

(وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ)

(and their killing the Prophets unjustly,) because their many crimes and offenses against the Prophets of Allah, for they killed many Prophets, may Allah's peace be upon them Their saying:

(قُلُوبُنَا غُلْفٌ)

("Our hearts are Ghulf,") meaning, wrapped with covering, according to Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, As-Suddi and Qatadah. This is similar to the what the idolators said,

(وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ)

(And they say: "Our hearts are under coverings (screened) from that to which you invite us.") Allah said,

(بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ)

(nay, Allah has set a seal upon their hearts because of their disbelief,) It is as if they had given an excuse that their hearts do not understand what the Prophet says since their hearts are wrapped with coverings, so they claim. Allah said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of Surat Al-Baqarah. Allah then said,

(فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا)

(so they believe not but a little.) for their hearts became accustomed to Kufr, transgression and weak faith.

### **The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed `Isa**

Allah said,

(وَبِكْفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا )

(And because of their (Jews) disbelief and uttering against Maryam a grave false charge.) `Ali bin Abi Talhah said that Ibn `Abbas stated that the Jews accused Maryam of fornication. This is also the saying of As-Suddi, Juwaybir, Muhammad bin Ishaq and several others. This meaning is also apparent in the Ayah, as the Jews accused Maryam and her son of grave accusations: They accused her of fornication and claimed that `Isa was an illegitimate son. Some of them even

claimed that she was menstruating while fornicating. May Allah's continued curse be upon them until the Day of Resurrection. The Jews also said,

(إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ)

("We killed Al-Masih, `Isa, son of Maryam, the Messenger of Allah,") meaning, we killed the person who claimed to be the Messenger of Allah. The Jews only uttered these words in jest and mockery, just as the polytheists said,

(يَأْيَهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ)

(O you to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man!) When Allah sent `Isa with proofs and guidance, the Jews, may Allah's curses, anger, torment and punishment be upon them, envied him because of his prophethood and obvious miracles; curing the blind and leprosy and bringing the dead back to life, by Allah's leave. He also used to make the shape of a bird from clay and blow in it, and it became a bird by Allah's leave and flew. `Isa performed other miracles that Allah honored him with, yet the Jews defied and belied him and tried their best to harm him. Allah's Prophet `Isa could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in Bayt Al-Maqdis misguiding and dividing the people in Jerusalem and stirring unrest among the king's subjects. The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns. When the king's deputy in Jerusalem received these orders, he went with some Jews to the house that `Isa was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening. They surrounded `Isa in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, "Who volunteers to be made to look like me, for which he will be my companion in Paradise" A young man volunteered, but `Isa thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting `Isa to say, "Well then, you will be that man." Allah made the young man look exactly like `Isa, while a hole opened in the roof of the house, and `Isa was made to sleep and ascended to heaven while asleep. Allah said,

(إِذْ قَالَ اللَّهُ يُعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ)

(And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself.") When `Isa ascended, those who were in the house came out. When those surrounding the house saw the man who looked like `Isa, they thought that he was `Isa. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed `Isa and some Christians accepted their false claim, due to their ignorance and lack of reason. As for those who were in the house with `Isa, they witnessed his ascension to heaven, while the rest thought that the Jews killed `Isa by crucifixion. They even said that Maryam sat under the corpse of the crucified man and cried, and they say that the dead man spoke to her. All this was a test from Allah for His servants out of His wisdom. Allah explained this matter in the Glorious Qur'an which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allah is the Most Truthful, and He is the Lord of the worlds

Who knows the secrets, what the hearts conceal, the hidden matters in heaven and earth, what has occurred, what will occur, and what would occur if it was decreed. He said,

(وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ)

(but they killed him not, nor crucified him, but it appeared as that to them,) referring to the person whom the Jews thought was `Isa. This is why Allah said afterwards,

(وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ)

(and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture.) referring to the Jews who claimed to kill `Isa and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allah said,

(وَمَا قَتَلُوهُ يَقِينًا)

(For surely; they killed him not.) meaning they are not sure that `Isa was the one whom they killed. Rather, they are in doubt and confusion over this matter.

(بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا)

(But Allah raised him up unto Himself. And Allah is Ever All-Powerful,) meaning, He is the Almighty, and He is never weak, nor will those who seek refuge in Him ever be subjected to disgrace,

(حَكِيمًا)

(All-Wise.) in all that He decides and ordains for His creatures. Indeed, Allah's is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abi Hatim recorded that Ibn `Abbas said, "Just before Allah raised `Isa to the heavens, `Isa went to his companions, who were twelve inside the house. When he arrived, his hair was dripping water and he said, `There are those among you who will disbelieve in me twelve times after he had believed in me.' He then asked, `Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise)' One of the youngest ones among them volunteered and `Isa asked him to sit down. `Isa again asked for a volunteer, and the young man kept volunteering and `Isa asking him to sit down. Then the young man volunteered again and `Isa said, `You will be that man,' and the resemblance of `Isa was cast over that man while `Isa ascended to heaven from a hole in the house. When the Jews came looking for `Isa, they found that young man and crucified him. Some of `Isa's followers disbelieved in him twelve times after they had believed

in him. They then divided into three groups. One group, Al-Ya`qubiyyah (Jacobites), said, 'Allah remained with us as long as He willed and then ascended to heaven.' Another group, An-Nasturiyyah (Nestorians), said, 'The son of Allah was with us as long as he willed and Allah took him to heaven.' Another group, Muslims, said, 'The servant and Messenger of Allah remained with us as long as Allah willed, and Allah then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islam was then veiled until Allah sent Muhammad ." This statement has an authentic chain of narration leading to Ibn `Abbas, and An-Nasa'i narrated it through Abu Kurayb who reported it from Abu Mu`awiyah. Many among the Salaf stated that `Isa asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of `Isa, for which he would be his companion in Paradise.

### All Christians Will Believe in `Isa Before He Dies

Allah said,

(وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ  
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا )

(And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.) Ibn Jarir recorded that Ibn `Abbas commented,

(وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(And there is none of the People of the Scripture, but must believe in him, before his death.) before the death of `Isa, son of Maryam, peace be upon him. Al-`Awfi reported similar from Ibn `Abbas. Abu Malik commented;

(إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(but must believe in him, before his death.) "This occurs after `Isa returns and before he dies, as then, all of the People of the Scriptures will believe in him."

### The Hadiths Regarding the Descent of `Isa Just Before the Day of Judgement, and his Mission

In the chapter about the Prophets in his Sahih, under, "The Descent of `Isa, Son of Maryam," Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لِيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ خَيْرًا لَهُمْ مِنَ الدُّنْيَا وَمَا فِيهَا»

(By Him in Whose Hands my soul is, the son of Maryam ( `Isa) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah. Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it.) Abu Hurayrah then said, "Read if you will,

(وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ  
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا )

(And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.)" Muslim recorded this Hadith. So, Allah's statement,

(قَبْلَ مَوْتِهِ)

(before his death) refers to the death of `Isa, son of Maryam.

### Another Hadith by Abu Hurayrah

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«لِيُهْلَنَ عَيْسَى بِفَجِّ الرَّوْحَاءِ بِالْحَجِّ أَوْ الْعُمْرَةِ،  
أَوْ لِيُنَيَّبَهُمَا جَمِيعًا»

( `Isa will say lhlal from the mountain highway of Ar-Rawha' for Hajj, `Umrah or both.) Muslim also recorded it. Ahmad recorded that Abu Hurayrah said that the Prophet said,

«يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقْتُلُ الْخِنْزِيرَ، وَيَمْحُو الصَّلِيبَ، وَتُجْمَعُ لَهُ الصَّلَاةُ، وَيُعْطَى الْمَالُ حَتَّى لَا يُقْبَلَ، وَيَضَعُ الْخَرَاجَ، وَيَنْزِلُ الرُّوحَاءَ فَيَحُجُّ مِنْهَا أَوْ يَعْتَمِرُ أَوْ يَجْمَعُهُمَا»

(`Isa, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the Jizyah and go to Ar-Rawha' from where he will go to perform Hajj, `Umrah or both.) Abu Hurayrah then recited,

(وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(And there is none of the People of the Scripture, but must believe in him, before his death.) Hanzalah said, "Abu Hurayrah added, 'Will believe in `Isa before `Isa dies,' but I do not know if this was a part of the Prophet's Hadith or if it was something that Abu Hurayrah said on his own." Ibn Abi Hatim also recorded this Hadith.

