



Surah

Al-Baqarah

(Ayats 101-150)

- Arabic Script of Surah Al-Baqarah
- Translation of Ayats of 101-150
- Compilation of Tafsir

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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah against the Satan, the outcast

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious , Most Merciful

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٥٨﴾

When thou dost read the Qur'an, seek Allah's protection from Satan
the rejected one (16:98)

Commentary Of The Quran

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, the Lord of the Worlds (1:2)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

Verily! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.
(33:56)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،
إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ،
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, bestow Your favour/prayer on Muhammad صلى الله عليه وسلم and on the family of Muhammad صلى الله عليه وسلم as You have bestowed Your favour on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad صلى الله عليه وسلم and the family of Muhammad صلى الله عليه وسلم as You have blessed Ibrahim and the family of Ibrahim, You are Most Praiseworthy, Most Glorious.

Surah Al-Baqarah

Sura Baqara 101-150

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ ۖ
كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

101. And when there came to them a messenger from Allah (ﷺ), confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

I think that by "the Book of Allah" here is meant, not the Qur'an, but the Book which the People of the Book had been given, viz., the previous Revelations. The argument is that Muhammad's (ﷺ) message was similar to Revelations which they had already received, and if they had looked into their own Books honestly and sincerely, they would have found proofs in them to show that the new Message was true and from Allah. But they ignored their own Books or twisted or distorted them according to their own fancies. Worse, they followed something which was actually false and mischievous and inspired by the evil one. Such was the belief in magic and sorcery. These are described in the next verse in terms referring to the beliefs and practices of the "People of the Book." (Cf. 3:187).

The Noble Quran/Yusuf Ali

They tossed it behind them by rejecting the Messenger (ﷺ). As- Suddi said, "They cast aside the Torah and took the book of Asaf and the magic of Harut and Marut." It is said that it can refer to the Qur'an. Ash-Sha'bi said that they used to read it but rejected acting by it. Sufyan ibn 'Uyayna said, "They covered the Book in silk and brocade and adorned it with gold

and silver but did not make lawful what it made lawful or unlawful what it made unlawful."

Tafsir Qurtubi

Compilers' notes:

- See also 2:41, 2:89
- Allah says in surah As-Saf:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ
مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا
هَذَا سِحْرٌ مُّبِينٌ And when Isa son of Marium said: O children of Israel!
surely I am the apostle of Allah to you, verifying that which is before
me of the Taurat and giving the good news of an Apostle who will
come after me, his name being Ahmad, but when he came to them with
clear signs they said: This is clear magic [61:6].

وَ اتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيْطَانِ كَفَرُوا
يُعَلِّمُونَ النَّاسَ السِّحْرَ ۖ وَ مَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ ۖ وَ مَا يَعْلَمَانِ مِنْ
أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ
زَوْجِهِ ۖ وَ مَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَ يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ
وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَ لَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ
كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

102. They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such

things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

This is a continuation of the argument in 2:101. The People of the Book, instead of sticking to the plain Books of Revelations, and seeking to do the will of Allah, ran after all sorts of occult knowledge, most of which was false and evil. Many wonderful tales of occult power attributed the power of Solomon to magic. But Solomon dealt in no arts of evil. It was the powers of evil that pretended to force the laws of nature and the will of Allah; such a pretence is plainly blasphemy. Harut and Marut lived in Babylon, a very ancient seat of science, especially the science of astronomy. The period may be supposed to be anywhere about the time when the ancient Eastern Monarchies were strong and enlightened: probably even earlier, as Marutu or Marduk was a deified hero afterwards worshipped as a god of magic in Babylon. Being good men, Harut and Marut of course dabbled in nothing evil, and their hands were certainly clean of fraud. But knowledge and the arts, if learned by evil men, can be applied to evil uses. The evil ones, besides their fraudulent magic, also learnt a little of this true science and applied it to evil uses. Harut and Marut did not withhold knowledge, yet never taught anyone without plainly warning them of the trial and temptation of knowledge in the hands of evil men. Being men of insight, they also saw the blasphemy that might rise to the lips of the evil ones puffed up with science and warned them against it.

The Noble Quran/Yusuf Ali

Knowledge is indeed a trial or temptation: if we are warned, we know its dangers: if Allah has endowed us with free will, we must be free to choose between the benefit and the danger...What the evil ones learnt from Harut and Marut they turned to evil...But of course their power was limited to the extent to which Allah permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him.

But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls...

The Noble Quran/Yusuf Ali

As-Suddi said that Allah's statement, **وَ اتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ**, (They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulayman) means, "'During the time of Prophet Solomon.' Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters. They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true. When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the Jinns know matters of the Unseen. When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned. Solomon said, 'I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.' When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, 'Should I lead you to a treasure that you will never be able to use up?' They said, 'Yes.' He said, 'Dig under this throne,' and he went with them and showed them Solomon's throne. They said to him, 'Come closer.' He said, 'No. I will wait for you here, and if you do not find the treasure then kill me.' They dug and found the buried books, and Satan said to them, 'Solomon only controlled the humans, devils and birds with this magic.' Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muhammad came, they disputed with him relying on these books. Hence Allah's statement, **وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيْطَانَ كَفَرُوا** (Sulayman did not disbelieve, but the Shayatin (devils) disbelieved).

Tafsir Ibn Kathir

...In order to demonstrate Solomon's innocence and in repudiation of the Jews when they said, 'Look at this Muhammad, he mentions Solomon as one of the prophets, when he was only a sorcerer', God, exalted, says: Solomon disbelieved not, that is, he did not work magic because he disbelieved, but the devils disbelieved, teaching the people sorcery... and, teaching them, that which was revealed to the two angels, that is, the sorcery that they were inspired to [perform]...

Tafsir Jalalayn

The expression ash-shayatin, here rendered as "the evil ones", apparently refers to human beings, as has been pointed out by Tabari, Razi, etc., but may also allude to the evil, immoral impulses within man's heart... The above parenthetic sentence constitutes the Qur'anic refutation of the Biblical statement that Solomon had been guilty of idolatrous practices ..., as well as of the legend that he was the originator of the magic arts popularly associated with his name.

Muhammad Asad, The Message of the Quran

...Al-Kalbi said, "The shaytans wrote magic and necromancy as dictated by Asaf, the scribe of Sulayman during the time when Allah had removed his kingdom from him and buried it in the place where he prayed. Sulayman was not aware of this. When Sulayman died, they brought the books out and told people, 'He ruled you by this, so learn it.' The scholars of the tribe of Israel said, 'We seek refuge with Allah from this being the knowledge of Sulayman!' while the fools accepted that it was and learned it and discarded the books of their Prophets until Muhammad صلى الله عليه وسلم was sent. Then Allah revealed Sulayman's innocence of the accusation they made."...The shaytans here are said to be shaytans of the jinn. When shaytan is used for a human being, it refers to someone who is obdurate in misguidance...

Tafsir Qurtubi

Teaching people sorcery- the root meaning of "sihr" (sorcery) is distortion and producing illusions. It happens when a sorcerer does something and the person under the spell imagines something to be different from what it

is. This resembles a mirage which someone sees and imagines to be water. It is said to be derived from diverting a child when he is tricked. It is said that the root of sihr is "concealment", because a sorcerer does it in concealment. It is also said that its root is "diversion", since it diverts a person from what is really happening. Its root is also said to be "enticement" and all that entices and bewitches you. We believe that [sorcery] is true and that it has a reality and that Allah creates through it whatever He wishes... There is also a kind of magic which is merely sleight of hand and legerdemain. Another aspect is spells... The Messenger of Allah صلى الله عليه وسلم called eloquence in speech sorcery. He said, "Some kinds of eloquence are sorcery." (Malik and others) That is because they make the false seem credible so that the listener imagines it to be true. That statement is said, by some, to imply censure and by others to imply praise. Censure is more likely, because a person may obtain something which is not rightfully his by means of it.

Tafsir Qurtubi

Sunnis believe that sorcery is real. Most Mu'tazilites and some Shafi'is believe that it is baseless and is only distortion and illusion so that a thing is made to appear other than what it is. They say that it is a sort of legerdemain, as Allah says, "they appeared to him, by their magic, to be slithering around." (20:66). He did not say that it was real, but that it appeared so. This is not evidence because we do not deny that illusion-making is part of magic but other matters are confirmed which defy explanation...Allah says that the sorcerers "produced an extremely powerful magic" (7:116) and scholars agree that Surat al-Falaq was revealed because of the magic of Labid ibn al-Asamm. That is reported in al-Bukhari and Muslim. When the spell was removed, the Prophet said, "Allah healed me." Healing only occurs by removing an illness. So both Allah and the Prophet have reported that it is real. We find no denial of its existence among the Companions or the Tiibi'un...

Muslims agree that there was no magic involved in what Allah did in relation to the locusts, lice, frogs, splitting the sea, the transformation of the staff, bringing the dead to life and other such signs of the Prophets...A miracle must be accompanied by a true claim to Prophethood and the challenge to imitate it.

...What had been sent down to Harut and Marut, the two angels in Babylon-...Ibn'Abbas, Ibn Abza, ad-Dahhak and al-Hasan read the word as malikayn, which means two kings, and take it as referring to Dawud and Sulayman. This is weak. 'Abdullah ibn Bishr al-Mazini related that the Messenger of Allah ﷺ said, "Fear this world. By the One who has my soul in His hand, it has more sorcery in it than Harut and Marut." That is because it deceives you and captures your attention.

Who taught no one without first saying to him, 'We are merely a trial and temptation, so do not disbelieve.' – Ali is reported as saying that the angels taught people by warning them against magic, it is not that they were inviting them to it." Az-Zajaj says, "This is the position held by most of the people with expertise in language and investigation. It means that they taught people the prohibition and said to them, 'Do not do this. Do not use that to come between a man and wife.'" Anyway it is clear that Allah sent down magic to the angels as a test for people. Allah tests His slaves in whatever way He wishes. This is why the angels said, "We are merely a trial. We inform you that the act of sorcery is disbelief. If you obey us, you will be saved. If you disobey, you will be destroyed."

...separating a man and his wife is the most common application of magic and does not preclude magic of other kinds.

Tafsir Qurtubi

Muslim recorded that Jabir bin `Abdullah said that the Messenger of Allah

ﷺ said,

إِنَّ الشَّيْطَانَ لِيَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَائِيَهُ فِي النَّاسِ فَأَقْرُبُهُمْ عِنْدَهُ مَنزِلَةً أَعْظَمُهُمْ عِنْدَهُ فِتْنَةً وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ حَتَّى تَرَ كُتْبَهُ وَهُوَ يَقُولُ كَذَا وَكَذَا، فَيَقُولُ إِبْلِيسُ: لَا وَاللَّهِ مَا صَنَعْتَ شَيْئًا، وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ: مَا تَرَ كُتْبَهُ حَتَّى فَرَّقْتَ بَيْنَهُ وَبَيْنَ أَهْلِهِ، قَالَ: فَيَقْرَبُهُ وَيُدْنِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: نَعَمْ أَنْتَ

(Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most Fitnah. One of them (a devil) would come to him and would say, 'I kept inciting so-and-so, until he said such and such words.' Iblis says, 'No, by Allah, you have not done much.' Another devil would come to him and would say, 'I kept inciting so-and-so, until I separated between him and his wife.' Satan would draw him closer and embrace him, saying, 'Yes, you did well.')

Tafsir Ibn Kathir

But they cannot harm anyone by it, except with Allah's permission-... "Allah's permission" here means His will and decree, not His command, because Allah does not command the reprehensible and then judge people according to it.

Tafsir Qurtubi

Allah said, وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ (But they could not thus harm anyone except by Allah's leave). Sufyan Ath-Thawri commented, "Except by Allah's appointed term."

Tafsir Ibn Kathir

They have learned what will harm them and will not benefit them – Meaning in the Next World even if they obtain some benefit from it in this world. It is said that it will also harm them in this world because the harms which results from magic and causing disunion rebounds on the sorcerer...

Tafsir Qurtubi

Abu Ja`far Ar-Razi said that Ar-Rabi' bin Anas said that Qays bin `Abbad said that Ibn `Abbas said, "When someone came to the angels to learn magic, they would discourage him and say to him, 'We are only a test, so do not fall into disbelief.' They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief. When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if

he went, Satan would meet him and teach him magic. When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, `O my sorrow! Woe unto me! What should I do." Al-Hasan Al-Basri said that this Ayah means, "The angels were sent with magic, so that the people whom Allah willed would be tried and tested. Allah made them promise that they would not teach anyone until first proclaiming, `We are a test for you, do not fall into disbelief.'" It was recorded by Ibn Abi Hatim. Also, Qatadah said, "Allah took their covenant to not teach anyone magic until they said, `We are a test. Therefore, do not fall in disbelief."

Tafsir Ibn Kathir

Sunayd said that Hajjaj said that Ibn Jurayj commented on this Ayah (2:102), "No one dares practice magic except a disbeliever. As for the Fitnah, it involves trials and freedom of choice." The scholars who stated that learning magic is disbelief relied on this Ayah for evidence. They also mentioned the Hadith that Abu Bakr Al-Bazzar recorded from `Abdullah, which states,

مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allah revealed to Muhammad.)

Tafsir Ibn Kathir

The angels were scrupulous enough to make it ...quite clear that in allowing them to provide this kind of information to the people in general, Allah intended to put His servants through a trial, for He would see who uses this knowledge for protecting his Iman ايمان (faith) by recognizing evil and avoiding it, and who falls into misguidance by adopting evil that he has come to recognize as evil -- a choice which can easily lead one into Kufr كفر (infidelity) in the matter of deeds or in that of doctrines...eg a man goes to a master of the Islamic sciences, who is an expert in the traditional branches of learning and in philosophy as well, and who also acts upon his knowledge, and this man requests the master to teach him philosophy, ancient or modern, so that he may protect himself against the doubts raised by the philosophers with regard to Islamic doctrines, and

may also be able to give a satisfactory reply to those who raise such doubts. Apprehending that he might turn out to be insincere, and might finally bring the knowledge of philosophy to the aid of false and anti-Islamic ideas, the master warns him against such an eventuality, and the man takes a pledge that he would not misuse his knowledge. Having satisfied himself, the master gives him a thorough training in philosophy. But the man, contrary to his promise, begins to accept the anti-Islamic and false theorizing of philosophers as the truth. Obviously, in such a case, the teacher can in no way be held responsible for the way the pupil behaves. Similarly, there can be no room for doubting the integrity of these two angels...(Bay an al-Qur'an)

Mariful Quran

... when magic employs actions or speech involving infidelity (such as seeking the help of Shayatin شياطين, or believing the stars and the planets to be effective in themselves, or claiming prophethood by presenting the results of magical procedures as miracles, etc), such a magic, according to the consensus, constitutes infidelity [kufr]; and when magic does not involve acts of infidelity but only the commission of sinful acts, such a magic is a major sin.

Mariful Quran

...it is permissible to use the verses of the Holy Qur'an, or the Divine Names or the words of the Hadith in preparing charms and amulets, or as a recitation or invocation for gaining divine help in order to attain a desired end. But if such a use of the sacred texts or words is made for a reprehensible purpose, like doing harm to someone without an excuse, even that is forbidden. (Shami, Fatawa Qadi Khan)

Mariful Quran

... Mu' jizah is the unusual event which occurs at 'the hands of a prophet. It is purely an act of Allah. A prophet's own volition has no part in the working of it. For those who witness a Mu' jizah it is compulsory to believe in it...Karamah (كرامة) -- another mode of unusual happenings ... is also an act of Allah; it appears at the hands of a Man of Allah (ولى الله)

) The basic difference in Mu' jizah and Karamah is that one who performs Mu' jizah, addresses himself as a prophet, a Man of Allah has no such claim.... Allah chooses whoever He wills for Mu' jizah and Karamah.

Mariful Quran

Compilers' notes:

- عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ". قِيلَ يَا رَسُولَ اللَّهِ وَمَاهُنَّ قَالَ "الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ مَالِ الْيَتِيمِ وَأَكْلُ الرِّبَا وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَدْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ"

It is reported on the authority of Abu Huraira that the Messenger of Allah صلى الله عليه وسلم observed: Avoid the seven noxious things.

It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary [Al-Bukhari and Muslim]

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَكُنَّا لَهُمْ مَغْفِرَةً وَأَن لَّهُمْ عَذَابٌ أَلِيمٌ

103. If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

Yet if only they, the Jews, had believed, in the Prophet and the Qur'an, and been fearful, of God's chastisement, by abandoning acts of disobedience towards Him, such as sorcery... 'they would have been rewarded'...

Tafsir Jalalayn

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

104. O ye of Faith! Say not (to the Messenger. words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

The word disapproved is Ra'ina , which as used by the Muslims meant "Please look at us, attend to us." but it was ridiculed by enemies by a little twist to suggest some insulting meaning. So an unambiguous word "Unzurna , " with the same meaning is suggested. The general lesson is that we must guard ourselves against the cynical trick of using words which sound complimentary to the ear but have a hidden barb in them. Not only must we be plain and honest in our words. We must respectfully hearken to the words of a Teacher whom we have addressed. Thoughtless people use vain words or put foolish questions, and straightaway turn their minds to something else.

