(يَاقُوْمِ ادْخُلُوا الْأُرْضَ المُقدَّسَة الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلا تَرْتَدُّوا)

(O people! Enter the holy land which Allah has assigned to you and turn not back (in flight).) (5:21)

However, some scholars said that the holy land is Jericho, (Ariha') and this opinion was mentioned from Ibn `Abbas and `Abdur-Rahman bin Zayd.

After the years of wandering ended forty years later, in the company of Yuwsha` (Joshua) bin Nun, Allah allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while.

(سُجَّدًا)

(prostrating) in appreciation to Allah for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering. Al-`Awfi said that Ibn `Abbas said that,

(and enter the gate Sujjadan) means, "While bowing". Ibn Jarir reported Ibn `Abbas saying,

(and enter the gate in prostration) means, "Through a small door while bowing." Al-Hakim narrated it, and Ibn Abi Hatim added, "And they went through the door backwards!" Al-Hasan Al-Basri said that they were ordered to prostrate on their faces when they entered the city, but Ar-Razi discounted this explanation. It was also said that the Sujud mentioned here means, 'submissiveness', for actually entering while prostrating is not possible.

Khasif said that `lkrimah said that lbn `Abbas said, "The door mentioned here was facing the Qiblah." lbn `Abbas, Mujahid, As-Suddi, Qatadah and Ad-Dahhak said that the door is the door of Hittah in lylya', which is Jerusalem. Ar-Razi also reported that some of them said that it was a door in the direction of the Qiblah". Khasif said that `lkrimah said that lbn `Abbas said that the Children of Israel entered the door sideways. As-Suddi said that Abu Sa`id Al-Azdy said that Abu Al-Kanud said that `Abdullah bin Mas` ud said that they were commanded to, u

(enter the gate in prostration (or bowing with humility)) but instead, they entered while their heads were raised in defiance.

Allah said next,

(and say: `Hittah'). Ibn `Abbas commented, "Seek Allah's forgiveness." Al-Hasan and Qatadah said that it means, "Say, `Relieve us from our errors."

(and We shall forgive you your sins and shall increase (reward) for the good-doers) Here is the reward for fulfilling Allah's commandment. This Ayah means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds." In summary, upon achieving victory, the Children of Israel were commanded to submit to Allah in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allah for the blessings He gave them, hastening to do the deeds that Allah loves, as He said,

(When there comes the help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance.) (110).

Allah said.

(But those who did wrong changed the word from that which had been told to them for another).

Al-Bukhari recorded Abu Hurayrah saying that the Prophet said,

﴿قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حِطَّة، فَدَخَلُوا بَرْحَفُون عَلى أسْتَاهِهِم فَبَدَّلُوا وَقَالُوا، حَبَّة فِي شَعْرَة»

(The Children of Israel were commanded to enter the door while bowing and to say `Hittah'. Yet, they entered the door on their behinds, distorting the words. They said; `Habbah (seed), in Sha`rah (a hair).')

An-Nasa'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet, explaining Allah's statement,

(حِطَّة)

(`Hittah'), saying, "So they deviated and said `Habbah." Similar was recorded by `Abdur-Razzaq, and his route was also collected by Al-Bukhari. Muslim and At-Tirmidhi narrated similar versions of this Hadith, At-Tirmidhi said, "Hasan Sahih."

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allah's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, `Hittah' meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "Hintah (grain seed) in Sha`irah (barley)." This demonstrates the worst type of rebellion and disobedience, and it is why Allah released His anger and punishment upon them, all because of their sinning and defying His commands. Allah said.

(فَأَنزَ لْنَا عَلَى الَّذِينَ ظُلَمُوا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوا يَقْسُقُونَ)

(So We sent upon the wrongdoers $\operatorname{Rij} z$ (a punishment) from the heaven because of their rebellion.)

Ad-Dahhak said that Ibn `Abbas said, "Every word in Allah's Book that says Rijz means, `a punishment." Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah were reported to have said that Rijz means `Torment.' Ibn Abi Hatim narrated that Sa`d bin Malik, Usamah bin Zayd and Khuzaymah bin Thabit said that the Messenger of Allah said,

﴿ الطَّاعُونُ رَجْزٌ. عَدَابٌ عُدِّبَ بِهِ مَنْ كَانَ قَبْلَكُم›

(The plague is a Rijz, a punishment with which Allah punished those before you.)

This is also how An-Nasa'i recorded this Hadith. In addition, the basis of this Hadith was collected in the Two Sahihs,

(If you hear of the plague in a land, then do not enter it.)