### Another Hadith

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«كَيْفَ بِكُمْ إِذَا نَزَلَ فِيكُمْ الْمَسِيحُ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُمْ»

(How will you be when Al-Masih, son of Maryam (`Isa) descends among you while your Imam is from among yourselves) Imam Ahmad and Muslim also recorded this Hadith.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَإِنِّي أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ

لَمْ يَكُنْ نَبِيٌّ بَيْنِي وَبَيْنَهُ، وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْمُوهُ  
فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبِيَاضِ،  
عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنْ لَمْ  
يُصِبْهُ بَلَلٌ، فَيَدُقُّ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ،  
وَيَضَعُ الْجِزْيَةَ، وَيَدْعُو النَّاسَ إِلَى الْإِسْلَامِ،  
وَيَهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ،  
وَيَهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَسِيحَ الدَّجَالَ، ثُمَّ تَقَعُ  
الْأَمْنَةُ عَلَى الْأَرْضِ حَتَّى تَرْتَعَ الْأَسْوَدُ مَعَ الْبَيْضِ،  
وَالنَّمَارُ مَعَ الْبَقَرِ، وَالذَّنَابُ مَعَ الْغَنَمِ، وَيَلْعَبُ  
الصَّبِيَّانُ بِالْحَيَّاتِ لَا تَضُرُّهُمُ، فَيَمُوتُ أَرْبَعِينَ  
سَنَةً ثُمَّ يُتَوَقَّى، وَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ»

(The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to `Isa, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the Jizyah and will call the people to Islam. During his time, Allah will destroy all religions except Islam and Allah will destroy Al-Masih Ad-Dajjal (the False Messiah). Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. `Isa will remain for forty years and then will die, and Muslims will offer the funeral prayer for him.) Abu Dawud also recorded it.

### Another Hadith

In his Sahih, Muslim recorded that Abu Hurayrah related to the Messenger of Allah that he said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ  
بِدَابِقَ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ  
أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافَّوْا، قَالَتِ الرُّومُ:  
خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَّوْا مِنَّا نُقَاتِلْهُمْ، فَيَقُولُ  
الْمُسْلِمُونَ: لَا وَاللَّهِ، لَا نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا،  
فَيُقَاتِلُونَهُمْ، (فَيَنْهَزِمُ) ثَلَاثَ لَأ يَتُوبُ اللَّهُ عَلَيْهِمْ  
أَبَدًا، وَيُقْتَلُ ثَلَاثُهُ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ، وَيَفْتَحُ  
الثَّلَاثُ لَأ يُفْتَنُونَ أَبَدًا، فَيَفْتَحُونَ قُسْطَنْطِينِيَّةَ،  
فَبَيْنَمَا هُمْ يَقْسِمُونَ الْغَنَائِمَ قَدْ عَاقَبُوا سَيُوفَهُمْ  
بِالزَّيْتُونَ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ  
خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا  
جَاءُوا الشَّامَ خَرَجَ، فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ  
يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ  
عِيسَى ابْنُ مَرْيَمَ، فَأَمَّهُمْ، فَإِذَا رَأَهُ عَدُوُّ اللَّهِ، ذَابَ  
كَمَا يَدُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهُ لَانْدَابَ  
حَتَّى يَهْلِكَ، وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي  
حَرْبَتِهِ»

(The Last) Hour will not start until the Romans occupy Al-A`maq or Dabiq. An army, comprised of the best of the people of the earth then, will come from Al-Madinah and challenge them. When they camp face to face, the Romans will say, `Let us fight those who captured some of us.' The Muslims will say, `Nay! By Allah, we will never let you get to our brothers.' They will

fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allah will never forgive. Another third will be killed, and those are the best martyrs before Allah. The last third will be victorious, and this third will never be stricken with Fitnah, and they will capture Constantinople (Istanbul). While they are dividing war booty, after hanging their swords on olive trees, Shaytan will shout among them, saying, `Al-Mash (Ad-Dajjal) has cornered your people'. They will leave to meet Ad-Dajjal in Ash-Sham. This will be a false warning, and when they reach Ash-Sham, Ad-Dajjal will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, `Isa, son of Maryam, will descend and lead them in prayer. When the enemy of Allah (the False Messiah) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allah will kill him with the hand of `Isa and will show the Muslims his blood on his spear.) Muslim recorded that `Abdullah bin `Amr said that the Messenger of Allah said,

«لُفَاتَيْنَ الْيَهُودَ فَلْتَقْتُلْنَهُمْ، حَتَّى يَقُولَ الْحَجَرُ:  
يَا مُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ»

(You will fight the Jews and will kill them, until the stone will say, `O Muslim! There is a Jew here, so come and kill him.'). Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ،  
فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ  
وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ:  
يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ  
إِلَّا الْغَرَقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ»

(The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will say, `O Muslim! O servant of Allah! This is a Jew behind me, come and kill him.' Except Al-Gharqad, for it is a tree of the Jews.) Muslim bin Al-Hajjaj recorded in his Sahih that An-Nawwas bin Sam`an said, "The Messenger of Allah , mentioned Ad-Dajjal one day and kept belittling him (because being blind, yet claiming to be Allah) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madinah). When we went by the Messenger, he sensed this anxiety in us and said,

«مَا شَأْنُكُمْ؟»

(What is the matter with you) We said, `O Messenger of Allah! Earlier, you mentioned Ad-Dajjal and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madinah).' He said,

«غَيْرُ الدَّجَالِ أَخُوْفِي عَلَيْكُمْ، إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَأَمْرٌ وَحَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِيَةٌ كَأَنِّي أَشْبَهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطْنٍ، مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ قَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاتٌ يَمِينًا وَعَاتٌ شِمَالًا، يَا عِبَادَ اللَّهِ فَانْتَبِهُوا»

(I fear other than Ad-Dajjal for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allah will be the Helper of every Muslim after me. He is young, with very curly hair and his eye is smashed. I thought that he looked like `Abdul-`Uzza bin Qatan. Whoever lives long and meets Ad-Dajjal, then let him recite the beginnings of Surat Al-Kahf. He will appear on a pass between Ash-Sham (Syria) and Al-`Iraq. He will wreak havoc to the right and left. O Servants of Allah! Hold fast.) We said, `O Messenger of Allah! How long will he stay on earth' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةِ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

(Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days.) We said, `O Messenger of Allah! As for the day that is like a year, will the prayers of one day suffice for it' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

(No. Count for its due measure.) We said, 'O Messenger of Allah, how will his speed be on earth' He said,

«كَالْغَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ فَيَأْتِي عَلَى قَوْمٍ  
فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ  
السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، فَتَرْوِحُ عَلَيْهِمْ  
سَارِحَتَهُمْ أَطْوَلَ مَا كَانَتْ دُرَى، وَأَسْبَغَهُ  
ضُرُوعًا، وَأَمَدَهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ  
فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ  
فَيُصْبِحُونَ مُمَحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ  
أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرَبَةِ فَيَقُولُ لَهَا: أَخْرَجِي  
كُنُوزَكَ، فَتَتَّبَعُهُ كُنُوزُهَا كَيْعَاسِيْبِ النَّحْلِ، ثُمَّ  
يَدْعُو رَجُلًا مُمْتَلِنًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ،  
فَيَقْطَعُهُ جِزْلَتَيْنِ رَمِيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيُقْبِلُ  
وَيَتَهَلَّلُ وَجْهَهُ وَيَضْحَكُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ  
بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَنْزِلُ  
عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ  
مَهْرُودَتَيْنِ، وَأَضِعًا كَقَيْهِ عَلَى أَجْنَحَةِ مَلَكَينِ، إِذَا  
طَاطَأَ رَأْسَهُ قَطْرًا، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ  
كَالْوَلْوَلِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ،

وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى  
يُذْرِكُهُ بِبَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى عَلَيْهِ  
السَّلَامُ قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ  
وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بَدْرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا  
هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى:  
إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانَ لِأَحَدٍ يُقَاتِلُهُمْ،  
فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ  
وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ  
أُولَهُمْ عَلَى بَحِيرَةٍ طَبْرِيَّةٍ فَيَشْرَبُونَ مَا فِيهَا،  
وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ يَهْدِي مَرَّةً مَاءً،  
وَيُحْصِرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ  
رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرٌ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ  
الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ،  
فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغْفَ فِي رِقَابِهِمْ، فَيُصْنِحُونَ  
فَرَسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ  
عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي  
الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَنَثْنُهُمْ،  
فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ،