The Noble Quran/Yusuf Ali

...Ibn 'Abbas said, "The Muslims used to say to the Prophet, "ra'ina" by way of asking and desire, from mura'a (supervision, respect). In Hebrew it was a curse, meaning "Listen, you do not hear." So the Jews took advantage of that and said, "We curse him secretly. Now we will curse him openly!" and they used to use this word to address the Prophet صلى الله عليه وسلم and then laugh about it. Sa'd Ibn Mu'adh overheard them because he knew their language. He told them, "The curse of Allah on you! If I hear a single man of you say it to the Prophet صلى الله عليه وسلم I will lob his head off!" They replied, "But you say it!" Then the ayat was revealed and they were den to do it so that the Jews would not imitate them and intend a bad meaning by it. This ayat contains evidence for two rulings. One is that you should avoid ambiguous expressions which could be disparaging or allude to faults...The second ruling to be gained from the ayat is that sadd adhdharai (the blocking of the means), and the protection it gives, constitutes a valid legal principle, which is the position of Malik and also of Ahmad ibn Hambal... The Book and Sunna provide evidence for this principle. Dharai (means) is something which is not prohibited in itself but it is feared that someone who does it will fall into the prohibited. In the Qur'an, this ayat demonstrates the principle. The way the principle is applied here

is that the Jews used to say this phrase which was a curse in their language. Then Allah informed the Muslims about it and issued the prohibition of the use of this phrase because, although it is all right in itself, it is the means to the evil result. There are also Allah's words, "Do not curse those they call upon besides Allah, in case that makes them curse Allah in animosity without knowledge." (6:108) So Allah forbids cursing their gods- something which is not wrong in itself - out of the fear that they would retaliate.

...The well known hadith says: "The Halal is clear and the Haram is clear. But between the two there are doubtful things about which most people have no knowledge. Whoever exercises caution with regard to what is doubtful, shows prudence in respect of his din and his honour. Whoever involves himself in doubtful things is like a herdsman who grazes his animals near a private preserve (hima). He is bound to enter it." So the Prophet forbade doing doubtful things out of the fear of falling into the forbidden. That is sadd adh-dharai.

The Prophet صلی اللہ علیہ وسلم said... "One of the major wrong actions is for a man to abuse his parents." They said, "O Messenger of Allah, is it possible for a man to abuse his parents?" He said, "Yes. He may curse another man's father who in turn curses his father, or curse his mother and he in turn curses his mother."

Tafsir Qurtubi

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِمَّنْ رَزَقَكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

105. It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

But Allah selects for His mercy whomever He wills- 'All ibn Abi Talib said, that this means for His Prophethood, which He singled out for

Muhammad صلی اللہ علیہ وسلم. Some people say that the mercy of the Qur'an is what is intended and others say that the mercy mentioned here is general to all types of mercy which Allah has given to His slaves, both now and in the past.

Tafsir Qurtubi

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿١٠٦﴾

106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

The word which I have translated by the word "revelations" is Ayat... It is not only used for verses of the Qur'an, but in a general sense for Allah's revelations, as in 2:39 and for other Signs of Allah in history or nature, or miracles, as in 2:61. It has even been used for human signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of 'Ad (26:128). What is the meaning here? If we take it in a general sense, it means that Allah's Message from age to age is always the same, but that its form may differ according to the needs and exigencies of the time. That form was different as given to Moses and then to Jesus and then to Muhammad. Some commentators apply it also to the Ayat of the Qur'an... In 3:7 we are told distinctly about the Qur'an, that some of its verses are clear (and of established meaning), and others are not entirely clear, and it is mischievous to treat the verses that are not entirely clear and to follow them (literally). On the other hand, it is absurd to treat such a verse as 2:115 as if it were abrogated by 2:144 about Qiblah. There may be express abrogation, or there may be "causing or permitting to forget." How many good and wise institutions gradually become obsolete by afflux of time? Then there is the gradual process of disuse or forgetting in evolution. This does not mean that eternal principles change. It is only a sign of Allah's infinite power that His creation should take so many forms

and shapes not only in the material world but in the world of man's thought and expression.

The Noble Quran/Yusuf Ali

...Ibn Jarir stated that, **مَا نُنَسِّخُ 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 نُنْسِيهَا** (or Nunsuha (cause it to be forgotten)). `Ali bin Abi Talhah said that Ibn `Abbas said that, **مَا نُنَسِّخُ 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, `Atiyyah 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...

Tafsir Ibn Kathir

...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... 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...

Tafsir Ibn Kathir

...Whenever We abrogate an ayat or cause it to be forgotten- ... Its cause was that the Jews envied the Muslims when they turned away from Jerusalem and faced the Ka'ba, and they attacked Islam for that, saying that Muhammad commanded his Companions to do one thing and then forbade it and maintained that the Qur'an was of his own making. They contradicted one another and so Allah revealed, "If We replace one ayat with another one..." (16:101) and this ayat.

...abrogation is invalidation and removal, which is what is meant here. This, in turn, is divided into two types. The first is supersession which is the invalidation of a thing and its removal and then putting something else in its place. The verb, nasakha, is used for the sun replacing the shadow when it takes its place. That is its meaning in this ayat...Ibn Faris said that naskh refers to the Book, and it means to remove a command before it is acted on and then supersede it with something else, like an ayat revealed about a matter and then superseded by another. The verb is used for the sun replacing shade, old age replacing youth and the succession of heirs by successive deaths. The second type of abrogation is the removal of a thing without replacing it with something else, as wind obliterates (nasakha) a track. This meaning is seen in the words of Allah, "Allah revokes (yansakhu) what Shaytan insinuates." (22:52) i.e. removes it and so it is not recited nor does it have a replacement elsewhere in the Qur'an.

...Abu Bakr al-Anbari transmitted that Sahl ibn Hunayf said while in the assembly of Sa'id ibn al-Musayyab...that a man stood up in the night to recite a sura of the Qur'an but was unable to recite any of it. Another man rose and could not recite any of it either. So in the morning they went to the Messenger of Allah صلى الله عليه وسلم. One said, "I stood in the night to recite a sura of the Qur'an and I could not recite any of it." The other stood up and said, "The same happened to me, Messenger of Allah!" Yet a third rose and said, "And the same thing happened to me, Messenger of Allah صلى الله عليه وسلم."

The Messenger of Allah صلى الله عليه وسلم said, "It was part of what Allah abrogated yesterday."... Ibrahim was ordered to sacrifice his son and then told not to do it. Musa commanded the tribe of Israel to kill those of them who worshipped the Calf and then stopped that. There are many examples of

this. This is transfer from one act of worship to another and one ruling to another for the sake of best interest. Intelligent people do not disagree that the laws of the Prophets are intended to meet the best interests of people in the din and this world...the real abrogator is Allah Almighty. What He says can be called abrogation since abrogation occurs by it, one judgement being replaced by another. It is said that the fast of Ramadan superseded the fast of 'Ashura', replacing one form of worship with another...There are means for recognising an abrogating text...like the words of the Prophet, "I used to forbid visiting graves. Now you may visit them. I forbade drinking except from skins, now you may drink from every container, but do not drink intoxicants"...or cause it to be forgotten-It is said that this means: "omit it". It is removed from you so that you do not read or remember it.

We bring one better than it or equal to it- this means "more beneficial for people" The benefit is immediate if the abrogating ruling is easier and in the Next World if it is harder. It is also said that it is superior in that it has a greater benefit and reward since there is no disparity in the worth of the Words of Allah.

Tafsir Qurtubi

...The Arabic word in the text is Naskh نسخ which has two lexical meanings - - (1) to write, and (2) to abolish, to repeal...the word has been employed in this verse in the second sense -- that is, the repeal or abrogation of an injunction. So, in the terminology of the Holy Qur'an and the Hadith, Naskh (نسخ) signifies the promulgation of an injunction in place of another --whether the later injunction merely consists in the repeal of the earlier or, substitutes a new regulation in its place. The other form of Naskh نسخ mentioned in this verse is that sometimes Allah made the Holy Prophet and the blessed Companions forget a certain verse altogether. The commentators have cited several instances of this kind of Naskh نسخ and the purpose in such cases has usually been to repeal a certain regulation...change may consist in repealing an injunction altogether and replacing it by another (for example, fixing the Ka'bah as

the Qiblah (قبلة) the direction towards which Muslims turn in their prayers -- instead of the Baytul-Maqdis (بيت المقدس) the change may equally consist in retaining an injunction but adding certain condition and provisions to it. The `Ulama' of the early period of Islam have used the word Naskh in this general and comprehensive sense which includes the total repeal of an injunction as well as a partial change in an injunction with the addition of certain conditions, provisions or exceptions.

Mariful Quran

Compilers' notes:

- The holy Quran superseded earlier divine revelations.. Allah says: وَمَنْ يَّرْغَبْ عَنْ مِلَّةِ اِبْرَاهِمَ اِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَاِنَّهٗ فِي الْاٰخِرَةِ لَيَسَّوَالصّٰلِحِيْنَ And who turns away from the religion of Abraham but such as debase their souls with folly? We chose him and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous (2:130). In his Tafsir, Imam Qurtubi elucidates "This ayat is used as evidence by those who say that the Shari'a of Ibrahim is the same as our Shari'a except for those aspects of it which have been abrogated".
- Alcohol prohibition occurred in stages-later revelations superseded earlier ones which are to be included InshaaAllah under relevant ayats.
- عَنِ ابْنِ عَبَّاسٍ، قَالَ { اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا } وَ { مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ } اِلَى قَوْلِهِ { يَعْْمَلُوْنَ } نَسَخَتْهَا الْاٰيَةُ الَّتِي تَلِيْهَا } وَ { مَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَافَّةً } Ibn 'Abbas said "The Qur'anic verse "Unless you go forth, He will punish you with a grievous penalty, and the verse "It is not fitting for the people of Medina"... up to "that Allaah might required their deed with the best (possible reward) have been repealed by the verse. Nor should the believers all go forth together." [Abu Dawud]

- Imam Qurtubi in Tafsir of 2:142 indicates that it is permissible for the Sunna to be abrogated by the Qur'an. That is because the Prophet صلی اللہ علیہ وسلم prayed towards Jerusalem and there was no Qur'anic text on that. That was a judgement only from the Sunna and then that was abrogated by the Qur'an. Note the Qiblah was changed by Allah to please Prophet صلی اللہ علیہ وسلم as Allah says **قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ** “We see the turning of your face (for guidance) To the heavens: now Shall We turn thee to a Qiblah that shall please you” [2:144].

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

107. Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.

This means that He brings into existence and originates and has sovereignty and authority over all things and that His will and command is carried out in every instance. The Prophet صلی اللہ علیہ وسلم is addressed while his entire community is meant.

Tafsir Qurtubi

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

108. Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.

Moses was constantly harassed with foolish, impertinent, or disingenuous questions by his own people. We must not follow that bad example. In spiritual matters, posers do no good: questions should be asked only for real instruction. "Even way": the Arabic word saw a 'a signifies smoothness as opposed to roughness; symmetry as opposed to want of plan; equality or proportion as opposed to want of design; rectitude as opposed to crookedness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness.

The Noble Quran/Yusuf Ali

When the Meccans asked [the Prophet] to enlarge the size of Mecca and make Safa full of gold, the following was revealed: Or do you desire to question your Messenger as Moses was questioned, by his people, aforetime?, when they asked him to show them God openly among other things...

Tafsir Jalalayn

This is said to refer to their demanding proofs of Prophethood, like asking him to bring Allah and the angels. Ibn 'Abbas and Mujahid said that they asked for Safa to be turned into gold...Ibn 'Abbas said that the reason for this ayat was that Rafi' ibn Khuzayma and Wahb ibn Zayd said to the Prophet صلی اللہ علیہ وسلم "Bring us a Book from heaven which we can read and make rivers flow for us and we will follow you."

Tafsir Qurtubi

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 آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْوُكُمُ ۚ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّلَ 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 يُحَرِّمْ، فَحَرَّمَ 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.)... 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 صلی اللہ علیہ وسلم said,

ذُرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ 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 صلی اللہ علیہ وسلم 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 صلی اللہ علیہ وسلم did not answer him, but he repeated his question three times. Then the Prophet صلی اللہ علیہ وسلم said, لَا، وَلَوْ قُلْتُ:

نَعَمْ، لَوْ جَبْتُ وَلَوْ وَجَبَتْ 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 مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِدَلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءً 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).

Tafsir Ibn Kathir

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفْرًا ۗ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۗ فَاعْفُوا وَاصْفَحُوا ۗ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

109. Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.

Three words are used in the Qur'an, with a meaning akin to "forgive", but each with a different shade of meaning. 'Afa (here translated "forgive") means to forget, to obliterate from one's mind. Safaha (here translated "overlook") means to turn away from, to ignore, to treat a matter as if it did not affect one. Ghafara (which does not occur in this verse) means to cover up something as Allah does to our sins with His grace: this word is particularly appropriate in Allah's attribute to Ghaffar. the One who forgives again and again.

Note how this phrase [last part of the ayat], seemingly repeated from 2:106 and occurring in many other places, has an appropriate signification in each place. In 2:106 we were told about progressive revelation, how the same thing may take different forms, and seeming human infirmity

contribute to the fulfilment of Allah's design, for Allah's power is unlimited. Here we are told to be patient and forgiving against envy and injustice: this too may be fulfilling Allah's purpose, for His power is infinite.

The Noble Quran/Yusuf Ali

...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)...The Messenger of Allah ﷺ 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...

Tafsir Ibn Kathir

...There are two types of envy: blameworthy envy and praiseworthy envy. The blameworthy kind is when you desire Allah's blessing to be removed from your brother Muslim whether you want it to come to you or not. Allah censured this type in His Book when He says, "Or do they in fact envy people for the bounty Allah has granted them." (4:54)... The praiseworthy type is what comes in the sound hadith in which the Prophet

ﷺ said, "You may only have envy in two cases: for a man whom Allah has given the Qur'an and he gets up and recites it throughout the night, and for a man whom Allah has given wealth and he spends it throughout the night and the day." This sort of envy is called ghibta rather than hasad, and al-Bukhari has a chapter on envying people for their knowledge and wisdom. Its reality is that you desire to have the good and blessing which your Muslim brother has, without any good being removed from him. It is possible to call this aspiration, as the Almighty says, "Let people with aspiration aspire to that!" (83 :26)

...The Messenger of Allah ﷺ and the Companions used to pardon the idolaters and the People of the Book as Allah commanded them to do and they endured much harm from them. Allah says, "You will hear many abusive words from those given the Book before you and from those who are idolaters," (3: 186) and "Many of the People of the Book would love it..." The Messenger of Allah ﷺ continued to pardon them as long as Allah commanded him to do so until the time when Allah gave permission to fight them. When the Messenger of Allah went on the Badr expedition, Allah killed the nobles of Quraysh through him and Ibn Ubayy ibn Salul and those of the idolaters and pagans with him, said, "This is a business which has proved to be victorious," and they gave allegiance to the Messenger of Allah in Islam, and became Muslim.

Tafsir Qurtubi

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ

بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

110. And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah for Allah sees Well all that ye do.

We read in a hadith "When someone dies, people ask, 'What did he leave behind?' while the angels ask, 'What did he send ahead?'" Al-Bukhari and an-Nasa'i transmitted that 'Abdullah [Ibn Mas'ud] reported that the Messenger of Allah ﷺ said, "Which of you loves the property of his heir more than his own property?" They said, "Messenger of Allah, there is none of who does not love his own property more than that of his heir?"

The Messenger of Allah ﷺ said, "No, there is none of you who does not love the property of his heir more than his own. Your own property is what you send ahead and the property of your heir is what you leave behind."...

Compilers' notes:

- وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا وَ...
 ...And whatever good you send forth for your souls you shall find it in Allah's Presence,- yes, better and greater, in Reward and seek you the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful [73:20].

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ

إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

111. And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."

...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 أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ (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...

Tafsir Ibn Kathir

... These verses provide a warning to the Muslims as well, lest they too should delude themselves like the Jews and the Christians, and suppose that merely because they belong to the social community of Muslims and can, as such, claim to be Muslims, whereby they can dispense with the need to obey Allah and to follow the Shari'ah, and yet receive the rewards Allah has promised to give to true Muslims...

Compilers' notes:

- Allah says:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يُغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then punish you for your sins? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and punishes whom He pleases; and Allah's is the dominion of the heavens and the earth and what is between them, and to Him is the (final) destination [5:18].

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿١١٢﴾

112. Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

The word translated "self is Wajh, a comprehensive Arabic word. It means (1) literally face, but it may imply (2) countenance or favour, as in 92:20; (3) honour, glory. Presence as applied to Allah, as in 4:72; (4) cause, sake ("for the sake of) as in 76:8; (5) the first part, the beginning, as in 3:71; (6) nature, inner being, essence, self, as in 5 :111, 27:88, and perhaps also 55:27. Here I understand meaning 6; the face expresses the personality or the whole inner self of man. This phrase [last part of the ayat] comes in aptly in its own context many times. In this Surah it occurs in 2:38, 62,112, 262, 274 and 277.

The Noble Quran/Yusuf Ali

"أَسْلَمَ" (submit) here means "to be humble and submit" or it is said to mean to be sincere in action. The words "themselves completely" is literally "their faces" and is used because it is the noblest part of the human being and because it is the home of the senses and the place where might and abasement show themselves most clearly. For this reason the Arabs used the word "face" to designate the entire person.

Tafsir Qurtubi

...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 صلى الله عليه وسلم 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...Allah said..., **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 أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ 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)...

Tafsir Ibn Kathir

Compilers' notes:

- **وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾** Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend [4:125]

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

113. The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.

It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you speak like the ignorant...

The Noble Quran/Yusuf Ali

... Ibn 'Abbas said that the reason for the revelation of this ayat was that some Christians of Najran came to the Prophet and the Jewish rabbis also came and they argued in the presence of the Prophet and each said this about the other.

Tafsir Qurtubi

...Allah said, وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى عَلَى شَيْءٍ ۖ وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ

(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 النَّصْرَى عَلَى شَيْءٍ ۖ وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ ۖ وَهُمْ يَتْلُونَ الْكِتَابَ

[see above for translation]

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, فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ 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 آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ

وَالَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ (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)...

Tafsir Ibn Kathir

...The Qur'an maintains throughout that there is a substantial element of truth in all faiths based on divine revelation, and that their subsequent divergences are the result of "wishful beliefs" (2:111) and of a gradual corruption of the original teachings.

Muhammad Asad, The Message of the Quran.

(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)... 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 ﷺ used to supplicate, **اللَّهُمَّ أَحْسِنْ** عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ (O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.

