فَأَيْنَمَا تُوَلُّوْا فَتَمَّ وَجْهُ اللّٰهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))."

`Ikrimah said that Ibn `Abbas said,

(فَأَيْنَمَا تُوَلُّوْا فَتَمَّ وَجْهُ اللّٰهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means, "Allah's direction is wherever you face, east or west." Mujahid said that,

(فَأَيْنَمَا تُوَلُّوْا فَتَمَّ وَجْهُ اللّٰهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))

means, "Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah."

However, it was said that Allah sent down this Ayah before the order to face the Ka`bah. Ibn Jarir said, "Others said that this Ayah was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy." For instance, Ibn `Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the Ayah,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah.)"

That Hadith was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduyah, and its origin is in the Two Sahihs from Ibn `Umar and `Amr bin Rabi`ah without mentioning the Ayah. In his Sahih, Al-Bukhari recorded that Nafi` said that whenever Ibn `Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the Qiblah or not." Nafi` then said, "I think Ibn `Umar mentioned that from the Prophet ." It was also said that the Ayah was revealed about those who are unable to find the correct direction of the Qiblah in the dark or due to cloudy skies and, thus, prayed in a direction other than the Qiblah by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his Tafsir of this Ayah (2:115), Al-Hafiz Ibn Marduyah recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ
وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ»

(What is between the east and the west is the Qiblah for the people of Al-Madinah, Ash-Sham and `Iraq.)

At-Tirmidhi and Ibn Majah recorded this Hadith with the wording,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

(What is between the east and the west is a Qiblah.)

Ibn Jarir said, "The meaning of Allah's statement;

(إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ)

(Surely, Allah is Sufficient (for His creatures' needs), Knowing) is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

(عَلِيمٌ)

(Knowing) means He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything."

(وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ لَّهُ مَا فِي
السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنِطُونَ - بَدِيعُ
السَّمٰوٰتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ)

(116. And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qanitun to Him.) (117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! and it is.)

Refuting the Claim that Allah has begotten a Son

This and the following Ayat refute the Christians, may Allah curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allah's daughters. Allah refuted all of them in their claim that He had begotten a son. Allah said,

(سُبْحٰنَهُ)

(Glory is to Him.)

meaning, He is holier and more perfect than such claim;

(بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ)

(Nay, to Him belongs all that is in the heavens and on earth,) meaning, the truth is not as the disbelievers claimed, rather, Allah's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allah is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allah's servants and are owned by Him. Therefore, how could one of them be His son The son of any being is born out of two comparable beings. Allah has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife Allah said,

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

(He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things and He is the Knower of everything) (6:101).

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -
تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ
الْقِيَامَةِ فَرْدًا)

(And they say: "The Most Gracious (Allah) has begotten a son (offspring or children)." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring or children) to the Most Gracious (Allah). But it is not suitable for (the majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)) (19:88-95), and,

(قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ
- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

(Say: "He is Allah (the) One, Allah the Samad (the Self- Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him.") (112).

In these Ayat, Allah stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them This is why, in the Tafsir of this Ayah, Al-Bukhari recorded that Ibn `Abbas said that the Prophet said,

«قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ،
وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ
فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا
شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَخْذُ
صَاحِبَةً أَوْ وَلَدًا»

(Allah said, `The son of Adam has denied Me, and that is not his right. He has insulted Me, and that is not his right. As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him). As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbecoming that I should have a wife or a son.)

This Hadith was recorded by Al-Bukhari.

It is recorded in the Two Sahihs that the Messenger of Allah said,

«لَا أَحَدٌ أَصْبَرُ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ: إِنَّهُمْ
يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

e(No one is more patient when hearing an insult than Allah. They attribute a son to Him, yet He still gives them sustenance and health.)

Everything is within Allah's Grasp

Allah said,

(كُلُّ لَهُ قَانِتُونَ)

(all are Qanitun to Him).

Ibn Abi Hatim said that Abu Sa`id Al-Ashaj informed them that Asbat informed them from Mutarrif, from `Atiyah, from Ibn `Abbas who said that,

(قَانِتِينَ)

(Qantin) (2:238) means, they pray to Him. `Ikrimah and Abu Malik also said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, bound to Him in servitude to Him. Sa`id bin Jubayr said that Qanitun is sincerity. Ar-Rabi` bin Anas said that,

(كُلُّ لَهُ قَانِتُونَ)

(all are Qanitun to Him.) means, "Standing up - before Him - on the Day of Resurrection." Also, As-Suddi said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, "Obedient on the Day of Resurrection." Khasif said that Mujahid said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, "Obedient. He says, `Be a human' and he becomes a human." He also said, "(Allah says,) `Be a donkey' and it becomes a donkey." Also, Ibn Abi Najih said that Mujahid said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, obedient. Mujahid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that." Mujahid's statement, which Ibn Jarir preferred, combines all the meanings, and that is that Qunut means obedience and submission to Allah. There are two categories of Qunut: legislated and destined, for Allah said,

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْآصَالِ)

(And unto Allah (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons) (13:15).