فَيُرْسِلُ اللَّهُ، طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ  
فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ اللَّهُ مَطْرًا لَّا  
يَكُنُّ مِنْهُ بَيْتٌ مَدْرٍ، وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ  
حَتَّى يَبْرُكَهَا كَالزَّلْفَةِ، ثُمَّ يُقَالُ لِلْأَرْضِ: أَخْرَجِي  
تَمْرَكَ وَرُدِّي بَرَكَتَكَ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ  
الرَّمَانَةِ، وَيَسْتَنْظِلُونَ بِقِحْفِهَا، وَيُبَارِكُ اللَّهُ فِي  
الرِّسْلِ حَتَّى إِنَّ اللَّقْحَةَ مِنَ اللَّيْلِ لَتَكْفِي الْفَيْئَامَ،  
(مِنَ النَّاسِ وَاللُّقْمَةَ مِنَ الْفَمِّ لَتَكْفِي الْفَخْدَ مِنَ  
النَّاسِ)، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً،  
فَتَأْخُذُهُمْ تَحْتَ أَبْطِحِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ  
وَكُلِّ مُسْلِمٍ، وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا  
تَهَارُجَ الْحُمْرِ، فَعَلَيْهِمْ تَقَوْمُ السَّاعَةِ»

(Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, 'Bring out your treasures', and its treasures will follow him just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will radiate with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjal), Allah will send Al-Masih ('Isa), son of Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive 'Isa's breath, which reaches the distance of his sight. He will pursue Ad-Dajjal and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people who, by Allah's help, resisted and survived Ad-Dajjal, will pass by 'Isa and he

will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with `Isa, Allah will reveal to him, `I raised a people of My creation that no one can fight. Therefore, gather My servants to At-Tur (the mountain of Musa in Sinai).' Then, Allah will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Tabariah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, `This lake once had water!'

Meanwhile, `Isa, Allah's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dinars to you today. `Isa, Allah's Prophet, and his companions will invoke Allah for help and Allah will send An-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, `Isa, the Prophet of Allah, will come down with his companions to the low grounds (from Mount At-Tur). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). `Isa, the Prophet of Allah, and his companions will seek Allah in supplication. Allah will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allah wills. Afterwards, Allah will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allah), `Produce your fruits and regain your blessing.' Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allah will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.)

Imam Ahmad and the collectors of the Sunan also recorded this Hadith. We will mention this Hadith again using the chain of narration collected by Ahmad explaining Allah's statement in Surat Al-Anbiya' (chapter 21),

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ)

(Until, when Ya`juj and Ma`juj (Gog and Magog people) are let loose (from their barrier).) In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad Masjid (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allah's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that `Isa will descend on, according to this Hadith.

### Another Hadith

Muslim recorded in his Sahih that Ya`qub bin `Asim bin `Urwah bin Mas`ud Ath-Thaqafi said, "I heard `Abdullah bin `Amr saying to a man who asked him, `What is this Hadith that you are narrating You claim that the Hour will start on such and such date.' He said, `Subhan Allah (glory be to Allah),' or he said, `There is no deity worthy of worship except Allah.' I almost decided to never narrate anything to anyone. I only said, "Soon, you will witness tremendous incidents, the House (the Ka`bah) will be destroyed by fire, and such and such things will occur." He then said, `The Messenger of Allah said,

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكُّتُ أَرْبَعِينَ، لَا  
أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ  
عَامًا، فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ  
عُرْوَةٌ بِنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمُكُّتُ  
النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ  
يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى  
عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ  
خَيْرٍ أَوْ إِيْمَانٍ إِلَّا قَبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ  
دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلْتَهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

«فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْطَامِ  
السَّبَّاحِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،  
فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيِيُونَ؟  
فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ،  
وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ  
فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْثًا وَرَفَعَ  
لَيْثًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ  
إِبِلِهِ، قَالَ: فَيَصْنَعُ وَيَصْنَعُ النَّاسُ، ثُمَّ يُرْسِلُ

اللَّهُ أَوْ قَالَ: يُنَزِّلُ اللَّهُ مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ قَالَ  
الظِّلُّ نَعْمَانُ الشَّاكُّ فَتَنَّبَتْ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ  
يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يُقَالُ:  
أَيُّهَا النَّاسُ: هَلُمُّوا إِلَى رَبِّكُمْ»

(Ad-Dajjal will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years). Then, Allah will send down `Isa, son of Maryam, looking just like `Urwah bin Mas`ud and he will seek Ad-Dajjal and will kill him. People will remain for seven years with no enmity between any two. Allah will send a cool wind from As-Sham that will leave no man on the face of the earth who has even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul). Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoin righteousness or forbid or know evil. Shaytan will appear to them and will say to them, `Would you follow me.' They will say, `What do you command us' He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound). The first man who will hear the Trumpet is someone who is preparing the water pool for his camels, and he and the people will swoon away. Allah will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them, `O people! Come to your Lord,'

(وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ )

(But stop them, verily, they are to be questioned.)

«ثم يقال: أخرجوا بعث النار، فيقال: من كم؟  
فيقال: من كل ألف تسعمائة وتسعة وتسعين،  
قال: فذلك يوم»

(It will then be said, `Bring forth the share of the Fire.' It will be asked, `How many' It will be said, `From every one thousand, nine hundred and ninety-nine.' That Day is when,)

(يَجْعَلُ الْوِلْدَانَ شِيبًا)

(the children will turn grey-headed,) and,

(يَوْمَ يُكْشَفُ عَن سَاقٍ)

(The Day when the Shin shall be laid bare)."

### The Description of `Isa, upon him be Peace

As mentioned earlier, `Abdur-Rahman bin Adam narrated that Abu Hurayrah said that the Prophet said,

«فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى  
الْحُمْرَةِ وَالْبِيَاضِ، عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ  
رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ»

(If you see `Isa, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing light yellow garments. His head looks like it is dripping water, even though no moisture touched it.) In the Hadith that An-Nawwas bin Sam`an narrated,

«فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ  
مَهْرُودَتَيْنِ وَاضِعًا كَقَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا  
طَأَّأَ رَأْسَهُ قَطْرًا، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ مِثْلُ  
جُمَانَ اللُّؤْلُؤِ، لَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا  
مَاتَ، وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ»

(He will descend close to the white minaret to the east of Damascus. He will be wearing two garments lightly colored with saffron, having his hands on the wings of two angels. Whenever he lowers his head, drops will fall off of it. Whenever he raises his head, precious jewels like pearls will fall off of it. No disbeliever can survive `Isa's breath, and his breath reaches the distance of his sight.) Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَيْلَةَ أُسْرِي بِي لَقِيتُ مُوسَى»

(I met Musa on the night of my Ascension to heaven.) The Prophet then described him saying, as I think,

«مُضْطَرِبٌ، رَجُلٌ الرَّأْسُ كَأَنَّهُ مِنْ رَجَالِ  
شَنْوَاءَةَ»

(He was a tall person with hair as if he was one of the men from the tribe of Shanu'ah. ) The Prophet further said,

«وَلَقِيتُ عِيسَى»

:

«رَبْعَةٌ أَحْمَرُ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ»

«وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُهُ وَلَدِهِ بِهِ»

( ' I met `Isa.' The Prophet described him saying, ` He was of moderate height and was red-faced as if he had just come out of a bathroom. I saw Ibrahim whom I resembled more than any of his children did. ) Al-Bukhari recorded that Mujahid said that Ibn ` Umar said that the Messenger of Allah said,

«رَأَيْتُ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى  
فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَأَدَمٌ  
جَسِيمٌ سَبَطٌ، كَأَنَّهُ مِنْ رَجَالِ الزُّطِّ»

(I saw Musa, `Isa and Ibrahim. `Isa was of red complexion and had curly hair and a broad chest. Musa was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zutt.) Al-Bukhari and Muslim recorded that Ibrahim said that `Abdullah bin ` Umar said, "The Prophet once mentioned the False Messiah (Al-Masih Ad-Dajjal) to people, saying,

«إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ  
أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ»

(Allah is not blind in His Eye. Al-Masih Ad-Dajjal is blind in his right eye. His eye is like a protruding grape.)" Muslim recorded that the Messenger of Allah said,

«وَأَرَانِي اللَّهَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ  
أَدَمٌ كَأَحْسَنِ مَا تَرَى مِنْ أَدَمِ الرَّجَالِ، تَضْرِبُ  
لِمَتِّهِ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ الشَّعْرُ، يَقْطُرُ رَأْسُهُ  
مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ  
يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا  
قَطِطًا، أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَشْبَهَ مَنْ رَأَيْتُ  
بِابْنِ قَطَنِ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ،  
يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ  
الدَّجَالُ»

(In a dream, I was at the Ka`bah and Allah made me see a light - colored man, a color that is as beautiful as a light - colored man could be, with combed hair that reached his shoulders. His hair was dripping water, and he was leaning on the shoulders of two men while circling the Ka`bah. I asked, `Who is this man' I was told, `This is the Al-Masih, son of Maryam.' Behind him, I saw a man with very curly hair who was blind in his right eye. He looked exactly as Ibn Qatan, and he was leaning on the shoulder of a man while circling the House. I asked, `Who is this man' I was told, `He is Al-Masih Ad-Dajjal.') Al-Bukhari recorded that Salim said that his father said, "No, By Allah! The Prophet did not say that `Isa was of red complexion but said,

«بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمٌ  
سَبَطُ الشَّعْرَ، يَتَهَادَى بَيْنَ رَجُلَيْنِ، يَنْطَفُ رَأْسُهُ  
مَاءً أَوْ يُهْرَاقُ رَأْسُهُ مَاءً فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا:  
ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرٌ  
جَسِيمٌ، جَعْدُ الرَّأْسِ، أُعْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ  
عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: الدَّجَالُ،  
وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطْنِ»

(While I was asleep circumambulating the Ka`bah (in my dream), I suddenly saw a man of brown complexion and ample hair walking between two men with water dripping from his head. I asked, `Who is this' The people said, `He is the son of Maryam.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked, `Who is this' They replied, `He is Ad-Dajjal.' The person he most resembled is Ibn Qatan.)" Az-Zuhri commented that Ibn Qatan was a man from the tribe of Khuza`ah who died during the time of Jahiliyyah. This is the wording of Al-Bukhari. Allah's statement,

(وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا)

(And on the Day of Resurrection, he (`Isa) will be a witness against them) Qatadah said, "He will bear witness before them that he has delivered the Message from Allah and that he is but a servant of His." In a similar statement in the end of Surat Al-Ma'idah,

(وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ أَعْنتَ قُلْتَ  
لِلنَّاسِ)

(And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men..." until,

(العَزِيزُ الْحَكِيمُ)

(Almighty, the All-Wise.)

(فَبِظَلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ  
 أُحِلَّتْ لَهُمْ وَبِصَدَّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا -  
 وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ  
 بِالْبَطْلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا -  
 لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ  
 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ  
 وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ  
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا  
 (

(160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them and for their hindering many from Allah's way;) (161. And their taking of Riba though they were forbidden from taking it, and their devouring men's substance wrongfully. And We have prepared for the disbelievers among them a painful torment.) (162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you; and those who perform the Salah, and give Zakah and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.)

### **Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing**

Allah states that because of the injustice and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them. This prohibition could be only that of decree, meaning that Allah allowed the Jews to falsely interpret their Book and change and alter the information about what was allowed for them. They thus, out of exaggeration and extremism in the religion, prohibited some things for themselves. It could also mean that in the Tawrah, Allah prohibited things that were allowed for them before. Allah said,

(كُلُّ الطَّعَامِ كَانَ حِلالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ  
 إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ)

(All food was lawful to the Children of Israel, except what Isra'il made unlawful for himself before the Tawrah was revealed.) We mentioned this Ayah before, which means that all types of food were allowed for the Children of Israel before the Tawrah was revealed, except the camel's meat and milk that Isra'il prohibited for himself. Later, Allah prohibited many things in the Tawrah. Allah said in Surat Al-An`am (chapter 6),

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ  
الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا  
حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ  
ذَلِكَ جَزَيْنَهُمْ بِبَعْغِهِمْ وَإِنَّا لَصَادِقُونَ )

(And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.) This means, We prohibited these things for them because they deserved it due to their transgression, injustice, defying their Messenger and disputing with him. So Allah said;

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ  
أُحِلَّتْ لَهُمْ وَيَصُدُّهُمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا )

(For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allah's way.) This Ayah states that they hindered themselves and others from following the truth, and this is the behavior that they brought from the past to the present. This is why they were and still are the enemies of the Messengers, killing many of the Prophets. They also denied Muhammad and `Isa, peace be upon them. Allah said,

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ )

(And their taking of Riba' though they were forbidden from taking it,) Allah prohibited them from taking Riba', yet they did so using various kinds of tricks, ploys and cons, thus devouring people's property unjustly. Allah said,

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا )

(And We have prepared for the disbelievers among them a painful torment. ) Allah then said,

(لَكِن الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ)

(But those among them who are well-grounded in knowledge...) firm in the religion and full of beneficial knowledge. We mentioned this subject when we explained Surah Al `Imran (3). The Ayah;

(وَالْمُؤْمِنُونَ)

(and the believers...) refers to the well-grounded in knowledge;

(يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ)

(believe in what has been sent down to you and what was sent down before you;) Ibn `Abbas said, "This Ayah was revealed concerning `Abdullah bin Salam, Tha`labah bin Sa`yah, Zayd bin Sa`yah and Asad bin `Ubayd who embraced Islam and believed what Allah sent Muhammad with. Allah said,

(وَالْمُؤْتُونَ الزَّكَاةَ)

(and give Zakah,) This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both. Allah knows best.

(وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(and believe in Allah and in the Last Day,) They believe that there is no deity worthy of worship except Allah, believe in Resurrection after death and the reward or punishment for the good or evil deeds. Allah's statement,

(أُولَٰئِكَ)

(It is they,) those whom the Ayah described above,

(سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا)

(To whom We shall give a great reward.) means Paradise.

(إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ  
 مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
 وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ  
 وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا -  
 وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ  
 نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا - رُسُلًا  
 مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ  
 حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا )

(163. Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him; We (also) sent the revelation to Ibrahim, Isma`il, Ishaq, Ya`qub, and Al-Asbat, (the offspring of the twelve sons of Ya`qub) `Isa, Ayyub, Yunus, Harun, and Sulayman; and to Dawud We gave the Zabur.) (164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Musa Allah spoke directly.) (165. Messengers as bearers of good news and warning, in order that mankind should have no plea against Allah after the (coming of) Messengers. And Allah is Ever All-Powerful, All-Wise.)

### Revelation Came to Prophet Muhammad , Just as it Came to the Prophets Before Him

Muhammad bin Ishaq narrated that Muhammad bin Abi Muhammad said that `Ikrimah, or Sa`id bin Jubayr, related to Ibn `Abbas that he said, "Sukayn and `Adi bin Zayd said, `O Muhammad! We do not know that Allah sent down anything to any human after Musa.' Allah sent down a rebuttal of their statement,

(إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ  
 مِنْ بَعْدِهِ)

(Verily, We have inspired you (O Muhammad) as We inspired Nuh and the Prophets after him.)" Allah states that He sent down revelation to His servant and Messenger Muhammad just as He sent down revelation to previous Prophets. Allah said,

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ  
مِنْ بَعْدِهِ

(Verily, We have inspired you (O Muhammad) as We inspired Nuh and the Prophets after him,) until,

وَأَتَيْنَا دَاوُودَ زَبُورًا

(...and to Dawud We gave the Zabur. ) The `Zabur' (Psalms) is the name of the Book revealed to Prophet Dawud, peace be upon him.