Tafsir Ibn Kathir

By "mosques" here Allah means either Jerusalem and the area around it or the Ka'ba. The plural is used to honour the mosque because it is the qibla for all other mosques. It is also said that what is meant are all mosques.

Tafsir Qurtubi

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيُّمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

115. To Allah belong the east and the West: Whithersoever ye turn, there is Allah's countenance. For Allah is all-Embracing, all- Knowing.

The following was revealed either when the Jews criticised the change of the direction of prayer [qibla], or concerning the supererogatory prayers on animal-back during journeys, which one may pray in any direction: To God belong the East and the West, that is, the entire earth, because these two [directions] represent both sides of it [the earth]; whithersoever you

turn, your faces in prayer by His command, there is the Face of God, the direction of prayer with which He is pleased. Lo! God is Embracing, His bounty embracing all things, Knowing, how to manage His creation.

Tafsir Jalalayn

...East is where the sun rises and West is where it sets, so the ayat implies that all things are subject to Allah's sovereignty, along with all the directions and creatures contained within them. He is the One who originated them and brought them into existence. These two directions - East and West- are singled out for connection to Him as a mark of honour, like "the House of Allah"...Ibn 'Umar said, "It was revealed about travellers who turn wherever their mounts turn." (Muslim) He said, "The Messenger of Allah ﷺ used to pray on his camel going from Makka to Madina whatever the direction the camel was facing. About that was revealed: "so wherever you turn, the Face of Allah is there." There is no disagreement between scholars that it is permitted to pray nafila prayers while mounted, going by this hadith. No one, however, is permitted to deliberately abandon qibla in a fard, prayer for any other direction unless that is due to intense fear...

Tafsir Qurtubi

It is said that "All-Encompassing" means that His knowledge encompasses everything, as in Allah's words, "He encompasses everything in knowledge." (20:98) Al-Farra' said that the name All- Encompassing indicates the Generous whose giving encompasses everything as in Allah's words, "My mercy encompasses everything"(7:156). It is said that His forgiveness is all-encompassing. It is said that He is gracious to His slaves and has no need of their actions.

Tafsir Qurtubi

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۗ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ
 الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۗ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۗ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ
 وَلَدًا ۗ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۗ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ
 عَدًّا ۗ وَكُلُّهُمْ أُنْتَبِهَ 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 ۗ وَ لَمْ يُولَدْ ۗ وَ لَمْ 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 صلى الله عليه وسلم said, قَالَ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَ لَمْ يَكُنْ لَهُ ذَلِكَ، وَ شَتَمَنِي وَ لَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَاتَ كَذِبُهُ، إِبْرَائِيْمَ فَبَزِعَ عَمِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إِبْرَائِيْمَ فَقَوْلُهُ لِي وَ لَدَا فَسُبْحَانِي أَنْ أَتَّخِذَ 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

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ كُلُّ لَّهُ قُنُوتٌ ۗ

116. They say: "(Allah) hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

It is a derogation from the glory of Allah-in fact it is blasphemy — to say that Allah begets sons, like a man or an animal. The Christian doctrine is here emphatically repudiated. If words have any meaning, it would mean an attribution to Allah of a material nature, and of the lower animal functions of sex (Cf .39:4).

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I.e., far from any imperfection such as would be implied in the necessity (or logical possibility) of having "progeny" either in a literal or a metaphorical sense. The expression subhana - applied exclusively to God - connotes His utter remoteness from any imperfection and any similarity, however tenuous, with any created being or thing.

Muhammad Asad, The Message of the Quran

...The nature of a child is to be of the same species and in-time while timelessness necessitates oneness and stability. He is Timeless, Pre-eternal, One, Unique, Alone, the Everlasting Sustainer of all.

Tafsir Qurtubi

Allah said,

بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ ۗ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ ۗ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۗ وَ خَلَقَ كُلَّ شَيْءٍ ۗ وَ هُوَ 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).

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 ﷺ said, لَا

أَحَدٌ أَضْبِرُ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ: إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرِزُقُهُمْ وَيُعَافِيهِمْ (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.)

Tafsir Ibn Kathir

The word qunut means obedience as well as meaning silence. As-Suddi said that it means that everyone will stand in obedience to Him on the Day of Rising. Al-Hasan said that it means that everyone undertakes to testify that he is His slave... The ayat means: creatures are obedient, undertake slavehood, either by conscious admission or, if they do not consciously obey, the effect of Allah's action becomes clear on them.

Tafsir Qurtubi

Compilers' notes:

- Allah says: قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ هُوَ الْغَنِيُّ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ قَالُوا لَنْ نَبْرِيْكَ بِمَا تُعٰوِذُ بِهٖٓ اِنَّا نَعْبُدُكَ ۗ اِنَّا كٰنُوْا لَمُبْرٰكِيْنَ ﴿١١٧﴾ They say: "Allah hath begotten a son!" - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No authority have you for this! say you about Allah what you know not? [10:68].

بَدِيْعِ السَّمٰوٰتِ وَ الْاَرْضِ ۗ وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿١١٨﴾

117. To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.

The previous verse told us that everything in heaven and earth celebrates the glory of Allah. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of Allah's Will and Design Cf. 6:102, where the word bada'a is used as here for the creation of the heavens and the earth, and khalaqa is used for the creation of all things. Bada'a goes back to the very primal beginning, as far as we can conceive it. The materialists might say that primeval matter was eternal: other things, i.e., the forms and shapes as we see them now, were called into being at some time or other, and will perish. When they perish, they dissolve into primeval matter again, which stands at the base of all existence. We go further back. We say that if we postulate such primeval matter, it owes its origin itself to Allah, Who is the final basis of existence, the Cause of all Causes. If this is conceded, we proceed to argue that the process of Creation is not then completed. "All things in the heavens and on the earth" are created by gradual processes. In "things" we include abstract as well as material things. We see the abstract things and ideas actually growing before us. But that also is Allah's creation, to which we can apply the word khalaqa, for in it is involved the idea of measuring, fitting it into a scheme of other things. Cf. 54:49; also 25:59. Here comes in what we know as the process of evolution. On the other hand, the "amr" (Command, Direction, Design) is a single thing, unrelated to Time, "like the twinkling of an eye" (54:50). Another word to note in this connection is ja'ala "making" which seems to imply new shapes and forms, new dispositions...

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A Further process with regard to the soul is described in the word sawwa, bringing it to perfection (91:7)... Fatara (42:11) implies, like bada'a, 'the creating of a thing out of nothing and after no pre-existing similitude, but perhaps fatara implies the creation of primeval matter to which further processes have to be applied later, as when one prepares dough but leaves the leavening to be done after. Badaa, 30:27, implies beginning the process of creation: this is made further clear in 32:7 where the beginning of the creation of pristine man from clay refers to his physical body, leaving the further processes of reproduction and the breathing in of the soul to be described in subsequent verses. Lastly, bara'a is creation implying liberation from pre-existing matter or circumstance, e.g., man's

body from clay (59:24) or a calamity from previously existing circumstances (57:22). See also 6:94; 6:98; 59:24.

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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 صلی اللہ علیہ وسلم saying, **فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ** (...every innovation (in religion) is a Bid`ah.)

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

كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ 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."

Tafsir Ibn Kathir

...No innovation issuing from a creature can have a basis in the Shari'a. If it has any basis at all it may fall under the category of recommended actions. If it is praiseworthy, even if it has no precedent, like some type of generosity or other good deed, it may well be a praiseworthy action, even if no one has done it before. This is supported by the words of 'Umar, regarding the tarawih prayer, "This is an excellent innovation", since it was a good and praise-worthy action. The Prophet صلی اللہ علیہ وسلم had prayed it, and then left it and did not continue doing it and people did not gather for it. 'Umar reinstated it and people gathered for it and he recommended it to them as an innovation, but a praiseworthy one. Anything which is contrary to what Allah and His Messenger commanded is categorically repudiated and blameworthy and this is what is being referred to by the Messenger of Allah صلی اللہ علیہ وسلم when he said in his khutba, "The worst of matters are the new ones, and every innovation (bid'a) is misguidance," meaning anything

which is not in keeping with the Book or the Sunna or the practice of the Companions. The matter is made even clearer by the words of the Prophet, may Allah bless him and grant him peace: "Anyone who initiates a good sunna in Islam has its reward and the reward of whoever does it after him without that decreasing his reward in any way. Anyone who initiates a bad sunna in Islam bears its burden and the burden of whoever acts by it after him without that decreasing his burden in any way." So innovations can be good or bad, and this is the basic principle regarding this matter.

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 ...'

Tafsir Ibn Kathir

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 وَاحِدَةٌ كَلَمْحٍ 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 عِيسَى 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).

Tafsir Ibn Kathir

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ

مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿٥٣﴾

118. Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).

...this is meant as consolation for the Prophet (s). Yet We have made clear the signs to a people who are certain, [a people] who know that these are [God's] signs and so they believe in them, for to request other signs would be obduracy.

Tafsir Jalalayn

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 آيَةٌ (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")... Allah said,

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ 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 يُوسَىٰ 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, تَشَابَهَتْ قُلُوبُهُمْ (Their hearts are alike) means, the hearts of the Arab idolaters are just like the hearts of those before them,

containing disbelief, stubbornness and injustice. Similarly, Allah said,...

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٤﴾ 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.)

Tafsir Ibn Kathir

"Their hearts are much the same" as the hearts of those before them in respect of obstinacy, brashness and lack of faith.

Tafsir Qurtubi

Compilers' notes:

- See also 2:7
- Allah says:

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوْ لَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿٥٥﴾ وَ لَوْ أَنَّا

أَهْلَكْنَاهُمْ بَعْدَٰبٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ

تُنزِلَ وَ نَخْزِي ﴿٥٦﴾ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَ

مَنْ اهْتَدَىٰ ﴿٥٧﴾

They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation? And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only You had sent us a messenger, we should certainly have followed Your Signs before we were humbled and put to shame. Say: "Each one (of us) is waiting: wait you, therefore, and soon shall you know who it is that is on the straight and even way, and who it is that has received Guidance." [20:133-135]

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

119. Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions 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).

فَذَكِّرْهُنَّ إِنَّنَا أَنْتَ مُذَكِّرَةٌ ﴿١٢٠﴾ 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 مَن يَخَافُ وَعِيدِ ﴿١٢٠﴾ (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).

Tafsir Ibn Kathir

...Since the Prophet ﷺ has been sent as the mercy for all the worlds", the thought of their being incorrigible was likely to make him sad on their account. So, in this verse Allah offers him a consolation. He has been sent down to men, bearing the truth and the genuine faith. His function is twofold – to give glad tidings to those who accept the truth, and warnings of dire punishment to those who deny. Allah assures him that he will not be held responsible or taken to account for those who willingly pursue the way to Hell. All that he is required to do is to keep performing his own function, and not to worry as to who accepts the truth and who does not.

Compilers' notes:

- Allah says: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١١٩﴾ We have not sent you but as a universal (Messenger) to people, giving them glad tidings, and warning them (against sin), but most mankind understand not [34:28]
- Allah Says: إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿١٢٠﴾ Verily We have sent you in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past) [35:24]

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ ۗ وَسَلِّبُتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾
120. Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.

... Ibn Jarir said, "Allah said, وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ (Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.) meaning, 'The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not

seek what pleases or appeases them, and stick to what pleases Allah by calling them to the truth that Allah sent you with. Allah's statement, **قُلْ إِنَّ**

هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ (Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance") means, `Say, O Muhammad, the guidance of Allah that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.

Tafsir Ibn Kathir

If you were to follow their whims and desires- there are two aspects to the use of the second person here. One is that it is addressed to the Messenger and the second is that, while it is addressed to the Messenger, it is his Community which is meant. According to the first aspect, it means to discipline his Community since their position is less than his. The reason for the ayat was that the idolaters were asking for a truce while continuing to attack the Prophet صلی اللہ علیہ وسلم and Islam. So Allah informed him that they would not be pleased until he followed their religion and He commanded jihad against them.

Tafsir Qurtubi

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾

121. Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.

...this was revealed concerning a group of Ethiopians that presented themselves [to the Prophet] and accepted Islam; and whoever disbelieves in it, that is, in the revealed Book, by distorting it, they shall be the losers...

Tafsir Jalalayn

It is one of the fundamental principles of Islam that every religion which has belief in God as its focal point must be accorded full respect, however much one may disagree with its particular tenets. Thus, the Muslims are under an obligation to honour and protect any house of worship dedicated to God, whether it be a mosque or a church or a synagogue (cf. the second paragraph of 22:40); and any attempt to prevent the followers of another faith from worshipping God according to their own lights is condemned by the Qur'an as a sacrilege. A striking illustration of this principle is forthcoming from the Prophet's treatment of the deputation from Christian hijran in the year 10 H. They were given free access to the Prophet's mosque, and with his full consent celebrated their religious rites there, although their adoration of Jesus as "the son of God" and of Mary as "the mother of God" was fundamentally at variance with Islamic beliefs...

Muhammad Asad, The Message of the Quran

... Ibn Mas'ud said, "By He in Whose Hand is my soul! The right Tilawah is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allah, not changing the words from their places, and not interpreting it with other than its actual interpretation." As-Suddi reported from Abu Malik from Ibn `Abbas who said about this Ayah (2:121): "They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings." `Umar bin Al-Khattab said, "They are those who when they recite an Ayah that mentions mercy, they ask Allah for it, and when they recite an Ayah that mentions torment, they seek refuge with Allah from it." This meaning was attributed to the Prophet, for when he used to recite an Ayah of mercy, he invoked Allah for mercy, and when he recited an Ayah of torment, he sought refuge from it with Allah.

Allah's statement, **أُولَٰئِكَ يُؤْمِنُونَ بِهِ** (they are the ones who believe therein) explains the Ayah, **الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ** (Those to whom We gave the Book. Yatlunahu Haqqa Tilawatihi).

These Ayat mean, "Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will

believe in what I have sent you with, O Muhammad!" Allah said in another Ayah,

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ

(And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely, have gotten provision from above them and from underneath their feet.) (5:66). The Ayah,

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُتْقِنُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

(Say (O Muhammad) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an).") (5:68) means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muhammad's prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter." In another Ayah, Allah said,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

(Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah and the Injil.) (7:157) and,

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلذُّقَانِ

(Say (O Muhammad to them): "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.") (17:107-108)...

Tafsir Ibn Kathir

...Umar ibn al-Khattab said, "They are those who, when they read an ayat of mercy, ask Allah for it, and when they read an ayat of punishment, seek refuge from it." This understanding was reported in connection with the Prophet ﷺ. It was said of him that when, in the course of his recitation, he recited an ayat of mercy, he asked for it and when he recited an ayat of punishment, he sought refuge from it...

Tafsir Qurtubi

Allah said, وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخٰسِرُونَ (And whoever disbelieves in it (the Qur'an), those are they who are the losers)... As recorded in the Sahih, the Prophet said, وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا (By He in Whose Hand is my soul! There is no member of this Ummah (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.)

Tafsir Ibn Kathir

يٰۤاَيُّهَا اِسْرٰٓءٰٓءِيْلُ اذْكُرُوْا نِعْمَتِي الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاِنِّي فَضَّلْتُكُمْ عَلٰى الْعٰلَمِيْنَ ﴿١٢٢﴾
122. O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).

Compilers' notes:

- See 2:47

وَاتَّقُوا يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٢﴾

123. Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).

Compilers' notes:

- See 2:48

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ
 قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٣﴾

124. And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

This passage, read in conjunction with the two preceding verses, refutes the contention of the children of Israel that by virtue of their descent from Abraham, whom God made "a leader of men", they are "God's chosen people". The Qur'an makes it clear that the exalted status of Abraham was not something that would automatically confer a comparable status on his physical descendants, and certainly not on the sinners among them.

Muhammad Asad, The Message of the Quran

Kalimat literally "words": here used in the sense of Allah's Will or Decree or Purpose. This verse may be taken to be the sum of the verses following. In everything Abraham fulfilled Allah's wish: he purified Allah's house; he built the sacred refuge of the Ka'bah; he submitted his will to Allah's, and thus became the type of Islam. He was promised the leadership of the world; he pleaded for his progeny, and his prayer was granted, with the limitation that if his progeny was false to Allah, Allah's promise did not reach the people who proved themselves false. Imam: the primary sense is that of being foremost: hence it may mean: (1) leader in religion; (2) leader in congregational prayer; (3) model, pattern, example; (4) a book of

guidance and instruction (11:17); (5) a book of evidence or record (36:12). Here, meanings 1 and 3 are implied. In 9:12 the word is applied to leaders of Unbelief or Blasphemy.

The Noble Quran/Yusuf Ali

... The word imam here means a model. It is used for a builder's rule and for a road because it directs the traveller. It means: "We will make you an imam for people whom they will imitate in these qualities and the righteous will follow you." So He made him an imam for the people who obey Him. That is why all the nations agree that he was rightly guided, and Allah knows best... A group of scholars use this ayat as evidence that the imam must be one of the people of justice, good and excellence and have the ability to do the job. It is what the Prophet ﷺ commanded: "Do not dispute power with its people." The people of iniquity, injustice and wrong cannot be considered its people because of this ayat

Tafsir Qurtubi

Scholars disagree about what is meant by these "words" (kalimat). One position is that they are the laws of Islam and that they entail thirty qualities.