The Meaning of Bad 299 "

Allah said,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ)

(The Badi` (Originator) of the heavens and the earth.) which means, He created them when nothing resembling them existed. Mujahid and As-Suddi said that this is the linguistic meaning, for all new matters are called Bid` ah. Muslim recorded the Messenger of Allah saying,

«فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ»

(...every innovation (in religion) is a Bid` ah.)

There are two types of Bid` ah, religious, as mentioned in the Hadith:

«فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

(...every innovation is a Bid` ah and every Bid` ah is heresy.)

And there is a linguistic Bid` ah, such as the statement of the Leader of the faithful `Umar bin Al-Khattab when he gathered the Muslims to pray the Tarawih prayer in congregation (which was also an earlier practice of the Prophet) and said, "What a good Bid` ah this is."

Ibn Jarir said, "Thus the meaning of the Ayat (2:116-117) becomes, `Allah is far more glorious than to have had a son, for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allah also bears witness to His servants that Jesus, who some claimed to be Allah's son, is among those who testify to His Oneness. Allah stated that He created the heavens and earth out of nothing and without precedent. Likewise, He created Jesus, the Messiah, with His power and without a father." This explanation from Ibn Jarir, may Allah have mercy upon him, is very good and correct.

Allah said,

(وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ)

(When He decrees a matter, He only says to it : "Be! and it is.) thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, `Be' and it comes into existence. Similarly, Allah said,

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, His command, when He intends a thing, is only that He says to it, "Be! and it is.) (36:82),

(إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be! and it is.) (16:40) and,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةً كَلِمَةً بِالْبَصَرِ)

(And Our commandment is but one as the twinkling of an eye) (54:50)

So Allah informed us that He created Jesus by merely saying, "Be!" and he was, as Allah willed:

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ)

(Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! and he was) (3:59).

(وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ)

(118. And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.)

Muhammad bin Ishaq reported that Ibn `Abbas said that Rafi` bin Huraymilah said to the Messenger of Allah , "O Muhammad! If you were truly a Messenger from Allah, as you claim, then ask Allah to speak to us directly, so that we hear His Speech." So Allah revealed,

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا
ءَايَةً

(And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us")

Abu Al-`Aliyah, Ar-Rabi` bin Anas, Qatadah and As-Suddi said that it was actually the statement of the Arab disbelievers:

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ

(So said the people before them words of similar import.) He said, "These are the Jews and the Christians."

What further proves that the Arab idolators said the statement mentioned in the Ayah is that Allah said,

وَإِذَا جَاءَهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى
مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ أَلَمْ نُحْيِثْ يَجْعَلُ
رِسَالَتَهُ سِيصِيبُ الَّذِينَ أُجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ)

(And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.) (6:124) and

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَبُوعًا)

(And they say: "We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us) until,

(قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا)

(Say O Muhammad): "Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him ! Am I anything but a man, sent as a Messenger") (17:90-93) and,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا
الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا)

(And those who expect not a meeting with Us (i. e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord") (25:21) and,

(بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَى صُحُفًا
مُنشَرَةً)

(Nay, everyone of them desires that he should be given pages spread out) (74:52).

There are many other Ayat that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allah said,

(يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ
السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا
أَرِنَا اللَّهَ جَهْرَةً)

(The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (Moses) for even greater than that, when they said: "Show us Allah in public,") (4:153) and,

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ
جَهْرَةً

(And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.") (2:55).

Allah's statement,

(تَشَبَهَتْ قُلُوبُهُمْ)

(Their hearts are alike.) means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allah said,

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ أَتَوَاصَوْا بِهِ

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)) (51:52-53).

Allah said next,

(قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ)

(We have indeed made plain the signs for people who believe with certainty.) meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allah sent them with. As for those whose hearts and hearing Allah has stamped and whose eyes have been sealed, Allah described them:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ)

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

(إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ)

(119. Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.)

Allah's statement ;

(وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ)

(And you will not be asked about the dwellers of the blazing Fire.) means, "We shall not ask you about the disbelief of those who rejected you." Similarly, Allah said,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

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

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

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

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ)

(We know best what they say. And you (O Muhammad) are not the one to force them (to belief). But warn by the Qur'an; him who fears My threat) (50:45).

There are many other similar Ayat.

The Description of the Prophet in the Tawrah