### Twenty-Five Prophets Are Mentioned in the Qur'an

Allah said,

وَرَسُولًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ  
نَقْصُصْنَاهُمْ عَلَيْكَ

(And Messengers We have mentioned to you before, and Messengers We have not mentioned to you) Before the revelation of this Ayah. The following are the names of the Prophets whom Allah named in the Qur'an. They are: Adam, Idris, Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Lut, Isma`il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), Yusuf (Joesph), Ayyub (Job), Shu`ayb, Musa (Moses), Harun (Aaron), Yunus (Jonah), Dawud (David), Sulayman (Solomon), Ilyas (Elias), Al-Yasa` (Elisha), Zakariya (Zachariya), Yahya (John) and `Isa (Jesus), and their leader, Muhammad . Several scholars of Tafsir also listed Dhul-Kifl among the Prophets. Allah's statement,

وَرَسُولًا لَمْ نَقْصُصْنَاهُمْ عَلَيْكَ

(and Messengers We have not mentioned to you,) means, `there are other Prophets whom We did not mention to you in the Qur'an.'

### The Virtue of Musa

Allah said,

(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

(and to Musa Allah spoke directly.) This is an honor to Musa, and this is why he is called the Kalim, he whom Allah spoke to directly. Al-Hafiz Abu Bakr bin Marduwyah recorded that `Abdul-Jabbar bin `Abdullah said, "A man came to Abu Bakr bin `Ayyash and said, `I heard a man recite (this Ayah this way): "and to Allah, Musa spoke directly." Abu Bakr said, `Only a disbeliever would recite it like this.' Al-A` mash recited it with Yahya bin Withab, who recited it with Abu `Abdur-Rahman As-Sulami who recited it with `Ali bin Abi Talib who recited with the Messenger of Allah ,

(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

(and to Musa Allah spoke directly.)" Abu Bakr bin Abi Ayyash was so angry with the man who recited the Ayah differently, because he altered its words and meanings. That person was from the group of Mu` tazilah who denied that Allah spoke to Musa or that He speaks to any of His creation. We were told that some of the Mu` tazilah once recited the Ayah that way, so one teacher present said to him, "O son of a stinking woman! What would you do concerning Allah's statement,

(وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ)

(And when Musa came at the time and place appointed by Us, and his Lord spoke to him,) 7:143 " The Shaykh meant that the later Ayah cannot be altered or changed.

### The Reason Behind Sending the Prophets is to Establish the Proof

Allah said,

(رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ)

(Messengers as bearers of good news as well as of warning,) meaning, the Prophets bring good news to those who obey Allah and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments. Allah said next,

(لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ  
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)

(in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.) Allah sent down His Books and sent His Messengers with good news

and warnings. He explained what He likes and is pleased with and what He dislikes and is displeased with. This way, no one will have an excuse with Allah. Allah said in other Ayat,

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نُنزَلَ وَنَخْزَى﴾

(And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayat, before we were humiliated and disgraced.") and,

﴿وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

(And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth. ) It is recorded in the Two Sahihs that Ibn Mas'ud said that the Messenger of Allah said,

«لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ، وَلَا أَحَدَ أَحَبَّ إِلَيْهِ الْعُدْرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ بَعَثَ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ»

(No one is more jealous than Allah. This is why He prohibited all types of sin committed in public or secret. No one likes praise more than Allah, and this is why He has praised Himself. No one likes to give excuse more than Allah, and this is why He sent the Prophets as bearers of good news and as warners.) In another narration, the Prophet said,

«مِنْ أَجْلِ ذَلِكَ أَرْسَلَ رَسُولَهُ وَأَنْزَلَ كُتُبَهُ»

(And this is why He sent His Messengers and revealed His Books.)

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ  
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيداً - إِنَّ الَّذِينَ  
كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالاً  
بَعِيداً - إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ  
لِيَعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقاً )

(إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَداً وَكَانَ ذَلِكَ  
عَلَى اللَّهِ يَسِيراً - يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ  
بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْراً لَكُمْ وَإِنْ تَكْفُرُوا  
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ  
عَلِيماً حَكِيماً )

(166. But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.) (167. Verily, those who disbelieve and prevent (others) from the path of Allah; they have certainly strayed far away.) (168. Verily, those who disbelieve and did wrong; Allah will not forgive them, nor will He guide them to a way.) (169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.) (170. O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.) Allah's statement

(إِنَّا أَوْحَيْنَا إِلَيْكَ)

(Verily, We have inspired you...) emphasized the Prophet's prophethood and refuted the idolators and People of the Scripture who denied him. Allah said,

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ)

(But Allah bears witness to that which He has sent down unto you,) meaning, even if they deny, defy and disbelieve in you, O Muhammad, Allah testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'an that,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

(Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) Allah then said,

(أَنْزَلَهُ بِعِلْمِهِ)

(He has sent it down with His knowledge,) The knowledge of His that He willed His servants to have access to. Knowledge about the clear signs of guidance and truth, what Allah likes and is pleased with, what He dislikes and is displeased with, and knowledge of the Unseen, such as the past and the future. This also includes knowledge about His honorable attributes that no sent Messenger or illustrious angel can even know without Allah's leave. Similarly, Allah said,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never compass anything of His knowledge except that which He wills.) and,

(وَلَا يُحِيطُونَ بِهِ عِلْمًا)

(but they will never compass anything of His knowledge.) Allah's statement,

(وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ)

(and the angels bear witness.) to the truth of what you came with and what was revealed and sent down to you, along with Allah's testimony to the same,

(وَكَفَىٰ بِاللَّهِ شَهِيدًا)

(And Allah is All-Sufficient as a Witness.) Allah said,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ  
ضَلُّوا ضَلًّا بَعِيدًا )

(Verily, those who disbelieve and prevent (others) from the path of Allah, they have certainly strayed far away.) For they are disbelievers themselves and do not follow the truth. They strive hard to prevent people from following and embracing Allah's path. Therefore, they have defied the truth, deviated, and strayed far away from it. Allah also mentions His judgment against those who disbelieve in His Ayat, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allah states that He will not forgive them;

وَلَا لِيَهْدِيَهُمْ طَرِيقًا)

(nor will He guide them to a way (that is, of good).)

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا)

(Except the way of Hell, to dwell therein forever...) and this is the exception. Allah then said,

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ  
فَأَمِنُوا خَيْرًا لَّكُمْ)

(O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you.) This Ayah means, Muhammad has come to you with guidance, the religion of truth and clear proof from Allah. Therefore, believe in what he has brought you and follow him, for this is better for you. Allah then said,

وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth.) Allah is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief. Allah said in another Ayah,

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ  
جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ )

(And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free of all needs), Owner of all praise.") Allah said here,

(وَكَانَ اللَّهُ عَلِيمًا)

(And Allah is Ever All-Knowing,) He knows those who deserve to be guided, and He will guide them. He also knows those who deserve deviation, and He leads them to it,

(حَكِيمًا)

(All-Wise) in His statements, actions, legislation and all that He decrees.

(يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا )

(171. O People of the Scripture! Do not exceed the limits in your religion, nor say of Allah except the truth. Al-Masih `Isa, son of Maryam, was (no more than) a Messenger of Allah and His Word, which He bestowed on Maryam and a spirit from created by Him; so believe in Allah and His Messengers. Say not: "Three!" Cease! (it is) better for you. For Allah is (the only) One God, hallowed be He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.)

### Prohibiting the People of the Book From Going to Extremes in Religion

Allah forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs, especially among the Christians. The Christians exaggerated over `Isa until they elevated him above the grade that Allah gave him. They elevated him from the rank

of prophethood to being a god, whom they worshipped just as they worshipped Allah. They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies. This is why Allah said,

(اتَّخَذُوا أَحْبَبَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ)

(They took their rabbis and their monks to be their lords besides Allah.) Imam Ahmad recorded that Ibn `Abbas said that `Umar said that the Messenger of Allah said,

«لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ. فَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ»

(Do not unduly praise me like the Christians exaggerated over `Isa, son of Maryam. Verily, I am only a servant, so say, `Allah's servant and His Messenger.) This is the wording of Al-Bukhari. Imam Ahmad recorded that Anas bin Malik said that a man once said, "O Muhammad! You are our master and the son of our master, our most righteous person and the son of our most righteous person..." The Messenger of Allah said,

«يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِقَوْلِكُمْ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، عَبْدُ اللَّهِ وَرَسُولُهُ، وَاللَّهِ مَا أَحَبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ»

(O people! Say what you have to say, but do not allow Shaytan to trick you. I am Muhammad bin `Abdullah, Allah's servant and Messenger. By Allah! I do not like that you elevate me above the rank that Allah has granted me.) Allah's statement,

(وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ)

(nor say of Allah except the truth.) means, do not lie and claim that Allah has a wife or a son, Allah is far holier than what they attribute to Him. Allah is glorified, praised, and honored in His might, grandeur and greatness, and there is no deity worthy of worship nor Lord but Him. Allah said;

(إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ  
وَكَلِمَتُهُ أُلْقِيَتْ إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ)

(Al-Masih `Isa, son of Maryam, was (no more than) a Messenger of Allah and His Word, which He bestowed on Maryam and a spirit from created by Him;) `Isa is only one of Allah's servants and one of His creatures. Allah said to him, `Be', and he was, and He sent him as a Messenger. `Isa was a word from Allah that He bestowed on Maryam, meaning He created him with the word `Be' that He sent with Jibril to Maryam. Jibril blew the life of `Isa into Maryam by Allah's leave, and `Isa came to existence as a result. This incident was in place of the normal conception between man and woman that results in children. This is why `Isa was a word and a Ruh (spirit) created by Allah, as he had no father to conceive him. Father, he came to existence through the word that Allah uttered, `Be,' and he was, through the life that Allah sent with Jibril. Allah said,

(مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ  
قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ)

(Al-Masih `Isa , son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother Maryam was a Sddiqah. They both ate food.) And Allah said,

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

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

(وَالَّتِي أَحْصَنْتَ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا  
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ )

(And she who guarded her chastity, We breathed into her (garment) and We made her and her son `Isa a sign for all that exists.) (21:91)

(وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنْتَ فَرْجَهَا)

(And Maryam, the daughter of `Imran who guarded her chastity,) and Allah said concerning the Messiah,

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ)

(He `Isa was not more than a servant. We granted Our favor to him.)

### The Meaning of 'His Word and a spirit from Him

Abdur-Razzaq narrated that Ma`mar said that Qatadah said that the Ayah,

(وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ)

(And His Word, which He bestowed on Maryam and a spirit from created by Him;) means, He said,

(كُنَّ)

(Be) and he was. Ibn Abi Hatim recorded that Ahmad bin Snan Al-Wasiti said that he heard Shadh bin Yahya saying about Allah's statement,

(وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ)

(and His Word, which He bestowed on Maryam and a spirit from created by Him;) " `Isa was not the word. Rather, `Isa came to existence because of the word." Al-Bukhari recorded that `Ubadah bin As-Samit said that the Prophet said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ،  
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَىٰ عَبْدُ اللَّهِ  
وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ،  
وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ  
عَلَىٰ مَا كَانَ مِنَ الْعَمَلِ»

(If anyone testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa is Allah's servant and

Messenger and His Word which He bestowed on Maryam and a spirit created by Him, and that Paradise is true and Hell is true, then Allah will admit him into Paradise with the deeds which he performed.) In another narration, the Prophet said,

«مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

(...through any of the eight doors of Paradise he wishes.) Muslim also recorded it. Therefore, `Ruh from Allah', in the Ayah and the Hadith is similar to Allah's statement,

(وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
جَمِيعًا مِّنْهُ)

(And has subjected to you all that is in the heavens and all that is in the earth; it is all from Him.) meaning, from His creation. `from Him' does not mean that it is a part of Him, as the Christians claim, may Allah's continued curses be upon them. Saying that something is from Allah, such as the spirit of Allah, the she-camel of Allah or the House of Allah, is meant to honor such items. Allah said,

(هَذِهِ نَاقَةُ اللَّهِ)

(This is the she-camel of Allah...) and,

(وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ)

(and sanctify My House for those who circumambulate it.) An authentic Hadith states,

«فَأَدْخُلْ عَلَى رَبِّي فِي دَارِهِ»

(I will enter on my Lord in His Home) All these examples are meant to honor such items when they are attributed to Allah in this manner. Allah said,

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ)

(so believe in Allah and His Messengers.) believe that Allah is One and Alone and that He does not have a son or wife. Know and be certain that `Isa is the servant and Messenger of Allah. Allah said after that,

(وَلَا تَقُولُوا ثَلَاثَةً)

(Say not: "Three!") do not elevate `Isa and his mother to be gods with Allah. Allah is far holier than what they attribute to Him. In Surat Al-Ma'idah (chapter 5), Allah said,

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ  
إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ)

(Surely, disbelievers are those who said: "Allah is the third of the three." But there is none who has the right to be worshipped but One God.) Allah said by the end of the same Surah,

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ  
اتَّخِذُونِي)

(And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me") and in its beginning,

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ  
مَرْيَمَ)

(Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam.) The Christians, may Allah curse them, have no limit to their disbelief because of their ignorance, so their deviant statements and their misguidance grows. Some of them believe that `Isa is Allah, some believe that he is one in a trinity and some believe that he is the son of Allah. Their beliefs and creeds are numerous and contradict each other, prompting some people to say that if ten Christians meet, they would end up with eleven sects!

### The Christian Sects

Sa`id bin Batriq, the Patriarch of Alexandria and a famous Christian scholar, mentioned in the year four hundred after the Hijrah, that a Christian Council convened during the reign of Constantine, who built the city that bears his name. In this Council, the Christians came up with what they called the Great Trust, which in reality is the Great Treachery. There were more than two thousand patriarchs in this Council, and they were in such disarray that they divided into many sects, where some sects had twenty, fifty or a hundred members, etc.! When the king saw that there were more than three hundred Patriarchs who had the same idea, he agreed with them and adopted their creed. Constantine who was a deviant philosopher -- gave his support to this sect for which, as an honor, churches were built and doctrines were taught to young children, who were baptized on this creed, and books were

written about it. Meanwhile, the king oppressed all other sects. Another Council produced the sect known as the Jacobites, while the Nestorians were formed in a third Council. These three sects agreed that `Isa was divine, but disputed regarding the manner in which `Isa's divinity was related to his humanity; were they in unity or did Allah incarnate in `Isa! All three of these sects accuse each other of heresy and, we believe that all three of them are disbelievers. Allah said,

(انتهوا خيراً لكم)

(Cease! (it is) better for you.) meaning, it will be better for you,

(إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ)

(For Allah is (the only) One God, hallowed be He above having a son.) and He is holier than such claim,

(وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى  
بِاللَّهِ وَكِيلًا)

(To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs,) for all are creatures, property and servants under His control and disposal, and He is the Disposer of the affairs. Therefore, how can He have a wife or a son among them,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ)

(He is the originator of the heavens and the earth. How can He have children.) and

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا)

(And they say: "The Most Gracious (Allah) has begotten a son. Indeed you have brought forth (said) a terrible evil thing.") Up to His saying,

(فَرْدًا)

(Alone.)

(لَنْ يَسْتَنكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا - فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّن فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا )

(172. Al-Masih will never be too proud to be a servant of Allah, nor the angels who are the near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.) (173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.)

### The Prophets and Angels Are Never too Proud to Worship Allah

Ibn Abi Hatim recorded that Ibn `Abbas said that, `proud', means insolent. Qatadah said that,

(الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ)

(Al-Masih will never be too proud to be a servant of Allah nor the angels who are near (to Allah).) they will never be arrogant, Allah then said,

(وَمَنْ يَسْتَنكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا)

(And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.) on the Day of Resurrection. Then, Allah will judge between them with His just judgment that is never unjust or wrong.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ  
أُجُورَهُمْ وَيَزِيدُهُمْ مِّن فَضْلِهِ)

(So, as for those who believed and did deeds of righteousness, He will give their (due) rewards, and more out of His bounty.) Allah will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor.

وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا)

(But as for those who refused His worship and were proud, ) out of arrogance, they refused to obey and worship Him,

فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ  
اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.) In another Ayah, Allah said,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَخِرِينَ)

(Verily! Those who scorn My worship, they will surely enter Hell in humiliation,) degradation, disgrace and dishonor, for they were arrogant and rebellious.

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا  
إِلَيْكُمْ نُورًا مُّبِينًا - فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ  
وَاعْتَصَمُوا بِهِ فَسَيَدْخُلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَقَضَلِ  
وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا )

(174. O mankind! Verily, there has come to you a convincing proof from your Lord; and We sent down to you a manifest light.) (175. So, as for those who believed in Allah and held fast to

depend on Him, He will admit them to His mercy and grace (i.e. Paradise), and guide them to Himself by a straight path.)