Ten are in Sura at-Tawba:

التَّائِبُونَ الْعِبَادُونَ الْحَمِيدُونَ السَّائِحُونَ الرُّكَّعُونَ السَّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَ
 التَّائِبُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ "Those who make sincere repentance, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who command what is known to be right, those who forbid what is recognised as wrong, those who preserve the limits of Allah: give good news to the believers." (9: 112)

Ten are in Sura al-Ahzab

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينَ وَالْقَنِينَ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

"Men and women who are Muslims, men and women who are believers, men and women who are obedient, men and women who are truthful men and women who are steady, men and women who are humble, men and women who give sadaqa, men and women who fast, men and women who guard their private parts, men and women who remember Allah much: Allah has prepared forgiveness for them and an immense reward." (33:35)

And ten are in *Sura al-Mu'minun*:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خِشْعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلذَّكْوَةِ فِعْلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِأَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٥﴾ فَمَنْ ابْتغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعُدُونَ ﴿٦﴾ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٧﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٨﴾

"It is the believers who are successful: those who are humble in their prayer; those who turn away from worthless talk; those who pay zakat; those who guard their private parts except from their wives, or those they own as slaves, in which case they are not blameworthy; but those who desire anything more than that are people who have gone beyond the limits; those who honour their trusts and their contracts; those who safeguard their prayer." (23: 1- 9)

Ibn 'Abbas said, "Allah did not test any person who fulfilled every one of these qualities except for Ibrahim. He was tested by Islam and fulfilled it completely. Allah exonerated him and said, **وَابْرَاهِيمَ الَّذِي وَفَّى ﴿٥٣﴾** "Ibrahim who paid his dues in full." (53:37) Some said that it means the command and prohibition. Another said that the test was sacrificing his

son. Yet another said it means carrying out the Message. The ideas are close to one another. Mujahid said, "It refers to the words of the Almighty to Ibrahim. Ibrahim asked, "Will You make me a model for mankind?" "Yes," He said. He said, "And what of my descendants?" He said, "My contract does not include the wrongdoers." He asked, "Will You make the House a place of return for people?" "Yes," He said. He asked, "And a sanctuary?" "Yes," He said. He said, "Will You show us our rites of worship and turn towards us?" "Yes," He said. He asked, "Will You provide its inhabitants with fruits?" "Yes," He said. So according to this position, Allah Almighty is the one who carried out His own words.

Sounder than this is what Tawus reported that Ibn 'Abbas said about this matter: "Allah tested him by acts of purification: five connected with the head and five with the body. They are, in respect of the head trimming the moustache, rinsing the mouth, snuffing water up the nose, using the siwak, and parting the hair; and in respect of the body they are clipping the nails, shaving the pubes, circumcision, plucking the underarms, and washing the site of faeces and urine with water." According to this position, the one who carried out the words was Ibrahim. It is the literal meaning of the Qur'an...

Tafsir Qurtubi

...Also, Allah said,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِأَنْعُمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾ ثُمَّ (Verily, Ibrahim was an Ummah (or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin (polytheists), (He was) thankful for His (Allah's) favors. He (Allah) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad saying): "Follow the religion of Ibrahim Hanif (Islamic Monotheism -to worship none but Allah) and he was not of the Mushrikin.) (16:120-123).

Allah said in Al-An'am: قُلْ إِنِّي هَدَيْتُنِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۖ دِينًا قَبِيماً مِلَّةَ

إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦١﴾ (Say (O Muhammad): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifan, and Ibrahim (to worship none but Allah, alone) and he was not of Al-Mushrikin.") (6:161)

and,

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٢﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifan (Islamic Monotheism -to worship none but Allah alone) and he was not of Al-Mushrikin. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers) (3:67-68).

Allah said, بِكَلِمَاتٍ (with Kalimat (words)) which means, "Laws, commandments and prohibitions." 'Words' as mentioned here, sometimes refers to what Allah has willed, such as Allah's statement about Maryam, وَ

صَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقُرْآنِ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ فَأَتَمَّهُنَّ

وَآتَمَّهُنَّ بِكَلِمَاتِهِ وَوَضَعْنَاهُنَّ إِبْرَاهِيمَ خَلْفَهُمْ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِذْ قَامُوا الصُّلْحَ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ لَتُؤْتِينَ بِكَلِمَاتِ اللَّهِ تَلْوِيحًا وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ آدَمَ أَنْ لَا تَتَّبِعُوا الشَّيْطَانَ إِنَّهُ يَجْعَلُ لَكُمْ الشَّيْطَانَ أَعْيُنًا عَالِيَةً إِنْ تَوَلَّوْا فَالْحَدِيثَ أَوَّلَ النَّبِيِّ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ نُوْحٍ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِذْ قَامُوا الصُّلْحَ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ لَتُؤْتِينَ بِكَلِمَاتِ اللَّهِ تَلْوِيحًا وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ آدَمَ أَنْ لَا تَتَّبِعُوا الشَّيْطَانَ إِنَّهُ يَجْعَلُ لَكُمْ الشَّيْطَانَ أَعْيُنًا عَالِيَةً إِنْ تَوَلَّوْا فَالْحَدِيثَ أَوَّلَ النَّبِيِّ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ نُوْحٍ

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ لَتُؤْتِينَ بِكَلِمَاتِ اللَّهِ تَلْوِيحًا وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ آدَمَ أَنْ لَا تَتَّبِعُوا الشَّيْطَانَ إِنَّهُ يَجْعَلُ لَكُمْ الشَّيْطَانَ أَعْيُنًا عَالِيَةً إِنْ تَوَلَّوْا فَالْحَدِيثَ أَوَّلَ النَّبِيِّ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ نُوْحٍ

Imam (a leader) for mankind (to follow you).")... The Two Sahihs recorded Abu Hurayrah saying that the Prophet said, الْفِطْرَةُ خَمْسٌ: الْخِتَانُ

وَالْأَسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُؤُ الْإِبْطِ (Five are among the acts of Fitrah: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.) This is the wording with Muslim. Muhammad bin Ishaq reported that Ibn `Abbas said, "The words that Allah tested Ibrahim with, and that he implemented were: abandoning his (disbelieving) people when Allah commanded him to do so, disputing with Nimrod (king of Babylon) about Allah, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allah commanded him to do so, patience with the monetary and material demands of hosting guests by Allah's command, and Allah's order for him to slaughter his son. When Allah tested Ibrahim with these words, and he was ready for the major test, Allah said to him, قَالَ أَسْلِمْتُ ("Submit (be a Muslim)!") He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." (2:131)...

Allah's statement, قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ((Allah) said, "My covenant (prophet hood) includes not Zalimin (polytheists and wrongdoers).") Allah mentioned that there are unjust people among the offspring of Ibrahim, and they will not benefit from Allah's promise, nor would they be entrusted with anything, even though they are among the children of Allah's Khalil (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrahim, and these it is who will benefit from Ibrahim's supplication.

...Ibn Khuwayz Mindad Al-Maliki said, "The unjust person does not qualify to be a Khalifah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of Hadiths)."

Tafsir Ibn Kathir

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

125. Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'íl, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

The Ka'bah, the House of Allah. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to (1). It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship. (2) It was sacred territory, and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried, and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation, to which manslayers could flee (Num. 35:6), or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Makkah was recognised by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer: even to-day there is a Station of Abraham. (4) It must be held pure and sacred for all purposes. Though the verse as a whole is expressed in the First Person Plural, the House is called "My House," to emphasise the personal relation of Allah, the One True God, to it, and repudiate the Polytheism which defiled it before it was purified again by Muhammad.

The Noble Quran/Yusuf Ali

Four rites are here enumerated, which have now acquired a technical meaning. (1) Compassing the sacred territory, or going round the Ka'bah: Tawaf. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer: I'tikaf. (3) The posture of bending the back in prayer: Ruku' (4) The posture of prostrating oneself on the ground in prayer: Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites. ...

The Noble Quran/Yusuf Ali

... "Mathaba" (place of return) is the form of the noun used for a place, derived from the verb thaba, "to return". It is called that because people return to it year after year...

Tafsir Qurtubi

The Temple (al-bayt)- lit., "the House [of Worship]" - mentioned here is the Ka'bah in Mecca. In other places the Qur'an speaks of it as "the Ancient Temple" (al-bayt al-'atiq), and frequently also as "the Inviolable House of Worship" (al-masjid al-haram) ... At first glance, the Biblical statement (Genesis xii, 14) that it was "in the wilderness of Beersheba" (i.e., in the southernmost tip of Palestine) that Abraham left Hagar and Ishmael would seem to conflict with the Qur'anic account. This seeming contradiction, however, disappears as soon as we remember that to the ancient, town-dwelling Hebrews the term "wilderness of Beersheba" comprised all the desert regions south of Palestine, including the Hijaz. It was at the place where they had been abandoned that Hagar and Ishmael, after having discovered the spring which is now called the Well of Zamzam, eventually settled; and it may have been that very spring which in time induced a wandering group of bedouin families belonging to the South-Arabian (Qahtani) tribe of Jurhum to settle there. Ishmael later married a girl of this tribe, and so became the progenitor of the musta'ribah ("Arabianized") tribes - thus called on account of their descent from a Hebrew father and a Qahtani mother. As for Abraham, he is said to have often visited Hagar and Ishmael; and it was on the occasion of one of these periodic visits that he, aided by Ishmael, erected the original structure of the Ka'bah. (For more detailed accounts of the Abrahamic tradition, see Bukhari's Sahih, Kitab al-'Ilm, Tabari's Ta'rikh al-Umam, Ibn Sad, Ibn Hisham, Mas'fidi's Murai adh-Dhahab, Yaqut's Mu'jam al-Buldan, and other early Muslim historians.)

Muhammad Asad, The Message of the Quran

... Al-'Awfi reported that Ibn 'Abbas commented on Allah's statement وَإِذْ

جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ (And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind) "They do not remain in the House, they only visit it and return to their homes, and then visit it

again." Also, Abu Ja`far Ar-Razi narrated from Ar-Rabi` bin Anas from Abu Al-`Aliyah who said that, **وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَ اٰمِنًا** (And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety) means, "Safe from enemies and armed conflict. During the time of Jahiliyyah, the people were often victims of raids and kidnapping, while the people in the area surrounding it (Al-Masjid Al-Haram) were safe and not subject to kidnapping." Also, Mujahid, `Ata', As-Suddi, Qatadah and Ar-Rabi` bin Anas were reported to have said that the Ayah (2:125) means, "Whoever enters it shall be safe."

This Ayah indicates that Allah honored the Sacred House, which Allah made as a safe refuge and safe haven... Allah said...

اِنَّ اَوَّلَ بَيْتٍ وُضِعَ لِّلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبْرَكًا وَ هُدًى لِّلْعٰلَمِيْنَ ﴿٥١﴾ فِيْهِ اٰيٰتٌ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ؕ وَ مَنْ دَخَلَهٗ كَانَ اٰمِنًا

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamin (mankind and Jinn). In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security) (3:96-97). The last honorable Ayah emphasized the honor of Ibrahim's Maqam, and the instruction to pray next to it, **وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهِيْمَ مُصَلِّٖنَ** (And take you (people) the Maqam (place) of Ibrahim as a place of prayer)

Sufyan Ath-Thawri reported that Sa`id bin Jubayr commented on the [above] Ayah, ("The stone (Maqam) is the standing place of Ibrahim, Allah's Prophet, and a mercy from Allah. Ibrahim stood on the stone, while Isma`il was handing him the stones (constructing the Ka`bah)... Ibn Abi Hatim reported that Jabir, describing the Hajj (pilgrimage) of the Prophet said, "When the Prophet performed Tawaf, `Umar asked him, `Is this the Maqam of our father' He said, `Yes.' `Umar said, `Should we take it a place of prayer' So Allah revealed, **وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهِيْمَ مُصَلِّٖنَ** (And take you (people) the Maqam (place) of Ibrahim (Abraham) as a place of prayer.")

Al-Bukhari said, "Chapter: Allah's statement, **وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهِيْمَ مُصَلِّٖنَ** (And take you (people) the Maqam (place) of Ibrahim (Abraham) as a place of prayer) meaning, they return to it repeatedly..." Also, Ibn Jarir narrated that Jabir said, "After the Messenger of Allah kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to Maqam of Ibrahim, with it between him and the House, and prayed two Rak`ahs." This is part of the long Hadith that Muslim recorded in Sahih... Anas bin Malik said, "I saw the Maqam with the print of Ibrahim's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

...`Abdur-Razzaq narrated that Mujahid said that `Umar was the first person who moved the Maqam back to where it is now standing." Al-Hafiz Abu Bakr, Ahmad bin `Ali bin Al-Husayn Al-Bayhaqi recorded `A'ishah saying, "During the time of the Messenger of Allah and Abu Bakr, the Maqam was right next to the House. `Umar moved the Maqam during his reign." ...

Tafsir Ibn Kathir

... Jabir reported, "The Prophet **صلى الله عليه وسلم** looked at a man between the corner and the Maqam - or the door and the Maqam - making supplication. He was saying, 'O Allah, forgive so-and-so.' The Prophet **صلى الله عليه وسلم** asked him, 'What is this?' He said, 'A man charged me to supplicate for him in this Maqam.' He said, 'Return. Your companion is forgiven.'" ...

Tafsir Qurtubi

Al-Hasan Al-Basri said that, **وَ عَهْدَنَا اِلَى اِبْرٰهِيْمَ وَ اِسْمٰعِيْلَ** (And We gave Our 'Ahd (command) to Ibrahim and Isma`il) means, "Allah ordered them to purify it from all filth and impurities, of which none should ever touch it." Also, Ibn Jurayj said, "I said to `Ata', `What is Allah's `Ahd' He said, `His command.'" Also, Sa`id bin Jubayr said that Ibn `Abbas commented on the

Ayah, طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ (that they should purify My House (the Ka`bah) for those who are circumambulating it, or staying (T tikaf)) "Purify it from the idols." Further, Mujahid and Sa`id bin Jubayr said that, طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ (purify My House for those who are circumambulating it) means, "From the idols, sexual activity, false witness and sins of all kinds."

Allah said, لِلطَّائِفِينَ (for those who are performing Tawaf (circumambulating) it)... Sa`id bin Jubayr said that, لِلطَّائِفِينَ (for those who are circumambulating it) means, strangers (he means who do not live in Makkah), while; وَالْعَاكِفِينَ (or staying (T tikaf)) is about those who live in the area of the Sacred House...Allah said, وَالرُّكَّعِ السُّجُودِ (or bowing or prostrating themselves (there, in prayer)).

Ibn `Abbas said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves...Purifying all Masjids is required according to this Ayah and according to Allah's statement, فِي بُيُوتٍ أُذُنَ اللَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhan, Iqamah, Salah, invocations, recitation of the Qur'an). Therein glorify Him (Allah) in the mornings and in the (late) afternoons) (24:36)

...the Prophet ﷺ said, إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ (The Masjids are established for the purpose that they were built for (i. e. worshipping Allah alone).

Tafsir Ibn Kathir

... As-Suddi said, "They built it and founded it on purity and with the intention of purity and so it is like the words of the Almighty, 'Founded on taqwa.' (9: 108) By saying 'My House' Allah ascribes it to Himself to honour it. It is like the connection of a creature to the Creator and a slave to the Master."... They also disagree about which is better: praying at the House or Tawaf of it. Malik said that Tawaf is better for the people of other places and that prayer is better for the people of Makka. That is mentioned from Ibn 'Abbas, 'Ata' and Mujahid. The majority say that the prayer is better. Allah knows best.

Tafsir Qurtubi

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾
126. And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,- for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"

The root salama in the word Islam implies (among other ideas) the idea of Peace and therefore when Makkah is the city of Islam , it is also the City of Peace...The territory of Makkah is barren and rocky, compared with, say, Ta'if, a city to the east of Makkah. A prayer for the prosperity of Makkah therefore includes a prayer for the good things of material life. ...

The Noble Quran/Yusuf Ali

And when Abraham said, 'My Lord, make this, place, a land secure, in which there is safety: God granted him his request, making it a sanctuary in which no human blood is shed, no injustice is committed towards anyone, no prey is hunted and which is never deserted in any of its parts; and provide its people with fruits: something which actually happened when there came itinerants from as far as Syria, whereas before, it had been devoid of any vegetation or water; such of them as believe in God and the Last Day'...He, exalted, said, 'And whoever disbelieves, I will

also provide with fruits, to him I shall give enjoyment...by granting him sustenance in this life, a little, the length of his life, but then I shall compel him, I shall drive him in the Hereafter to the chastisement of the Fire...

Tafsir Jalalayn

Imam Abu Ja`far bin Jarir At-Tabari narrated that Jabir bin `Abdullah said that the Messenger of Allah ﷺ said, **إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللَّهِ وَأَمَّنَهُ وَإِنِّي حَرَّمْتُ** (Ibrahim made Allah's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madinah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.) An-Nasa'i and Muslim also recorded this Hadith.

There are several other Hadiths that indicate that Allah made Makkah a sacred area before He created the heavens and earth. The Two Sahih recorded `Abdullah bin `Abbas saying that the Messenger of Allah ﷺ said, **إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنْقَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لِقَطْتَهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُحْتَلَى خَلَاهَا**

فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ: إِلَّا الْإِدْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ فَقَالَ: إِلَّا الْإِدْخِرَ

(Allah has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allah made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allah made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.) Al-`Abbas said, 'O Messenger of Allah! Except the lemon-grass, for our goldsmiths and for our graves.' The Prophet added, (Except lemon-

grass)... there is no contradiction between the Hadiths that stated that Allah made Makkah a sanctuary when He created the heavens and earth and the Hadiths that Ibrahim made it a sanctuary, since Ibrahim conveyed Allah's decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allah was written as the Final Prophet when

Adam was still clay. Yet, Ibrahim said, **رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ** (Our Lord! Send amongst them a Messenger of their own) (2: 129).

Allah accepted Ibrahim's supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the Hadith about what the Messenger of Allah said when he was asked, "O Messenger of Allah! Tell us about how your prophethood started." He ﷺ said,

دَعَا أَبُو إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَدُشِرَى عَيْسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ

(I am the supplication of my father Ibrahim, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Sham (Syria)...

Tafsir Ibn Kathir

Allah said, **وَمَنْ دَخَلَهُ كَانَ آمِنًا** (Whosoever enters it, he attains security)

(3:97) and, **أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ** (Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them) (29:67)... Ibn Abi Hatim

narrated that Ibn `Abbas commented on Allah's statement, **رَبِّ اجْعَلْ هَذَا**

بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.) "Ibrahim asked Allah to grant sustenance for the believers only. However, Allah revealed, 'I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for I shall allow the

disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination." Ibn `Abbas then recited, **كَلَّا تُبَدُّ هُوَ لَاءٌ وَهُوَ لَاءٌ**

(On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden) (17:20)

... Allah said next, **ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ** (Then I shall compel him to the torment of the Fire, and worst indeed is that destination!) meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination." This Ayah indicates that Allah gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability.

This Ayah is similar to Allah's statement, **وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ** (And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all)) (22:48).

Also, the Two Sahihs recorded **لَا أَحَدًا أَصْبَرَ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ إِتْمَمَ يَجْعَلُونَ لَهُ وَلَدًا** (No one is more patient than Allah when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.)...

Tafsir Ibn Kathir

Compilers' notes:

- **الإذخر** (Idhkir), translated in Ibn Kathir's Tafsir as "lemon grass", is a kind of grass as translated below
... **عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يُعْضَدُ عِضَاهُهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا تَحُلُّ لُقْطَتُهَا إِلَّا لِمُنْشِدٍ، وَلَا يَحْتَلَىٰ خَلَاهَا ". فَقَالَ عَبَّاسٌ يَا رَسُولَ اللَّهِ إِلَّا الإذخر. فَقَالَ " إِلَّا الإذخر "**

Narrated Ibn 'Abbas (ra): Allah's Messenger صلى الله عليه وسلم also said, "It (i.e., Makkah's) thorny bushes should not be uprooted and its game should not be chased, and picking up its fallen things is illegal except by him who makes public announcement about it, and its grass should not be cut." 'Abbas said, "O Allah's Messenger ! Except Idhkhir (a kind of grass)." The Prophet صلى الله عليه وسلم said, "Except Idhkhir." [Bukhari].

- **عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدْنِ اللَّهِ إِنْ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا يَأْخُذُكَ بِهِ لِمَكَّةَ وَمِثْلَهُ مَعَهُ ". ثُمَّ يَدْعُو أَصْغَرَ وَلِيدِ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ .** Yahya related to me from Malik from Suhayl ibn Abi Salih from his father that Abu Hurayra said, "When people saw the first fruits of the season, they brought them to the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah صلى الله عليه وسلم took them and said, 'O Allah! Bless us in our fruits. Bless us in our city. Bless us in our sa and bless us in our mudd. O Allah! Ibrahim is Your slave, Your Khalil and Your Prophet. I am Your slave and Your Prophet. He prayed to You for Makka. I pray to You for Madina for the like of what He prayed to You for Makka, and the like of it with it.' Then he called the smallest child he saw and gave him the fruits." [Muwatta Malik]

وَإِذ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْحَاقُ يُرَبِّبُنَا تَقْبَلُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

127. And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.

... People disagree about who first built the House and its foundations. It is said that it was the angels. 'Ata' and Ibn al-Musayyab reported that Allah revealed to Adam, "When you go down to the earth, build me a House. Then go around it as you saw the angels going around My Throne in heaven."..

Tafsir Qurtubi

... In obedience to Allah, Ibrahim [عليه السلام] had left the fertile land of Syria and made his wife and child to settle in the barren desert, and now he was taking up the labour of building the House of Allah...the 'Friend of Allah' recognized the Majesty of Allah, and knew that no creature can possibly worship or obey his Creator as is His due, but within his own limited powers. Consequently, he also knew that in performing the hardest or the greatest tasks one should not be proud of one's attainment, but should, in all humility, pray to Allah to accept the little effort one has been capable of making - and that, too, with the grace of Allah Himself. That is exactly what Sayyidna Ibrahim did... he prayed to Allah to accept this deed...

Mariful Quran.

Al-Bukhari recorded that Ibn `Abbas said, "Prophet Ibrahim took Isma`il and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the Masjid. During that time, Isma`il's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrahim left them there with a bag containing some dates and a water-skin containing water. Ibrahim then started to leave, and Isma`il's mother followed him and said, 'O Ibrahim! To whom are you leaving us in this barren valley that is not inhabited' She repeated the question several times and Ibrahim did not reply. She asked, 'Has Allah commanded you to do this' He said, 'Yes.' She said, 'I am satisfied that Allah will never abandon us.' Ibrahim left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated, رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ (O our Lord! I have made some of my offspring to dwell in an uncultivable valley

by Your Sacred House (the Ka`bah at Makkah)) until, يَشْكُرُونَ (Give thanks) (14:37). Isma`il's mother then returned to her place, started drinking water from the water-skin and nursing Isma`il. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, As-Safa, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn `Abbas said that the Messenger of Allah said, "This is why the people make the trip between As-Safa and Al-Marwah (during Hajj and Umrah)."

"When she reached Al-Marwah, she heard a voice and said, 'Shush,' to herself. She tried to hear the voice again and when she did, she said, 'I have heard you. Do you have relief' She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Isma`il's mother was astonished and started digging, using her hand to transfer water to the water-skin." Ibn `Abbas said that the Prophet then said, "May Allah grant His mercy to the mother of Isma`il, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth." "Isma`il's mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, 'Do not fear abandonment. There shall be a House for Allah built here by this boy and his father. Allah does not abandon His people.' During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kada', made camp at the bottom of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.' They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Isma`il's mother, next to the water, and said, 'O Mother of Isma`il! Will you allow us to be with you (or dwell with you)' She said, 'Yes. But you will have no exclusive right

to the water here.' They said, 'We agree.'" Ibn `Abbas said that the Prophet said, "At that time, Isma`il's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Isma`il learned Arabic from them, and they liked the way he was raised. Isma`il's mother died after that. Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Isma`il, so he asked his wife about him. She said, 'He has gone out hunting.' When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), When your husband comes, convey my greeting and tell him to change the threshold of his gate.' When Isma`il came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor?' She said, 'Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.' Isma`il said, 'Did he ask you to do anything?' She said, 'Yes. He asked me to convey his greeting and that you should change the threshold of your gate.' Isma`il said to her, 'He was my father and you are the threshold, so go to your family (i.e. you are divorced).' So he divorced her and married another woman. Again Ibrahim thought of visiting his dependents whom he had left (at Makkah). Ibrahim came to Isma`il's house, but did not find Isma`il and asked his wife, 'Where is Isma`il?' Isma`il's wife replied, 'He has gone out hunting.' He asked her about their condition, and she said that they have a good life and praised Allah. Ibrahim asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allah! Bless their meat and their drink.'" The Prophet (Muhammad) said, "They did not have crops then, otherwise Ibrahim would have invoked Allah to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrahim said, 'When Isma`il comes back, convey my greeting to him and ask him to keep the threshold of his gate.' When Isma`il came back, he asked, 'Has anyone visited us?' She said, 'Yes. A good looking old man,' and she praised Ibrahim, 'And he asked me about our livelihood and I told him that we live in good conditions.' He asked, 'Did he ask you to convey any message?' She said, 'Yes. He conveyed his greeting to you and said

that you should keep the threshold of your gate.' Isma`il said, 'That was my father, and you are the threshold; he commanded me to keep you.'

Ibrahim then came back visiting and found Isma`il behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrahim, he stood up and they greeted each other, just as the father and son greet each other. Ibrahim said, 'O Isma`il, Your Lord has ordered me to do something.' He said, 'Obey your Lord.' He asked Isma`il, 'Will you help me?' He said, 'Yes, I will help you.' Ibrahim said, 'Allah has commanded me to build a house for Him there, ' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the Ka`bah), while Isma`il continued handing him the stones. Both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127)."' Hence, they were building the House, part by part, going around it and saying, رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower)... Ibn Ishaq said, "The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the Ka`bah reached the point where the Black Stone was to be placed in its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu `Abd Ad-Dar and Banu `Adi bin Ka`b bin Lu'ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughirah bin `Abdullah bin `Amr bin Makhzum, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muhammad - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, 'This is Al-Amin (the Honest one). We all accept him; This is Muhammad.' When the Prophet reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone

on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allah `Al-Amin' even before the revelation came to him."

Tafsir Ibn Kathir

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا

إِنَّكَ أَنْتَ الرَّحِيمُ ۝۱۲۸

128. "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

...they asked Him to turn towards them, despite their [moral] impeccability, out of humbleness and in order to teach their progeny.

Tafsir Jalalayn

The expression "our offspring" indicates Abraham's progeny through his first-born son, Ishmael, and is an indirect reference to the Prophet Muhammad, who descended from the latter.

Muhammad Asad, The Message of the Quran

...It is said that every Prophet only prayed for himself and his own community, except for Ibrahim who also prayed for this community. The word "umma" (community) means a social grouping. It can refer to a single person since he is imitated in good, as Allah says, "Ibrahim was a community in himself, obedient to Allah" (16:120), and it can also be used in other contexts to mean religion, time, or stature or the face.

Tafsir Qurtubi

...the great prophet prayed to Allah to make a group from among his descendants fully obedient to Him...and among the descendants of Sayyidna Ibrahim (عليه السلام) there has always been a group of people obedient to Allah and firm in the Straight Path. Even in the Age of Ignorance (Jahiliyyah جاهليه) when the whole world, and Arabia in particular, was lost in the darkness of idol-worship and Shirk شرك there still remained some men from among his descendants who had faith in the One God, who believed in the other world, and were obedient to Allah - for example, Zayd ibn `Amr bin Nufayl, and Quss ibn Sa`idah. It has also been reported that `Abd al-Muttalib ibn Hashim, the grand-father of the Holy Prophet ﷺ shunned idol-worship and Shirk شرك (Al-Bahr al-Muhit).

Mariful Quran

This supplication by Ibrahim and Isma`il is similar to what Allah informed us of about His believing servants, وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ
ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
(And those who say: `Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqin) (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allah alone without partners is a sign of complete love of Allah.

This is why when Allah said to Ibrahim, إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ (Verily, I am going to make you an Imam (a leader) for mankind (to follow you))

Ibrahim said, وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ("And of my offspring (to make leaders).") (Allah) said, "My covenant (prophet hood) includes not the Zalimin (polytheists and wrongdoers)" which is explained by, وَاجْتَنِبِي

وَأَجْنِبِي (And keep me and my sons away from worshipping idols)

Muslim narrated in his Sahih that Abu Hurayrah said that the Messenger of Allah ﷺ said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

(When the son of Adam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allah) for him.)... Sa'id bin Mansur said that `Attab bin Bashir informed us from Khasif, from Mujahid who said, "The

Prophet Ibrahim supplicated, وَأَرِنَا مَنَاسِكَنَا (and show us our Manasik) Jibril then came down, took him to the House and said, 'Raise its foundations.' Ibrahim raised the House's foundations and completed the building. Jibril held Ibrahim's hand, led him to As-Safa and said, 'This is among the rituals of Allah.' He then took him to Al-Marwah and said, 'And this is among the rituals of Allah.' He then took him to Mina until when they reached the `Aqabah, they found Iblis standing next to a tree. Jibril said, 'Say Takbir (Allah is the Great) and throw (pebbles) at him.' Ibrahim said the Takbir and threw (pebbles at) Iblis. Iblis moved to the middle Jamrah, and when Jibril and Ibrahim passed by him, Jibril said to Ibrahim, 'Say Takbir and throw at him.' Ibrahim threw at him and said Takbir. The devious Iblis sought to add some evil acts to the rituals of Hajj, but he was unable to succeed. Jibril took Ibrahim's hand and led him to Al-Mash'ar Al-Haram and `Arafat and said to him, 'Have you `Arafta (known, learned) what I showed you' thrice. Ibrahim said, 'Yes I did.'" ...

Tafsir Ibn Kathir

There is disagreement about what [and turn towards Us] means since both Ibrahim and Isma'il were Prophets protected from wrong action. A group say that they were asking for constancy and continuance, not for forgiveness from wrong actions. This is good but even better than that is the interpretation which maintains that, when they had learned the practices and built the House, they wanted to make that clear to people and acquaint them with the rites they had to perform and inform them that this place of standing and those places are places for intercession for

wrong actions and seeking repentance. It is said that it means: "Turn towards the wrongdoers among our community."

Tafsir Qurtubi

Compilers' notes:

- Dua of Ibrahim عليه السلام :

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۗ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۖ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيْي وَ لِمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۗ O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept You my Prayer . O our Lord! cover (us) with Your Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established! [14:40-41]

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

129. "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

How beautiful this prayer is, and how aptly it conies in here in the argument! Such Paganism or star-worship or planet-worship as there was in Abraham's time was first cleared out of Makkah by Abraham, This is the chief meaning of "sanctification" or "purification" in 2:125, although of course physical cleanliness is (in physical conditions) a necessary element of purification in the higher sense. Abraham and his elder son Isma'il then built the Ka'bah and established the rites and usages of the sacred city...

The Noble Quran/Yusuf Ali

As becomes a devout man, he offers and dedicates the work to Allah in humble supplication, addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and progeny generally, both the children of his eldest-born Isma'il and his younger son Isaac. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family: Makkah will house 360 idols, Jerusalem will become a harlot city (Ezekiel 16:15), a city of abomination. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the world. So he prays for Allah's mercy, addressing Him as the Oft-Returning, Most Merciful. And finally he foresees in Makkah a Prophet teaching the people as one "of their own." and in their own beautiful Arabic language: he asks for a blessing on Muhammad's ministry, appealing to the Power and Wisdom of Allah. ...

The Noble Quran/Yusuf Ali

According to a hadith reported by Imam Ahmad in his "Musnad", the Holy Prophet ﷺ has said that Allah had chosen him as the Last Prophet at a time when Sayyidna Adam (عليه السلام) was not yet born and only his clay was being prepared, and that he was the manifestation of the prayer of his father, Sayyidna Ibrahim (عليه السلام) of the good tidings brought by Sayyidna `Isa (Jesus Christ (عليه السلام)) and of the dream seen by his mother...

Mariful Quran

Ibrahim was the first person to mention the Prophet to the people. Ever since, Muhammad was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muhammad by name. Jesus addressed the Children of Israel saying,

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ (I am the Messenger of Allah unto you, confirming what is before me in the Tawrah, and giving glad tidings of a Messenger to

come after me, whose name shall be Ahmad) (61:6). This is why the Prophet ﷺ said, دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ (The supplication of my father Ibrahim and the glad tidings brought forth by Jesus the son of Mary.)

The Prophet ﷺ said, وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورَ الشَّامِ (My mother saw a light that went out of her and radiated the palaces of Ash-Sham.)

It was said that the Prophet's mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them. The light mentioned in the Hadith appeared in Ash-Sham (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Sham area. This is why by the end of time, Ash-Sham will be a refuge for Islam and its people. Also, Jesus the son of Mary will descend in Ash-Sham, next to the eastern white minaret in Damascus...

Tafsir Ibn Kathir

The Two Sahihs stated, لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ وَهُمْ بِالشَّامِ (There will always be a group of my Ummah who will be on the truth, undeterred by those who fail or oppose them, until the command of Allah comes while they are on this.)

Al-Bukhari added in his Sahih, (And they will reside in Ash-Sham.)... Allah said, وَيُعَلِّمُهُمُ الْكِتَابَ (and instruct them in the Book)

meaning, Al-Qur'an, *وَالْحِكْمَةَ* (and Al-Hikmah) meaning, the Sunnah, as Al-Hasan, Qatadah, Muqatil bin Hayyan and Abu Malik asserted. It was also said that 'Al-Hikmah', means 'comprehension in the religion', and both meanings are correct. 'Ali bin Abi Talhah said, that Ibn 'Abbas said that, *وَيُزَكِّيهِمْ* (and purify them) means, "With the obedience of Allah.'...

Tafsir Ibn Kathir

...The Holy Prophet صلی اللہ علیہ وسلم has himself said, *إِنَّمَا بُعِثْتُ مَعْلَمًا* have been sent only as a teacher. From this, it necessarily follows that his followers are required to be disciples, and that every Muslim, man or woman, should as a Muslim be a life-long student, keen to learn what the Holy Prophet صلی اللہ علیہ وسلم has taught... The Arabic word Tazkiyah *تذکيہ* denotes purifying a thing or person from all kinds of filth, internal as well as external...The internal varieties include...false beliefs like infidelity (Kufr *کفر*) association (Shirk *شرك*)...and, [external include] pride, vanity malice, jealousy, love of worldly things, etc. ..To attain any degree of perfection one must also learn to put the principles into practice, and "realize" them in oneself and for oneself, which again requires the supervision of an authentic teacher and guide... In the Way... the function of the spiritual guide (Shaykh) is to help the disciple in obeying the injunctions of the Holy Qur'an and the Sunnah so thoroughly that it becomes a matter, not of effort, but of habit - so to say, his very "nature...."

Mariful Quran

...on the subject of purification (tazkiyah *تذکيہ*) we might add another important consideration. From the days of the First Prophet to the days of the Last (عليهم السلام) it has been the Way of Allah that in order to guide men and to show them the Straight Path, He has

been sending them not only His Books but His prophets also. This indicates the general principle that for their guidance men need, on the one hand, a Divine Teaching revealed in the form of a Book, and, on the other, a human teacher in the form of a prophet who should train and discipline them into absorbing the divine guidance fully. Men need not merely one of these, but both. For, a man alone can be the teacher of another man, and not a book - which serves only as an aid. That is why Islam began with a Book and a Prophet...For the coming generations too, the two basic principles of guidance have continued to function in the form of the Shari'ah and the Men of Allah".

The Holy Qur'an has emphasised the point again and again. Let us quote a few instances: *يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ* O believers, fear Allah, and be with the truthful" (9:119).