## The Description of the Revelation that Came From Allah

Allah informs all people that a plain, unequivocal proof has come to them from Him. One that eradicates all possibility of having an excuse, or falling prey to evil doubts. Allah said,

(وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا)

(and We sent down to you a manifest light.) that directs to the Truth. Ibn Jurayj and others said, "It is the Qur'an."

(فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ)

(So, as for those who believed in Allah and held fast to depend on Him,) by worshipping Him and relying on Him for each and every thing. Ibn Jurayj said that this part of the Ayah means, "They believe in Allah and hold fast to the Qur'an."

(فَسَيَدْخُلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَقَاضٍ)

(He will admit them to His mercy and grace,) meaning, He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him.

(وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمًا)

(and guide them to Himself by a straight path.) and a clear way that has no wickedness in it or deviation. This, indeed, is the description of the believers in this life and the Hereafter, as they are on the straight and safe path in matters of action and creed. In the Hereafter, they are on the straight path of Allah that leads to the gardens of Paradise.

(يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَاوَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَاوَدٌ فَإِن كَانَتَا اثْنَتَيْنِ

فَلَهُمَا التُّلْتَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رَجَالًا  
وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ  
تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ )

(176. They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance, and in her case he will be her heir if she has no children. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah make clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything.")

### **This is the Last Ayah Ever Revealed, the Ruling on Al-Kalalah**

Al-Bukhari recorded that Al-Bara' said that the last Surah to be revealed was Surah Bara'ah (chapter 9) and the last Ayah to be revealed was,

(يَسْتَفْتُونَكَ)

(They ask you for a legal verdict...) Imam Ahmad recorded that Jabir bin `Abdullah said, "The Messenger of Allah came visiting me when I was so ill that I fell unconscious. He performed ablution and poured the remaining water on me, or had it poured on me. When I regained consciousness, I said, `I will only leave inheritance through Kalalah, so what about the inheritance that I leave behind' Allah later revealed the Ayah about Fara'id (inheritance 4:11 )." The Two Sahihs and also the Group recorded it. In one of the wordings, Jabir said that the Ayah on inheritance was revealed;

(يَسْتَفْتُونَكَ قُلِ اللَّهُ يُقْتِيكُمْ فِي الْكَلَالَةِ)

(They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah.) The wording of the Ayah indicates that the question was about the Kalalah,

(قُلِ اللَّهُ يُقْتِيكُمْ)

(Say: "Allah directs (thus)...") We mentioned the meaning of Kalalah before, that it means the crown that surrounds the head from all sides. This is why the scholars stated that Kalalah pertains to one who dies and leaves behind neither descendants, nor ascendants. Some said that the Kalalah pertains to one who has no offspring, as the Ayah states,

(إِنْ أَمْرُو هَآءِ لَيْسَ لَهُ وَآءِ)

(If it is a man that dies, leaving no child,) The meaning and ruling of Kalalah was somewhat confusing to the Leader of the Faithful `Umar bin Al-Khattab. It is recorded in the Two Sahihs that `Umar said, "There are three matters that I wished the Messenger of Allah had explained to us, so that we could abide by his explanation. (They are: the share in the inheritance of) the grandfather, the Kalalah and a certain type of Riba." Imam Ahmad recorded that Ma`dan bin Abi Talhah said that `Umar bin Al-Khattab said, "There is nothing that I asked the Messenger of Allah about its meaning more than the Kalalah, until he stabbed me with his finger in my chest and said,

«يَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ  
النِّسَاءِ»

(The Ayah that is in the end of Surat An-Nisa' should suffice for you.)" Ahmad mentioned this short narration for this Hadith, Muslim recorded a longer form of it.

### The Meaning of This Ayah

Allah said,

(إِنْ أَمْرُو هَآءِ)

(If it is a man that dies.) Allah said in another Ayah,

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) Therefore, everything and everyone dies and perishes except Allah, the Exalted and Most Honored. Allah said,

(كُلُّ مَنْ عَلَيْهَا فَآءِ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو  
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.) Allah said here,

(لَيْسَ لَهُ وُلْدٌ)

(leaving no child,) referring to the person who has neither children, nor parents. What testifies to this, is that Allah said afterwards,

(وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ)

(Leaving a sister, she shall have half the inheritance.) Had there been a surviving ascendant, the sister would not have inherited anything, and there is a consensus on this point. Therefore, this Ayah is referring to the man who dies leaving behind neither descendants nor ascendants, as is apparent for those who contemplate its meaning. This is because when there is a surviving parent, the sister does not inherit anything, let alone half of the inheritance. Ibn Jarir and others mentioned that Ibn `Abbas and Ibn Az-Zubayr used to judge that if a person dies and leaves behind a daughter and a sister, the sister does not inherit anything. They would recite,

(إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وُلْدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ)

(If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.) They said that if one leaves behind a daughter, then he has left behind a child. Therefore the sister does not get anything. The majority of scholars disagreed with them, saying the daughter gets one half and the sister the other half, relying on other evidence. This Ayah (4:176 above) gives the sister half of the inheritance in the case that it specifies. As for giving the sister half in other cases, Al-Bukhari recorded that Sulayman said that Ibrahim reported to Al-Aswad that he said, "During the time of the Messenger of Allah , Mu`adh bin Jabal gave a judgment that the daughter gets one half and the sister the other half." Al-Bukhari recorded that Huzayl bin Shurahbil said, "Abu Musa Al-Ash`ari was asked about the case when there was a daughter, grand-daughter and sister to inherit. He said, `The daughter gets one-half and the sister one-half.' Go and ask Ibn Mas`ud, although I think he is going to agree with me.' So Ibn Mas`ud was asked and was told about Abu Musa's answer, and Ibn Mas`ud commented, `I would have deviated then and would not have become among those who are rightly guided. I will give a judgment similar to the judgment given by the Prophet . The daughter gets one-half, the grand-daughter gets one-sixth, and these two shares will add up to two-thirds. Whatever is left will be for the sister.' We went back to Abu Musa and conveyed to him Ibn Mas`ud's answer and he said, `Do not ask me (for legal verdicts) as long as this scholar is still among you.'" Allah then said,

(وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وُلْدٌ)

(... and he will be her heir if she has no children.) This Ayah means, the brother inherits all of that his sister leaves behind if she has no surviving offspring or parents. If she has a surviving parent, her brother would not inherit anything. If there is someone who gets a fixed share in the inheritance, such as a husband or half brother from the mother's side, they take their share

and the rest goes to the brother. It is recorded in the Two Sahihs that Ibn ` Abbas said that the Messenger of Allah said,

«الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبَقَتِ الْفَرَائِضُ  
فَلِأَوْلَى رَجُلٍ ذَكَرَ»

(Give the Farai'd to its people, and whatever is left is the share of the nearest male relative.)  
Allah said,

(فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ)

(If there are two sisters, they shall have two-thirds of the inheritance;) meaning, if the person who dies in Kalalah has two sisters, they get two-thirds of the inheritance. More than two sisters share in the two-thirds. From this Ayah, the scholars took the ruling regarding the two daughters, or more, that they share in the two-thirds, just as the share of the sisters (two or more) was taken from the Ayah about the daughters,

(فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ)

(if (there are) only daughters, two or more, their share is two thirds of the inheritance.)  
4:11 . Allah said,

(وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ  
الْأُنثَى)

(if there are brothers and sisters, the male will have twice the share of the female.) This is the share that the male relatives (sons, grandsons, brothers) regularly get, that is, twice as much as the female gets. Allah said,

(يُبَيِّنُ اللَّهُ لَكُمُ)

((Thus) does Allah make clear to you...) His Law and set limits, clarifying His legislation,

(أَنْ تَضِلُّوا)

(Lest you go astray.) from the truth after this explanation,

(وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(And Allah is the All-Knower of everything.) Allah has perfect knowledge in the consequences of everything and in the benefit that each matter carries for His servants. He also knows what each of the relatives deserves from the inheritance, according to the degree of relation he or she has with the deceased. Ibn Jarir recorded that Tariq bin Shihab said that `Umar gathered the Companions of the Messenger of Allah once and said, "I will give a ruling concerning the Kalalah that even women will talk about it in their bedrooms." A snake then appeared in the house and the gathering had to disperse. `Umar commented, `Had Allah willed this (`Umar's verdict regarding the Kalalah) to happen, it would have happened." The chain of narration for this story is authentic. Al-Hakim, Abu `Abdullah An-Naysaburi recorded that `Umar bin Al-Khattab said, `Had I asked the Messenger of Allah regarding three things, it would have been better for me than red camels. (They are:) who should be the Khalifah after him; about a people who said, `We agree to pay Zakah, but not to you (meaning to the Khalifah),' if we are allowed to fight them; and about the Kalalah." Al-Hakim said, "Its chain is Sahih according to the Two Shaykhs, and they did not record it." Ibn Jarir also said that it was reported that `Umar said, "I feel shy to change a ruling that Abu Bakr issued. Abu Bakr used to say that the Kalalah is the person who has no descendants or ascendants." Abu Bakr's saying is what the majority of scholars among the Companions, their followers and the earlier and later Imams agree with. This is also the ruling that the Qur'an indicates. For Allah stated that He has explained and made plain the ruling of the Kalalah, when He said,

(يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

((Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything.) And Allah knows best.