In summing up the qualities of "the truthful" (Al-Sadiqin *الصَّادِقِينَ*)

Another verse ends with the words: *أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ* It is they who are truthful, and it is they who are the God-fearing. (2:177) ... Allah who can show the Straight Path to the seeker. Says the Holy Qur'an *صِرَاطَ الَّذِينَ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ* the path of those on whom You have bestowed Your grace, not of those who have incurred Your wrath, nor of those who are misguided. (1:7)

Another verse provides greater specification.

فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ Those on whom Allah has bestowed His grace - the prophets, the truthful, the martyrs and the righteous. (4:69)

Similarly, the Holy Prophet ﷺ has, for the benefit of all the later generations of Muslims, explicitly named certain personalities who should be followed in religious matters: يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَا أَنْتُمْ بِهِ لَنْ

"I am leaving behind me two things; if you stand firm by them you will never fall into misguidance - firstly, the Book of Allah, and, secondly, my descendants and the members of my family." [Tirmidhi]

A hadith reported by Bukhari says: اقتدوا بالذين من بعدي ابى بكر و عمر "After me, follow Abu Bakr and `Umar."

And a third hadith says: "You must adopt my way (the Sunnah) and the way of Al-Khulafa' al-Rashidin" [Rightly guided Caliphs]...

Mariful Quran

...The "Book" is the Qur'an and the "Wisdom" (Hikma) is recognition and acceptance of the din, grasping its interpretation and understanding it, which is by an innate faculty and light from Allah. Malik stated that, and Ibn Wahb related it from him. Qatada said that the "Wisdom" is the Sunna and clarification of the laws of the Sharia. It is said that it refers to the judgements and rulings derived from it. The meanings are close...

Tafsir Qurtubi

Compilers' notes:

- هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَ

It is He Who has sent amongst

the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error [62:2].

- وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ And We sent not (as Our messengers) before you other than men, whom We sent revelation. So ask the people of the message if you do not know [21:7].

- One needs to be very careful with internet sites (Google sheikh), YouTube videos and online materials and seek guidance from ulama/teachers to ensure authenticity and reliability of their contents.

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ عِمْرَانُ لَا أَدْرِي أَذَكَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ قَرْنَيْنِ أَوْ ثَلَاثَةٍ. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " إِنْ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَلَا يُؤْتَمِنُونَ، وَيَشْهَدُونَ، وَلَا يُسْتَشْهَدُونَ وَيَنْذِرُونَ وَلَا يَفْقَهُونَ، وَيَطْهَرُ فِيهِمُ السِّمْنُ

Narrated Zahdam bin Mudrab: I heard `Imran bin Husain saying, "The Prophet ﷺ said, "The best people are those living in my generation, then those coming after them, and then those coming after (the second generation)." `Imran said "I do not know whether the Prophet ﷺ mentioned two or three generations after your present generation. The Prophet ﷺ added, "There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfil their vows, and obesity/fatness will appear among them." [Bukhari].

Learning from live teachers' was the practice in the first three generations. There is also great benefit/baraka to learn from pious and

knowledgeable teachers and get their Dua', especially from those with unbroken chain of isnad/ اسناد i.e. whose link of شيوخ or teachers' goes back to the Prophet ﷺ.

Great respect and deference need to be shown to all mujtahid Imams, including, the Imams of four well known Madhabs (Imams Abu Hanifa, Shafi'i, Malik and Hanbal), who lived in the first three generations. They have made life easier for both ordinary people as well as for ulama by deducing specific rulings, known as fiqh/jurisprudence, based on the Quran and Sunnah.

The statement of some Mujtahid Imams along the lines: 'if you find a hadith that is Sahih/contradicts my verdict, then follow the hadith' is directed towards other mujtahid Imams/Ulama. Imam Qurtubi, in his Tafsir of 2: 170 states "The obligation for the common person who is not able to deduce rulings from basic principles because he is not qualified to do so on account of his lack of knowledge of the din is to head for the person with the most knowledge in his time and his land and ask him about his problem and follow his fatwa since Allah says,

“ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ” Ask the people of the Reminder if you do not know." (16:43)". It is reported that a number of Imams and fuqaha (jurists) of great eminence e.g. Imam Gazzali (Al-Shafi'i), Abdullah Ibn Mubarak (Hanafi) themselves followed a madhab. The door of ijtiḥad is, however, not closed. Some mujtahid Imams may not follow a particular madhab. Yet, other mujtahid Imams/Ulama may primarily follow a madhab but apply ijtiḥad, for which they are qualified, to adjust rulings.

Mujtahid Imams are experts of experts. Apart from utmost dedication and exemplary piety, they possessed profound knowledge of exegeses of the Quran, ahadith, their contexts, relevance of applications, knowledge of others disciplines such as Arabic language and literature and legal sciences to draw inferences and deduce rulings from the original Arabic texts. Just to put things in perspective, the number of hadiths outside the Six Books of Bukhari, Muslim, Tirmidhi, Abu

Dawood, Nesai and Ibn Majah are huge. Sunan Baihaqi alone contains more hadiths than the Six Books combined (Book on ahadith by Mohammad Mazhar Hussaini, Al- Meezan International Inc, Illinois). Musannaf Abi Shaiba, Musannaf Abdur Razzaque, Baihaqi, Sunan Darimi, Musnad Ahmad Hanbal, Muatta of Imam Malik and many other hadith books contain extensive collections of sahih ahadith. This is not a place to include detailed discussions on ulama's views on madhab.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۗ وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

130. And who turns away from the religion of Abraham but such as debase their souls with folly? We chose him and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

Istafa chose: chose because of purity; chose and purified. It is the same root from which Mustafa is derived, one of the titles of Muhammad.

The Noble Quran/Yusuf Ali

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۗ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾ شَاكِرًا لِأَنْعُمِهِ ۗ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٢﴾ وَإِنَّهُ فِي الدُّنْيَا حَسَنَةٌ ۗ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٣﴾

Verily, Ibrahim was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing (9:114), and,

(Verily, Ibrahim was an Ummah (a leader having all the good qualities, or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin. (He was) thankful for His (Allah's) favors. He (Allah) chose him (as an intimate friend) and guided

him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.) (16:120-122).

This is why Allah said here, وَمَنْ يَّرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ (And who turns away from the religion of Ibrahim), meaning, abandons his path, way and method إِلَّا مَنْ سَفِهَ نَفْسَهُ (except him who fools himself) meaning, who commits injustice against himself by deviating from the truth, to wickedness... Abu Al-`Aliyah and Qatadah said, "This Ayah (2:130) was revealed about the Jews who invented a practice that did not come from Allah and that defied the religion of Ibrahim." Allah's statement,

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٠﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٣١﴾

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (to worship none but Allah alone) and he was not of Al-Mushrikin. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers.) (3:67-68), testifies to this fact...

Tafsir Ibn Kathir

We chose him in this world means: "We chose him to bear Our Message and purified him." The word "istafa" (chose) is derived from safwa which means to be pure and to choose the best; and in the Next World he will be one of the people of right action means those who are successful and will enter the Garden.

Tafsir Qurtubi

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

131. Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."

This ayat is connected to the previous one and the implication is, "We chose him when his Lord said to him, 'Become a Muslim and submit.'" This was said by Allah to Ibrahim after He had tested him with the stars, the moon and the sun (cf. 6:76-84)...

Tafsir Qurtubi

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يُبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

132. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."

[This ayat] means, Ibrahim commanded his offspring to follow this religion, that is, Islam, for Allah. Or, the Ayah might be referring to Ibrahim's words, أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists)).

...Similarly, Allah said, وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ (And he (Ibrahim) made it i.e. La ilaha illallah (none has the right to be worshipped but Allah alone) a Word lasting among his offspring, (true Monotheism)) (43:28). It might be that Ibrahim advised his children, including Jacob, Isaac's son, who were present. It appears, and Allah knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrahim and Sarah, for the good news includes both of them in Allah's statement, فَبَشَّرْنَا بِإِسْحَاقَ ۗ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ (But We gave her (Sarah) glad tidings of Ishaq (Isaac), and after Ishaq, of Ya`qub (Jacob)) (11:71)

...Also, Allah said in Surat Al-`Ankabut ... وَ هَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَ جَعَلْنَا فِي ... دُرِّيَّتِهِ النَّبُوَّةَ وَ الْكِتَابَ

Ya`qub, and We ordained among his offspring prophethood and the Book...) (29:27), and,

... وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً... (And We bestowed upon him Ishaq, and (a grandson) Ya`qub)... (21:72), thus, indicating that this occurred during Ibrahim's lifetime. Also, Jacob built Bayt Al-Maqdis, as earlier books testified. The Two Sahihs recorded that Abu Dharr said, "I said, 'O Messenger of Allah! Which Masjid was built first' He said, (Al-Masjid Al-Haram (Al-Ka`bah).) I said, 'Then' He said, (Bayt Al- Maqdis) I said, 'How many years later' He said, (Forty years)"

...Tafsir Ibn Kathir

Allah said, ((Saying), **يَبْنَئِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ**, "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.") meaning, perform righteous deeds during your lifetime and remain on this path, so that Allah will endow you with the favor of dying upon it...

Allah said, (92:5-10),

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۖ وَصَدَّقَ بِالْحُسْنَى ۖ فَسَنِيسِرُهُ لِلْيُسْرَى ۖ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۖ وَكَذَّبَ بِالْحُسْنَى ۖ فَسَنِيسِرُهُ لِلْعُسْرَى ۖ

(As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Husna (none has the right to be worshipped except Allah). We will make smooth for him the path for evil).

Tafsir Ibn Kathir

So do not die except as Muslims- This means: Cling to Islam and persevere in it and do not part from it until you die. This contains an admonition and a reminder of death...

Compilers' notes:

• **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَتَّى تَقْتَهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ** O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam [3:102].

• A Dua to die as Muslim:

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ۗ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ ۗ تَوَفَّنِي مُسْلِمًا ۖ وَالْحَقِّيْنَ بِالصَّالِحِينَ... O You Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Take You my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous." [12:101]

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا ۗ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾
133. Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy Allah and the Allah of thy fathers, of Abraham, Ismail and Isaac,- the one (True) Allah. To Him we bow (in Islam)."

When the Jews said to the Prophet (s), 'Do you not know that on the day of his death Jacob charged his sons with Judaism?', [this ayat] was revealed...

Tafsir Jalalayn

The whole of the Children of Israel are called to witness one of their slogans, that they worshipped "the God of their fathers." The idea in their minds got narrowed down to that of a tribal God. But they are reminded that their ancestors had the principle of Islam in them – the worship of Allah, the One True and Universal God...

The Noble Quran/Yusuf Ali

In classical Arabic, as in ancient Hebrew usage, the term ab ("father") was applied not only to the direct male parent but also to grandfathers and even more distant ancestors, as well as to paternal uncles: which explains why Ishmael, who was Jacob's uncle, is mentioned in this context. Since he was the first-born of Abraham's sons, his name precedes that of Isaac.

Muhammad Asad, The Message of the Quran

وَنَحْنُ لَهُ مُسْلِمُونَ (And to Him we submit), in obedience meaning, obedient and submissiveness. Similarly, Allah said, وَلَهُ اسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ (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).

Indeed, Islam is the religion of all the Prophets, even if their respective laws differed. Allah said, وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ (And We did not send any Messenger before you (O Muhammad))but We revealed to him (saying): La ilaha illa Ana (none has the right to be worshipped but I (Allah)), so worship Me (alone and none else)) (21:25).

There are many other Ayat - and Hadiths - on this subject. For instance, the Prophet ﷺ said, نَحْنُ مَعَشَرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ دِينُنَا وَاحِدٌ (We, the Prophets, are brothers with different mothers, but the same religion.)

Tafsir Ibn Kathir

... in the eyes of the prophets and their genuine followers the only thing that counts is Iman (إيمان faith) and good deeds - in one word, Islam - and it is this eternal wealth which they wish and strive to transmit wholly to their descendants...

The Holy Qur'an itself has laid down the principle: يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ O believers, guard yourselves and your families against a Fire. (66:6) In fact, the Holy Prophet ﷺ himself who is the Messenger of Allah for the whole of humanity and whose guidance shall remain valid up to the last day of the world, was commanded to convey the Truth first of all to the members of his family.

Thus, the Holy Quran says: "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" "And warn your clan, your nearest kin." (26:214) and "وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا" "And bid your family to offer Salah, and be regular in them yourself". (20:132)

Mariful Quran

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿٣٧﴾

134. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!

I have made a free paraphrase of what would read literally: 'Ye shall not be asked about what they used to do.' On the Day of Judgement each soul would have to answer for its own deeds: it cannot claim merit from others, nor be answerable for the crimes or sins of others- here the argument is: if the Jews or Christians claim the merits of Father Abraham and the Patriarchs or of Jesus, we cannot follow them. Because there were righteous men in the past, it cannot help us unless we are ourselves righteous. The doctrine of personal responsibility is a cardinal feature of Islam.

The Noble Quran/Yusuf Ali

Lit., "you will not be asked about what they did". This verse, as well as verse 141 below, stresses the fundamental Islamic tenet of individual responsibility, and denies the Jewish idea of their being "the chosen people" by virtue of their descent, as well as - by implication - the Christian doctrine of an "original sin" with which all human beings are supposedly, burdened because of Adam's fall from grace.

Muhammad Asad, The Message of the Quran

This Ayah proclaims, your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. ...This is why a Hadith proclaims, مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ (Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.)'

Tafsir Ibn Kathir

...Addressing his own clan, the Holy Prophet ﷺ said: "Beware, O Banu Hashim, let it not be that on the Day of Judgment while others bring their good deeds with them, you on your part, having neglected good deeds,

bring with you only the trust in being my relations, and so I have to tell you that on that day, I cannot save you from the wrath of Allah."

Mariful Quran

This ayat indicates that a person's actions and earnings are ascribed to him, even though it is Allah who gives him the power to do what he does. If it is good, it is by Allah's favour. If it is evil, it is by His justice. This is the school of the People of the Sunna. There are many ayats in the Qur'an which express this. A person earns his actions since the power connected to the action was created for him and there is a clear difference between a movement he makes by his own choice and, for instance, an involuntary movement such as a shiver. That capacity is the core of accountability...

Tafsir Qurtubi

Compilers' notes:

- مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ
لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا Whatever good, (O man!) happens to you, is from Allah; but whatever evil happens to you, is from thy (own) soul and We have sent you as a messenger to (instruct) mankind. And enough is Allah for a witness [4:79].
 - فَقَالَ "مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ". قَالُوا
يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ قَالَ "اعْمَلُوا فَاكُلُوا مَيْسِرًا لِمَا خُلِقَ
لَهُ، أَمَا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُسْرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَا مَنْ كَانَ مِنْ أَهْلِ
الشَّقَاءِ فَيُسْرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ". ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى}
- Narrated `Ali: While the Prophet ﷺ was in a funeral procession. He picked up something and started scraping the ground with it, and said, "There is none among you but has his place written for him either in the Hell Fire or in Paradise." They

said, "O Allah's Messenger ﷺ. Shall we not depend upon what has been written for us and give up deeds? He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited: 'As for him who gives (in charity) and fears Allah, and believes in the best....' (92.5-10) [Bukhari]

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرًا تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

135. They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah."

Hanif: inclined to right opinion, orthodox (in the literal meaning of the Greek words.), firm in faith, sound and well-balanced, true. Perhaps the last word, True, sums up most of the other shades. The Jews, though taught Unity, went after false gods, and the Christians invented the Trinity or borrowed it from Paganism. We go back to pure, hanif doctrine of Abraham, to live and die in faith in the One True God.

The Noble Quran/Yusuf Ali.

The expression hanif is derived from the verb hanafa, which literally means "he inclined [towards a right state or tendency]" (cf. Lane II, 658). Already in pre-Islamic times, this term had a definitely monotheistic connotation, and was used to describe a man who turned away from sin and worldliness and from all dubious beliefs, especially idol-worship; and tahannuf denoted the ardent devotions, mainly consisting of long vigils and prayers, of the unitarian God-seekers of pre-Islamic times. Many instances of this use of the terms hanif and tahannuf occur in the verses of

pre-Islamic poets, e.g., Umayyah ibn Abi's - Salt and Juan al-'Awd (cf. Lisan al-'Arab, art. hanafa).

Muhammad Asad, The Message of the Quran

ط ... مِلَّةَ إِبْرَاهِيمَ حَنِيفًا (we follow) only the religion of Ibrahim, Hanif meaning, on the straight path, as Muhammad bin Ka'b Al-Qurazi and `Isa bin Jariyah stated. Also, Abu Qilabah said, "The Hanif is what the Messengers, from beginning to end, believed in."...

Tafsir Ibn Kathir

Each group claims that what it has is the real truth but Allah refuted that. The ayat means: "Say, O Muhammad, 'We follow the true religion.'" This is why the word "milla" (religion) is in the accusative case. "A man of natural pure belief' (Hanif) is one who inclines from disliked religions to the truth, which is the din of Ibrahim. It means that he went straight.

Tafsir Qurtubi

Compilers' notes:

- See also 2:120, 2:130
- قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists [3:95]
- وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٣٥﴾ And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend [4:125].

لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَتَّخِذُوا مِمَّنْ كَفَرُوا الصُّفَىٰ وَالْمُؤْمِنِينَ أُولِي الْأَرْحَامِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ (Do not believe the People of the Book, nor reject what they say. Rather, say, We believe in Allah and in what was sent down to us.)"

Also, Muslim, Abu Dawud and An-Nasa'i recorded that Ibn `Abbas said, "Mostly, the Messenger of Allah ﷺ used to recite, وَمَا أُنزِلَ إِلَيْنَا (We believe in Allah and that which has been sent down to us) (2: 136), and, وَمَا أُنزِلَ إِلَيْنَا (We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)) (3:52) during the two (voluntary) Rak`at before Fajr."

Abu Al-`Aliyah, Ar-Rabi` and Qatadah said, "Al-Asbat are the twelve sons of Jacob, and each one of them had an Ummah of people from his descendants... Moses said to the Children of Israel, اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا (Remember the favor of Allah to you: when He made Prophets among you, made you kings) (5:20). Also, Allah said, وَ قَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَابًا (And We divided them into twelve tribes) (7:160).

...Qatadah said, "Allah commanded the believers to believe in Him and in all His Books and Messengers. "Also, Sulayman bin Habib said, "We were commanded to believe in the (original) Torah and Injil, but not to implement them".

Tafsir Ibn Kathir.

Al-Bukhari transmitted that Abu Hurayra said, "The People of the Book used to recite the Torah in Hebrew and explain it in Arabic to the people of Islam. The Messenger of Allah ﷺ said, "Neither believe or deny the People of the Book. Say, 'We believe in Allah and what has been revealed.'"... Ibn 'Abbas said, "A group of Jews came to the Prophet ﷺ and asked him about which of the Prophets he believed in and this ayat was revealed. When he mentioned 'Isa, they said, 'We do not believe in

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۗ

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

136. Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)".

Here we have the Creed of Islam: to believe in (1) the One Universal God, (2) the Message to us through Muhammad and the Signs (ayat) as interpreted on the basis of personal responsibility, (3) the Message delivered by other Teachers in the past. These are mentioned in three groups: (1) Abraham, Isma'il, Isaac, Jacob and the Tribes: of these Abraham had apparently a Book (87:19) and the others followed his tradition: (2) Moses and Jesus, who each left a scripture; these scriptures are still extant though not in their pristine form; and (3) other scriptures, Prophets, or Messengers of Allah, not specifically mentioned in the Qur'an (11:78). We make no difference between any of these. Their Message (in essentials) was one, and that is the basis of Islam. (Cf. 3:84 and 4:163).

The Noble Quran/Yusuf Ali.

Allah directed the believers to refrain from differentiating between the Prophets and to believe in them all

...وَيُرِيدُونَ أَنْ يُتَّخَذُوا بَيْنَ ذَلِكَ سَبِيلًا ۗ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا... (And wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers) (4:150-151).

Al-Bukhari narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah ﷺ said,

'Isa or in anyone who does believe in him.'"...“We do not differentiate between any of them” means we do not believe in some and reject others like the Jews and Christians do.

Tafsir Qurtubi

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۗ
فَسَيَكْفِيكَهُمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

137. So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All- Knowing.

We are thus in the true line of those who follow the one and indivisible Message of the One Allah, wherever delivered. If others narrow it or corrupt it, it is they who have left the faith and created a division or schism. But Allah sees and knows all. And He will protect His own, and His support will be infinitely more precious than the support which men can give.

The Noble Quran/Yusuf Ali.

... The immediate addressees of the phrase "you believe" are the Holy Prophet ﷺ and his blessed Companions...their Iman **إِيمَان** has been placed before us as a model, and the verse is essentially a divine commandment, laying down the fundamental principle that the only Iman **إِيمَان** acceptable to Allah is the one which was adopted by the Holy Prophet and his blessed Companions....

Mariful Quran

صِبْغَةَ اللَّهِ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ وَنَحْنُ لَهُ عِبْدٌ ﴿١٣٨﴾

138. (Our religion is) the Colour of Allah: And who can baptize better than Allah. And it is He Whom we worship.

Sibghah: the root-meaning implies a dye or colour;...

The Noble Quran/Yusuf Ali.

The mark of God (sibghata'LLāhi)...this denotes His religion, the one towards which He made human beings naturally inclined, as it leaves its mark on a person, in the same way that a dye leaves its mark on a garment; and who has, that is, none [has], a better mark (sibghatan, 'marking', is for specification) than God? And Him we worship: the Jews said to the Muslims, 'We are the people of the first Book and our direction of prayer (qibla) is more ancient, and prophets were never sent from among the Arabs; if Muhammad were a prophet, he would have been one of us'. Thus, the following was (The Sibghah of Allah). Ad-Dahhak said that Ibn `Abbas commented, "The religion of Allah." This Tafsir was also reported of Mujahid, Abu Al-`Aliyah, `Ikrimah, Ibrahim, Al-Hasan, Qatadah, Ad-Dahhak, `Abdullah bin Kathir, `Atiyah Al-`Awfi, Ar-Rabi` bin Anas, As-Suddi and other scholars. The Ayah, **فُطِرَتِ اللَّهُ** (Allah's Fitrah (i.e. Allah's Islamic Monotheism)) (30:30) directs Muslims to, "Hold to it."

Tafsir Ibn Kathir

Qatada said, "The Jews used to baptise their sons as Jews and the Christians baptised their sons as Christians. The baptism of Allah is Islam. Mujahid said that it is the natural form on which people are created. Az-Zajjaj says, "This statement of Mujahid refers to Islam because the natural form ever since the beginning of creation has been Islam."... Calling the din this is a metaphor since the effect of its actions can be seen in a person in the same way that dye can be seen in a garment...

Tafsir Qurtubi

... the word Sibghah **صِبْغَةً** or "colouring" has a deeper meaning too. Just as a certain colour is openly and clearly visible to the beholder, the signs of genuine and pure Iman **إِيمَان** should shine through the face, the movements, the habits and the behaviour of a Muslim. In this sense, the verse is a commandment, asking Muslims "to dye" themselves in the "colouring of Allah", outwardly and inwardly by offering unalloyed worship to Him alone, by submitting themselves totally to His commandments, and by gladly accepting His will.

Mariful Quran

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۖ وَ لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ ۗ وَ نَحْنُ لَهُ

مُخْلِصُونَ ﴿١٣٩﴾

139. Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?

I.e., about God's will regarding the succession of prophethood and man's ultimate salvation. The Jews believe that prophethood was a privilege granted to the children of Israel alone, while the Christians maintain that Jesus - who, too, descended from the children of Israel - was God's final manifestation on earth; and each of these two denominations claims that salvation is reserved to its followers alone (see 2:111 and 135). The Qur'an refutes these ideas by stressing, in the next sentence, that God is the Lord of all mankind, and that every individual will be judged on the basis of his own beliefs and his own behaviour alone.

Muhammad Asad, The Message of the Quran

[We are Sincere in Him]. 'We act for Him alone' means "We are sincere in our worship." This contains a sense of rebuke, implying, "You are not sincere so how can you claim that you are more entitled?" The reality of sincerity (ikhlas) is to purify the action in question from taking any account of creatures. The Prophet **صلی اللہ علیہ وسلم** said, "Allah Almighty says, 'I am

the best associate. Anyone who associates a partner with Me, belongs to his associates. O people, make your actions sincere for Allah Almighty. Allah Almighty does not accept other than what is done sincerely for Him alone. Do not say, 'This is for Allah and my relatives.' If it is for your relatives, none of it is for Allah. Do not say, 'This is for Allah and your sakes.' Then it is for your sakes and none of it is for Allah." Ad-Dahhak related it and ad-Daraqutni transmitted it.

Ruwaym said, "Sincerity in action is that the person who does something does not want any recompense or return for it in either this world or the Next." Al-Junayd said, "Sincerity is a secret between Allah and the slave. An angel cannot know it so as to record it, nor can a Shaytan corrupt it, nor can passion incline to it." Al-Qushayri reported that the Prophet **صلی اللہ علیہ وسلم** said, "I asked Jibril about sincerity and what it was. He replied, 'I asked the Lord of Might about what sincerity was and He said, "A secret of Mine which I entrust in the heart of those I love among My slaves."'

Tafsir Qurtubi

..Anyone who does not act with sincerity will not earn a single atom of the nearness to Allah (mighty and glorified is He)... have you not heard His (high is He) following words: "I have not created the jinn and the human beings but to worship Me" (51.56), these words of His (high is He): "And they were commanded to worship one God only" (from 9.31), and His (high is He) following saying: "And they were only commanded to worship Allah, devoting religion sincerely to Him" (from 98.5)?... The True One will not accept a single atom of what you have, for the True One (mighty and glorified is He) accepts only sincerity... Have you not heard these words of the Prophet **صلی اللہ علیہ وسلم**: "Call yourselves to account before you are called to account, weigh yourselves before you are weighed, and smarten yourselves up for the greatest parade"?

Sheikh Abdul Qader Jilani, Purification of the Mind, Jila al Khatir

Compilers' notes:

- Shaytan has no power or authority over sincere servants of Allah.

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٥٥﴾

﴿٥٥﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,- Except Thy servants among them, sincere and purified (by Thy Grace)." [15:40]

- إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٦﴾ df No authority has he (Shaytan) over those who believe and put their trust in their Lord [16:99].

أَمْ تَقُولُونَ إِنَّ إِبْرٰهٖمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصٰرَىٰ ۗ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللّٰهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

140. Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah. Ah! who is more unjust than those who conceal the testimony they have from Allah. but Allah is not unmindful of what ye do!

The alternative is with the question in the last verse. Do you dispute with us although we worship the same God as you and claim that ours is the same religion as that of your ancestors? Or do you really assert that Abraham and his son and his sons' sons, who founded the Tribes long before Moses, followed your Jewish religion as you know it? History of course proves that claim absurd. If the Christians claim that these Patriarchs knew of and followed the teaching of Jesus, the claim is still

more absurd – except in the sense of Islam that Allah's teaching is one in all ages.

The Noble Quran/Yusuf Ali

...The word "evidence" (shahada) here refers to the actions they have been commanded to do since the din of all the Prophets was Islam. It is also said to refer to their concealment of the description of Muhammad صلی اللہ علیہ وسلم, in their Revealed Books...

Tafsir Qurtubi

Regarding the term asbat (rendered here as well as in verse 136 as "descendants")... the Qur'an alludes to the fact that the concept of "Jewry" came into being many centuries after the time of the Patriarchs, and even long after the time of Moses, while the concepts of "Christianity" and "Christians" were unknown in Jesus' time and represent later developments....

Muhammad Asad, The Message of the Quran

A reference to the Biblical prediction of the coming of the Prophet Muhammad...which effectively contradicts the Judaeo-Christian claim that all true prophets, after the Patriarchs, belonged to the children of Israel.

Muhammad Asad, The Message of the Quran

...Allah also said, وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ And who is more unjust than he who conceals the testimony he has from Allah (2:140). Al-Hasan Al-Basri said, they used to recite the Book of Allah He sent to them that stated that the true religion is Islam and that Muhammad is the Messenger of Allah. Their Book also stated that Ibrahim, Isma'il, Ishaq, Yaqub and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people...

Tafsir Ibn Kathir

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

141. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case.

Verse 134 began a certain argument, which is now rounded off in the same words in this verse. To use a musical term, the motif is now completed. The argument is that it is wrong to claim a monopoly for Allah's Message: it is the same peoples and in all ages: if it undergoes local variations or variations according to times and seasons those variations pass away. This leads to the argument in the remainder of the Surah that with the renewal of the Message and the birth of a new people, a new symbolism and new ordinances become appropriate, and they are now expounded. ...

The Noble Quran/Yusuf Ali

This is repeated (cf. 2:134 above) because it contains a threat. Since the Prophets, in spite of their excellence and imamate, will be repaid for their actions, how much more will that be the case with you!

Tafsir Qurtubi

...(They shall receive the reward of what they earned, and you of what you earn.) meaning, they bear their deeds while you bear yours, (And you will not be asked of what they used to do) meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds. Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allah's orders and following His Messengers who were sent as warners and bearers of good news. Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allah, the Lord of the worlds, to all mankind and the Jinns. May Allah's peace and blessings be on Muhammad and the rest of Allah's Prophets.

Tafsir Ibn Kathir

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الشَّرِيقُ وَ

الْمَغْرِبُ ۗ يُهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

142. The fools among the people will say: "What hath turned them from the Qiblah to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

Nas – People, the unthinking multitude that sway to and fro, instead of being firm in Allah's Way. The reference here is to the idolaters, the Hypocrites, and the party of Jews who were constantly seeking to "entangle in their talk." Al Mustafa and his disciples in Madinah even as the Pharisees and the Sadducees of Jesus's day tried to entangle Jesus.

Qiblah – the direction to which Muslims turn in prayer. Islam lays great stress on social prayer in order to emphasise our universal Brotherhood and mutual cooperation. For such prayer, order, punctuality, precision, symbolical postures, and a common direction are essential, so that the Imam (leader) and all his congregation may face one way and offer their supplications to Allah. In the early days, before they were organised as a people, they followed as a symbol for their Qiblah the sacred city of Jerusalem, sacred both to the Jews and the Christians, the people of the Book. This symbolised their allegiance to the continuity of Allah's revelation. When, despised and persecuted, they were turned out of Makkah and arrived in Madinah. Al Mustafa under divine direction began to organise its people as an Ummah, an independent people, with laws and rituals of their own. At that stage the Ka'bah was established as Qiblah, thus going back to the earliest centre, with which the name of Abraham was connected, and traditionally also the name of Adam. Jerusalem still remained (and remains) sacred in the eyes of Islam on account of its past, but Islam is a progressive religion, and its new symbolism enabled it to shake off the tradition of a dead past and usher in the era of untrammelled freedom dear to the spirit of Arabia...

The Noble Quran/Yusuf Ali

...the angels had already laid the foundation of the Ka'bah كعبة, the House of Allah, even before Sayyidna Adam was sent down to the earth. This was the first Qiblah قِبْلَة of mankind.

ع "Certainly, the first House which was built for men is the one at Makkah - blessed, and a guidance for the worlds" (3:96).

...this continued to be the Qiblah up to the time of Sayyidna Nuh. (Noah عليه السلام) when the Ka'bah كعبة was destroyed by the Deluge. It was rebuilt, under divine command by Sayyidna Ibrahim and Sayyidna Ismail (Abraham and Ismael عليهما السلام) and became their Qiblah قِبْلَة. ...

The Holy Qur'an describes...

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ "We have been seeing you turn your face to heaven. So, We will certainly assign to you a Qiblah قِبْلَة that you would like. Now, turn your face in the direction of the Sacred Mosque (المَسْجِدِ الْحَرَامِ) Al-Masjid al-Haram) (2:144)

The Holy Qur'an itself explains:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ ۚ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ... "Righteousness is not that you turn your faces to the East or the West; but righteousness is that one believes in Allah..." (2:177). Or in an earlier Verse: أَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ "So whichever way you turn, there is the Face of Allah." (2:115) These verses clearly define the meaning and significance of adopting an orientation - that is, the place which has been

chosen to serve as the Qiblah قِبْلَة does not possess any merit in its own right, but the special merit arises from its having been chosen by Allah, and similarly turning towards it constitutes a meritorious act only insofar as it shows a readiness to obey divine commandment. The raison d'etre of

changing the Qiblah قِبْلَة for the Holy Prophet might well be to show to the people in a visible form that a Qiblah is not an idol to be worshipped but only a concrete expression of divine commandment, and may hence be changed as and when Allah wills. In fact, the very next verse (2:143)

explicitly says that when the Baytul-Maqdis بيت المقدس was earlier appointed as the Qiblah, it was intended to show who was willing to obey the Holy Prophet ﷺ and who was not...

Mariful Quran

Imam Al-Bukhari reported that Al-Bara' bin `Azib narrated: "Allah's Messenger offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka' bah (at Makkah). The first prayer which he offered (facing the Ka' bah) was the `Asr (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in Ruku') during their prayers (facing Jerusalem). He addressed them saying, `By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah (Ka`bah).' Hearing that, those people immediately changed their direction towards the House (Ka`bah) while still as they were (i.e., in the same bowing position)".

Tafsir Ibn Kathir.

Ad-Daraqutni also reported that from al-Bara' who said,... Then Allah informed the Prophet that He was aware of his desire to change qibla and the Revelation came: 'We have seen you looking into the heaven, turning this way and that.' (2:144)... His love was for Makka because it was the qibla of Ibrahim, as Ibn 'Abbas said... Say: 'Both East and West belong to Allah means Since He owns them both, He is entitled to command any directions He wishes...'

Tafsir Qurtubi

...the sīn [of sa-yaqūlu, 'they will say'] denotes the future tense and informs of the Unseen. Say: 'To God belong the East and the West, that is, all directions. Thus He commands that they face whichever direction He wills, and there can be no objection...

Tafsir Jalalayn

Compilers' notes:

- See also 2: 106

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٣٦﴾

143. Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

Thus: By giving you a Qiblah of your own, most ancient in history, and most modern as a symbol of your organisation as a new nation (Ummah).

Justly balanced: The essence of Islam is to avoid all extravagances on either side. It is a sober, practical religion. But the Arabic word (wasat) also implies a touch of the literal meaning of Intermediacy. Geographically, Arabia is in an intermediate position in the Old World, as was proved in history by the rapid expansion of Islam, north, south, west and east.

Witnesses. When two persons dispute, they advance extravagant claims. A just witness comes between them, and brings the light of reason to bear on them, pruning all their selfish extravagances. So the mission of Islam is to curb, for instance, the extreme formalism of the Mosaic law and the extreme "otherworldliness" professed by Christianity. The witness must be unselfish, equipped with first-hand knowledge and ready to intervene in the cause of justice. Such is the position claimed by Islam among rival systems. Similarly, within Islam itself, the position of witness to whom disputants can appeal is held by Muhammad Al Mustafa. (Cf. 4:135, 5:44, and 5:8).

The Noble Quran/Yusuf Ali

Lit., "middlemost community" - i.e., a community that keeps an equitable balance between extremes and is realistic in its appreciation of man's nature and possibilities, rejecting both licentiousness and exaggerated asceticism. In tune with its oft-repeated call to moderation in every aspect of life, the Qur'an exhorts the believers not to place too great an emphasis on the physical and material aspects of their lives, but postulates, at the same time, that man's urges and desires relating to this "life of the flesh" are God-willed and, therefore, legitimate. On further analysis, the expression "a community of the middle way" might be said to summarize, as it were, the Islamic attitude towards the problem of man's existence as such: a denial of the view that there is an inherent conflict between the spirit and the flesh, and a bold affirmation of the natural, God-willed unity in this twofold aspect of human life. This balanced attitude, peculiar to Islam, flows directly from the concept of God's oneness and, hence, of the unity of purpose underlying all His creation: and thus, the mention of the "community of the middle way" at this place is a fitting introduction to the theme of the Ka'bah, a symbol of God's oneness.