## The Tafsir of Surat Al-Ma'idah

### (Chapter - 5)

#### The Virtues of Surat Al-Ma'idah; When It was Revealed

At-Tirmidhi recorded that `Abdullah bin `Amr said, "The last Surahs to be revealed were Surat Al-Ma'idah and Surat Al-Fath (chapter 48)." At-Tirmidhi commented, "This Hadith is Hasan, Gharib." and it was also reported that Ibn `Abbas said that the last Surah to be revealed was,

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

(When there comes the help of Allah and the Conquest,) Al-Hakim collected a narration similar to that of At-Tirmidhi in his Mustadrak, and he said, "It is Sahih according to the criteria of the Two Shaykhs and they did not record it." Al-Hakim narrated that Jubayr bin Nufayr said, "I performed Hajj once and visited `A'ishah and she said to me, `O Jubayr! Do you read (or memorize) Al-Ma'idah ' I answered `Yes.' She said, `It was the last Surah to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible."

Al-Hakim said, "It is Sahih according to the criteria of the Two Shaykhs and they did not record it. " Imam Ahmad recorded that `Abdur-Rahman bin Mahdi related that Mu`awiyah bin Salih added this statement in the last Hadith, "I (Jubayr) also asked `A'ishah about the Messenger of Allah's conduct and she answered by saying, `The Qur'an.'" An-Nasa'i also recorded it.

## (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ  
بِهَيْمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ غَيْرَ مُحِلِّي  
الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ - يَا أَيُّهَا  
الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ  
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا ءَامِينَ الْبَيْتِ  
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا  
حَلَلْتُمْ فَاصْطَبُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ  
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا  
عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ  
وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ )

(In the Name of Allah, Most Gracious, Most Merciful.) (1. O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram. Verily, Allah commands that which He wills.) (2. O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression. And have Taqwa of Allah. Verily, Allah is severe in punishment.) Ibn Abi Hatim recorded that a man came to `Abdullah bin Mas`ud and said to him, "Advise me." He said, "When you hear Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!) then pay full attention, for it is a righteous matter that He is ordaining or an evil thing that He is forbidding." Khaythamah said, "Everything in the Qur'an that reads,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!) reads in the Tawrah, `O you who are in need.'" Allah said,

(أَوْفُوا بِالْعُقُودِ)

(Fulfill (your) obligations.) Ibn `Abbas, Mujahid and others said that `obligations' here means treaties. Ibn Jarir mentioned that there is a consensus for this view. Ibn Jarir also said that it means treaties, such as the alliances that they used to conduct. `Ali bin Abi Talhah reported that Ibn `Abbas commented:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ)

(O you who believe! Fulfill (your) obligations.) "Refers to the covenants, meaning, what Allah permitted, prohibited, ordained and set limits for in the Qur'an. Therefore, do not commit treachery or break the covenants. Allah emphasized this command when He said,

(وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ  
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ)

(And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined,) until,

(سُوءُ الدَّارِ)

(unhappy (evil) home (i.e. Hell).)" Ad-Dahhak said that,

(أَوْفُوا بِالْعُقُودِ)

(Fulfill your obligations.) "Refers to what Allah has permitted and what He has prohibited. Allah has taken the covenant from those who proclaim their faith in the Prophet and the Book to fulfill the obligations that He has ordered for them in the permissible and the impermissible."

## Explaining the Lawful and the Unlawful Beasts

Allah said,

﴿أَحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

(Lawful to you (for food) are all the beasts of cattle) camels, cows and sheep, as Al-Hasan, Qatadah and several others stated. Ibn Jarir said that this Tafsir conforms to the meaning of ('beasts of cattle') that the Arabs had. We should mention that Ibn `Umar, Ibn `Abbas and others relied on this Ayah as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother. There is a Hadith to the same effect collected in the Sunan of Abu Dawud, At-Tirmidhi and Ibn Majah and narrated by Abu Sa`id who said, "We asked, `O Messenger of Allah! When we slaughter a camel, cow or sheep, we sometimes find a fetus in its belly, should we discard it or eat its meat? He said,

﴿كُلُوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ﴾

(Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.)" At-Tirmidhi said, "This Hadith is Hasan." Abu Dawud recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

﴿ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ﴾

(Proper slaughter of the fetus is fulfilled with the slaughter of its mother.) Only Abu Dawud collected this narration. Allah's statement,

﴿إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾

(except that which will be announced to you (herein), ) `Ali bin Abi Talhah reported that Ibn `Abbas said that it refers to, "The flesh of dead animals, blood and the meat of swine." Qatadah said, "The meat of dead animals and animals slaughtered without Allah's Name being pronounced at the time of slaughtering." It appears, and Allah knows best, that the Ayah refers to Allah's other statement,

﴿حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَّمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا  
أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ  
وَالْمُتْرَدِيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ﴾

(Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allah, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.) 5:3 , for although the animals mentioned in this Ayah are types of permissible cattle (except for swine), they become impermissible under the circumstances that the Ayah 5:3 specifies. This is why Allah said afterwards,

(إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النَّصْبِ)

(Unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nusub (stone altars) as the latter type is not permissible, because it can no longer be slaughtered properly. Hence, Allah's statement,

(أَحَلَّتْ لَكُمْ بَهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُبْلَى عَلَيْكُمْ)

(Lawful to you are all the beasts of cattle except that which will be announced to you, ) means, except the specific circumstances that prohibit some of these which will be announced to you. Allah said,

(غَيْرَ مُحَلَّى الصَّيْدِ وَأَنْتُمْ حُرْمٌ)

(game (also) being unlawful when you assume Ihram.) Some scholars said that the general meaning of `cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazelle, wild cattle and wild donkeys. Allah made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of Ihram. It was also reported that the meaning here is, "We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of Ihram." Allah said,

(فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ)

(But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful.) This Ayah means, "We allowed eating the meat of dead animals, when one is forced by necessity, under the condition that one is not transgressing the limits or overstepping them." Here, Allah states, "Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of Ihram, for this is the decision of Allah, Who is the Most Wise in all that He commands and forbids." So Allah said;

(إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ)

(Verily, Allah commands that which He wills.)

## The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months

Allah continues,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ)

(O you who believe! Violate not the sanctity of Sha'a'ir Allah (the symbols of Allah),) Ibn ` Abbas said, "Sha` a'ir Allah means the rituals of Hajj." Mujahid said, "As-Safa and Al-Marwah, and the sacrificial animal are the symbols of Allah." It was also stated that Sha` a'ir Allah is what He prohibited. Therefore, it means, do not violate what Allah prohibited. Allah said afterwards,

(وَلَا الشَّهْرَ الْحَرَامَ)

(nor of the Sacred Month,) for you are required to respect and honor the Sacred Month and to refrain from what Allah forbade during it, such as fighting. This also lays emphasis on avoiding sins during that time. As Allah said;

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ)

(They ask you concerning fighting in the Sacred Month. Say, "Fighting therein is a great (transgression).") and,

(إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا)

(Verily, the number of months with Allah is twelve months (in a year). ) Al-Bukhari recorded in his Sahih that Abu Bakrah said that the Messenger of Allah said during the Farewell Hajj,

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةَ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: دُو القَعْدَةِ وَدُو