Muhammad Asad, The Message of the Quran

The Qiblah of Jerusalem might itself have seemed strange to the Arabs, and the change from it to the Ka'bah might have seemed strange after they had become used to the other. In reality one direction or another, or east or west, in itself did not matter. What mattered was the sense of discipline, on which Islam lays so much stress: which of us is willing to follow the

directions of the chosen Prophet of Allah? Mere quibblers about non-essential matters are tested by this.

What became of prayer with the Jerusalem Qiblah? It was equally efficacious before the new Qiblah was ordained. Allah regards our faith: every act of true and genuine faith is efficacious with Him, even if formalists pick holes in such acts.

The Noble Quran/Yusuf Ali

..."whom He has given understanding" (Razi). The "hard test" (kabirah) consisted in the fact that ever since their exodus to Medina the Muslims had become accustomed to praying towards Jerusalem - associated in their minds with the teachings of most of the earlier prophets mentioned in the Qur'an - and were now called upon to turn in their prayers towards the Ka'bah, which at that time (in the second year after the hijrah) was still used by the pagan Quraysh as a shrine dedicated to the worship of their numerous idols. As against this, the Qur'an states that true believers would not find it difficult to adopt the Ka'bah once again as their qiblah: they would instinctively realize the divine wisdom underlying this commandment which established Abraham's Temple as a symbol of God's oneness and a focal point of the ideological unity of Islam.

Muhammad Asad, The Message of the Quran

So that you may act as witnesses against mankind- this is referring to the Gathering, when the Prophets are joined with their nations, as is established in the hadith al-Bukhari when Abu Sa'id al-Khudri reported that the Messenger of Allah صلى الله عليه وسلم said, "Nuh" I will be summoned the Day of Rising and he will say, 'At your service and obedience, O Lord!' Allah will say, 'Did you convey it?' He will say, 'Yes.' It will be said to his community, 'Did he convey it to you?' They will say, 'No warner came to us.' Allah will ask Nuh: 'Who will then testify on your behalf?' He will say, 'Muhammad and his community.' They will testify that he conveyed it." Ubada ibn as-Samit said that he heard the Messenger of Allah صلى الله عليه وسلم say, "My Community was given three things which no other Prophets were given. Whenever Allah sent a Prophet, He said to him, 'Call on Me

and I will answer you.' He said to this Community, 'All of you call on Me and I will answer you.' When He sent a Prophet, He said to him, 'I have not imposed any hardship on you in the din.' He said to this Community, 'I have not imposed any hardship on any of you in the din.' When He sent a Prophet, He made him a witness against his people but He made this Community witnesses against the whole of mankind." (at-Tirmidhi)...

Tafsir Qurtubi

Allah would never let your faith go to waste- the scholars agree that this was revealed about those who died having prayed toward Jerusalem as we see in al-Bukhari In at-Tirmidhi, Ibn 'Abbas said, "When the Prophet صلى الله عليه وسلم turned towards the Ka'ba, they asked, 'Messenger of Allah, what about our brothers who died while they were praying towards Jerusalem?' and Allah revealed this." The prayer is called "faith" here because it contains intention, word and action...

Tafsir Qurtubi

...truly, God is Gentle with, believing, people, Merciful, when He does not let their deeds go to waste (al-ra'fa means 'intensity of mercy', and is mentioned first to allow for the end rhyme of the verse [with the preceding one]).

Tafsir Jalalayn

Compilers' notes:

- كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾
You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors
[3:110]

- عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللَّهُ تَعَالَى هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ، أَيْ رَبِّ. فَيَقُولُ لَأُمَّتِهِ هَلْ بَلَغْتُمْ فَيَقُولُونَ لَا، مَا جَاءَنَا مِنْ نَبِيِّ. فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمَّتُهُ، فَشَهِدَ أَنَّهُ قَدْ بَلَغَ، وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ أَوْ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ؛ Narrated Abu Sa`id: Allah's Messenger صلی اللہ علیہ وسلم said,

"Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), "Did you convey (the Message)?" He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message)." That is, (the interpretation) of the Statement of Allah: "Thus we have made you a just and the best nation that you might be witnesses Over mankind..." (2.143) [Bukhari]

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٣﴾

144. We see the turning of thy face (for guidance) To the heavens: now Shall We turn thee to a Qiblah that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

This shows the sincere desire of Al Mustafa to seek light from above in the matter of the Qiblah. Until the organisation of his own People into a

well - knit community, with its distinctive laws and ordinances, he followed a practice based on the fact that the Jews and Christians looked upon Jerusalem as a sacred city. But there was no universal Qiblah among them. Some Jews turned towards Jerusalem, especially during the Captivity, as we shall see later. At the time of our Prophet, Jerusalem was in the hands of the Byzantine Empire, which was Christian. But the Christians oriented their churches to the East (hence the word "orientation"), which is a point of the compass, and not the direction of any sacred place. The fact of the altar being in the East does not mean that every worshipper has his face to the east: for, according at least to modern practice, the seats in a church are so placed that different worshippers may face in different directions.

The Preacher of Unity naturally wanted, in this as in other matters, a symbol of complete unity, and his heart was naturally delighted when the Qiblah towards the Ka'bah was settled. Its connection with Abraham gave it great antiquity: its character of being an Arab centre made it appropriate when the Message came in Arabic, and was preached through the union of the Arabs; at the time it was adopted, the little Muslim community was shut out of it, being exiles in Madinah, but it became a symbol of hope and eventual triumph, of which Muhammad lived to see the fulfilment; and it also became the centre and gathering ground of all peoples in the universal pilgrimage, which was instituted with it.

The Sacred Mosque: i.e. the mosque wherein the Ka'bah is located, in the sacred city of Makkah. It is not correct to suggest that the command making the Ka'bah the Qiblah abrogates 2:115, where it is stated that East and West belong to Allah. This is perfectly true at all times, before and after the institution of the Qiblah. As if to emphasise this, the same words about East and West are repeated in this very passage, see 2:142 above...

Glimmerings of such a Qiblah were already foreshadowed in Jewish and Christian practice but its universality was only perfected in Islam.

The Noble Quran/Yusuf Ali

...Those who have been given the Scripture know that it, the change towards the Ka'ba, is the, fixed, truth from their Lord, on account of the description in their Scripture of how the Prophet (s) would re-orient himself to it...

Tafsir Jalalayn

...Allah's Messenger was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of Ka'bah), so that the Ka'bah would be between him and Bayt Al-Maqdis. When the Prophet migrated to Al-Madinah, this practice was no longer possible; then Allah commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbas and the majority of the scholars have stated.

Al-Bukhari reported in his Sahih that the news (of the change of Qiblah) was conveyed to some of the Ansar while they were performing the `Asr (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the Ka'bah.

... the Nasikh (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the Nasikh had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous `Asr, Maghrib and `Isha' prayers (although they had prayed them towards Jerusalem after Allah had changed the Qiblah). Allah knows best.

When the change of Qiblah (to Ka'bah in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said:

(مَا وَلَّهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا) (What has turned them (Muslims) from their Qiblah to which they used to face in prayer.) They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)" Allah answered their questions when He stated: (قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ) (Say (O Muhammad

صلى الله عليه وسلم): "To Allah belong both, east and the west" (meaning, the command,

the decision and the authority are for Allah Alone). Hence: (... فَأَيْنَمَا تُوَلُّوا ... فَتَمَّ وَجْهُ اللَّهِ ...) (...so wherever you turn (yourselves or your faces) there is the Face of Allah... (and He is High above, over His Throne).) (2:115), and: (... لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ ...) (It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is the one who believes in Allah...) (2:177) This statement means, the best act is to adhere to Allah's commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allah's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allah's care and kindness towards His servant and Messenger, Muhammad, and certainly, his Ummah (Muslim nation) is profoundly great. Allah has guided them to the Qiblah of (Prophet) Ibrahim - Allah's Khalil (intimate friend). He has commanded them to face the Ka'bah, the most honorable house (of worship) on the face of the earth, which was built by Ibrahim Al-Khalil in the Name of Allah, the One without a partner. This is why Allah said afterwards:

... قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يُهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way."

Tafsir Ibn Kathir

وَلَيْنُ اتَّبَعَتِ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبَلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبَلَةَ بَعْضٍ وَلَيْنِ اتَّبَعَتْ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَلِنَاطِلِيِّينَ ﴿١٤٥﴾

145. Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qiblah; nor art thou going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires,-then wert thou Indeed (clearly) in the wrong.

The Jews and Christians had a glimmering of the Qiblah idea, but in their attitude of self-sufficiency they were not likely to welcome the Qiblah idea as perfected in Islam. Nor is Islam, after the fuller knowledge which it has received, likely to revert to the uncertain, imperfect, and varying ideas of orientation held previously. A very clear glimpse of the old Jewish practice in the matter of the Qiblah and the importance attached to it is found in the book of Daniel. 6:10. Daniel was a righteous man of princely lineage and lived about 506-538 B.C. He was carried off to Babylon by Nebuchadnezzar, the Assyrian, but was still living when Assyria was overthrown by the Medes and Persians. In spite of the "captivity" of the Jews, Daniel enjoyed the highest offices of state at Babylon, but he was ever true to Jerusalem. His enemies (under the Persian monarch) got a penal law passed against anyone who "asked a petition of any god or man for 30 days" except the Persian King. But Daniel continued true to Jerusalem. "His windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time."

The Noble Quran/Yusuf Ali

Yet if (wa-la-in: the lām is for oaths) you should bring to those who have been given the Scripture every sign, about your truthfulness in the matter of the direction of prayer, they will not follow your direction, out of obduracy, and you are not a follower of their direction (this is a categorical negation of his [the Prophet's] desire that they become Muslims and of their desire that he return to their direction of prayer; neither are they, the Jews and the Christians, followers of one another's direction...

Tafsir Jalalayn

If you followed their whims and desires- this is addressed to the Prophet but it is his Community that is meant because it is not permitted for the Prophet to do anything that would entail wrongdoing. It is possible that it means those who disobey the Prophet. The Prophet is addressed to give the command more emphasis.

Tafsir Qurtubi

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

146. The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

The People of the Book should have known all this as well as "they knew their own sons," as their past traditions and teaching should have made them receptive of the new Message. Some commentators construe the demonstrative pronoun "this" to refer to the Prophet. In that case the interpretation would be: The People of the Book know Muhammad as well as they know their own sons; they know him to be true and upright, they know him to be in the line of Abraham: they know him to correspond to the description of the prophet foretold among themselves; but selfishness induces some of them to act against their own knowledge and conceal the truth.

The Noble Quran/Yusuf Ali.

... [‘Abd Allāh] Ibn Salām said, ‘I recognised him the moment I saw him, as I would my own son; but my recognition of Muhammad (s) was more intense’...

Tafsir Jalalayn

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُوتَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

147. The Truth is from thy Lord; so be not at all in doubt.

Truth only comes from Allah, and it remains truth, however men might try to conceal it or throw doubts on it.

The Noble Quran/Yusuf Ali

The truth comes from your Lord; then be not among the doubters, who doubt it, that is to say, '[be not] of such a disposition', which is more eloquent than merely saying, 'do not waver'...

Tafsir Jalalayn

This refers, in the first instance, to the fact that the Ka'bah was Abraham's qiblah, as well as to the Biblical prophecies relating to Ishmael as the progenitor of a "great nation" (Genesis xxi, 13 and 18) from whom a prophet "like unto Moses" would one day arise: for it was through Ishmael's descendant, the Arabian Prophet, that the commandment relating to the qiblah was revealed. (Regarding the still more explicit predictions of the future advent of the Prophet Muhammad, forthcoming from the canonical Gospels, see 61:6...

Muhammad Asad, The Message of the Quran

So on no account be among the doubters- ...although the Prophet صلی اللہ علیہ وسلم is addressed, it is his Community that is meant.

Tafsir Qurtubi

Compilers' notes:

- فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٠٩﴾
But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of those who doubt [10:94].

وَلِكُلِّ وَّجْهَةٌ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٨﴾

148. To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.

The question is how we are to construe the pronoun, huwa, in the original. The alternative translation would be: "To each is a goal to which he turns." The simile of life being a race in which we all zealously run forward to the one goal, viz ., the goal of good, may be applied individually and nationally. This supplies another argument of the Ka'bah Qiblah, viz., the unity of goal, with diversity of races, traditions and temperaments.

The Noble Quran/Yusuf Ali

Al-`Awfi reported that Ibn `Abbas said: **وَلِكُلِّ وَّجْهَةٌ هُوَ مُوَلِّيٰهَا** (For every nation there is a direction to which they face (in their prayers)). "This talks about followers of the various religions. Hence, every nation and tribe has its own Qiblah that they choose, while Allah's appointed Qiblah is what the believers face."

Abul-`Aliyah said, "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allah has guided you, O (Muslim) Ummah, to a Qiblah which is the true Qiblah." This statement was also related to Mujahid, `Ata' Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi, and others.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَ...
مِنْهَا جَا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ۗ وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ
... إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
This last Ayah is similar to what Allah said ... (To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation,

but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah.) (5:48).

Tafsir Ibn Kathir

Lit., "everyone has a direction...", etc. Almost all of the classical commentators, from the Companions of the Prophet downwards, interpret this as a reference to the various religious communities and their different modes of "turning towards God" in worship. Ibn Kathir, in his commentary on this verse, stresses its inner resemblance to the phrase occurring in 5:48: "unto every one of you have We appointed a [different] law and way of life". The statement that "every community faces a direction of its own" in its endeavour to express its submission to God implies, firstly, that at various times and in various circumstances man's desire to approach God in prayer has taken different forms (e.g., Abraham's choice of the Ka'bah as his qiblah, the Jewish concentration on Jerusalem, the eastward orientation of the early Christian churches, and the Qur'anic commandment relating to the Ka'bah); and, secondly, that the direction of prayer however important its symbolic significance may be - does not represent the essence of faith as such: for, as the Qur'an says, "true piety does not consist in turning your faces towards the east or the west" (2:177), and, "God's is the east and the west" (2:115 and 142). Consequently, the revelation which established the Ka'bah as the qiblah of the Muslims should not be a matter of contention for people of other faiths, nor a cause of their disbelief in the truth of the Qur'anic revelation as such...

Muhammad Asad, The Message of the Quran

Wherever you are, Allah will bring you all together- this is a reference to the Day of Rising. Then Allah describes Himself as having power over all things since that attribute is appropriate for what was mentioned of being brought back to life after death...

Tafsir Qurtubi

Compilers' notes:

- **وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾**
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظَيْبِ وَالْغِيظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous . Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) mankind;- for Allah loves those who do good [3:133-134].

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

149. From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.

The simile of a race is continued, and so the Qiblah command is repeated from that point of view. In 2:144 it was mentioned as the new symbol of the new nation (Muslim); now it is shown as the symbol of Good, at which we should all aim, from whichever point we started. e.g. as Jews or Christians, or our individual point of view; the Qiblah will unite us as a symbol of the Goal of the Future. In 2:150 below, it is repeated; first for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument; and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at 2:149 and is rounded off in the first part of 2:150; while the national and general argument beginning at 2:144 is rounded off in the latter part of 2:150. The latter argument includes the former, and is more widely worded: "wheresoever ye are"; which in the Arabic expression would imply three things: in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbal repetitions: here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle.

...This is stressing the command to face the qibla and the importance of that because the change was very difficult for them. So this command is repeated so that people will see the importance of it and it will be easier for them... It is related that Ja'far ibn Muhammad was asked about the meaning of the repetition of stories in the Qur'an. He said, "Allah knows that all people do not know the Qur'an by heart. If there was no story repeated, then it would be possible that only some people would know the story. It is repeated so that everyone will know it."

Tafsir Qurtubi

...God is not heedless of what you do...[2:144]; its repetition is intended to point out that the stipulation applies equally to being on a journey or otherwise.

Tafsir Jalalayn

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ ۗ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِي ۗ وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

150. So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May (consent to) be guided;

Lit., "except such among them as are bent upon wrongdoing" (regarding the intent implied in the use of the past tense in expressions like alladhrna zalama or alladhrna kafaru, see verse 6 of this surah). The Qur'an stresses repeatedly that the Muslims are true followers of Abraham. This claim,

however, might have been open to objection so long as they prayed in a direction other than Abraham's qiblah, the Ka'bah. The establishment of the latter as the qiblah of the followers of the Qur'an would invalidate any such argument and would leave it only to "those who are bent upon wrongdoing" (in this case, distorting the truth) to challenge the message of the Qur'an on these grounds.

Muhammad Asad, The Message of the Quran

... and then you should not fear them but rather fear Me - "Khashya" (fear) derives from the lack of peace of mind in the heart about what to expect while khawf is the alarm of the heart which makes the limbs tremble. The ayat calls attention to the fact that all that is other than Allah is insignificant. The command is for people to cast aside their own affairs and to obey the command of Allah.

Tafsir Qurtubi

Compilers' notes:

- إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَ
الرَّبَّانِيُّونَ وَ الْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَ كَانُوا عَلَيْهِ شُهَدَاءَ ۗ فَلَا تَخْشَوُ
النَّاسَ وَ الْخَشْيَةَ ۗ لِئَلَّا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْكٰفِرُونَ ﴿٥٤﴾ It was We who revealed the law (to Moses): therein
was guidance and light. By its standard have been judged the Jews, by
the prophets who bowed (as in Islam) to Allah's will, by the rabbis
and the doctors of law: for to them was entrusted the protection of
Allah's book, and they were witnesses thereto: therefore fear not
people, but fear Me, and sell not My signs for a miserable price. If
any do fail to judge by (the light of) what Allah has revealed, they are
(no better than) Unbelievers [5:44].