Ibn Jarir recorded Usamah bin Zayd saying that the Messenger of Allah said,

(This calamity and sickness (i.e. the plague) is a Rijz, a punishment with which some nations who were before you were punished.)

The basis of this Hadith was also collected in the Two Sahihs.

(60. And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.")

Twelve Springs gush forth

Allah said, "Remember My favor on you when I answered the supplication of your Prophet, Musa, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone. Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

(And do not act corruptly, making mischief on the earth) meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn `Abbas said that the Children of Israel, "Had a square stone that Musa was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area. "This narration is part of the long Hadith that An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded about the trials.

This story is similar to the story in Surat Al-`Araf (Chapter 7) although the latter was revealed in Makkah. In Surat Al-A`raf, Allah used the third person when He mentioned the Children of Israel to the Prophet and narrated what He favored them with. In this Surat Al-Baqarah, which was revealed in Al-Madinah, Allah directed His Speech at the Children of Israel. Further, Allah said in Surat Al-A`raf,

(فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَبْنًا)

(And there gushed forth out of it twelve springs) (7:160), describing what first occurred when the water begins to gush out. In the Ayah in Surat Al-Baqarah, Allah described what happened later on, meaning when the water burst out in full force. Allah knows best.

(وَإِذْ قُلْتُمْ يَمُوسَى لَن نَصْدِرَ عَلَى طَعَامٍ وَحِدٍ فَاذْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا ثُنبِتُ الأَرْضُ مِن فَادْعُ لَنَا وَقِثَآئِهَا وَقُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ اللهِ اللهُ الله

(61. And (remember) when you said, "O Musa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fum, its lentils and its onions." He said, "Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!")

The Children of Israel preferred Foods inferior to Manna and Quails

Allah said, "And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Musa to exchange this type of food for an inferior type that consists of vegetation, and so forth." Al-Hasan Al-Basri said about the Children of Israel, "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs." They said,

(O Musa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum, its lentils and its onions). They said,

(One kind of food) meaning, the manna and quails, because they ate the same food day after day. The Ayah mentioned lentils, onions and herbs, which are all known types of foods. As for the Fum, Ibn Mas` ud read it, Thum (garlic). Also, Ibn Abi Hatim narrated that Al-Hasan said about the Ayah,

(وَقُومِهَا)

(Its Fum), "Ibn `Abbas said that Fum means, garlic."

He also said that the expression, `Fumu-lanna' means, `bake for us', according to the languages of old. Ibn Jarir commented, "If this is true, then `Fum' is one of the words whose pronounciation were altered, the letter `fa' was replaced by the letter `tha', since they are similar in sound." And Allah knows best. Others said that Fum is wheat, the kind used for bread. Al-Bukhari said, "Some of them said that Fum includes all grains or seeds that are eaten."

Allah's statement,

(He said, "Would you exchange that which is better for that which is lower") criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food. Allah's statement,

(اهْيطُوا مِصْرًا)

(Go you down to any Misr) means, `any city', as Ibn `Abbas said. Ibn Jarir also reported that Abu Al-`Aliyah and Ar-Pabi` bin Anas said that the Ayah refers to Misr, the Egypt of Fir`awn. The truth is that the Ayah means any city, as Ibn` Abbas and other scholars stated. Therefore, the meaning of Musa's statement to the Children of Israel becomes, "What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allah to provide us with it, especially when it is an inferior type of food. "This is why Musa said to them,

(Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!)

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied. Allah knows best.

(61. And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Ayat (proofs, evidence) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins.)) (2:61)

Covering the Jews in Humiliation and Misery

Allah said,

(And they were covered with humiliation and misery). This Ayah indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never

cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly. Al-Hasan commented, "Allah humiliated them, and they shall have no protector. Allah put them under the feet of the Muslims, who appeared at a time when the Majus (Zoroastrians) were taking the Jizyah (tax) from the Jews." Also, Abu Al-`Aliyah, Ar-Rabi` bin Anas and As-Suddi said that `misery' used in the Ayah means, `poverty.' `Atiyah Al-`Awfi said that `misery' means, `paying the tilth (tax).' In addition, Ad-Dahhak commented on Allah's statement,

(and they drew on themselves the wrath of Allah), "They deserved Allah's anger." Also, Ibn Jarir said that.

(and they drew on themselves the wrath of Allah) means, "They went back with the wrath. Smilarly, Allah said,

(Verily, I intend to let you draw my sin on yourself as well as yours) (Al-Ma'idah 5:29) meaning, `You will end up carrying my, and your, mistakes instead of me'. Thus, the meaning of the Ayah becomes, `They went back carrying Allah's anger; Allah's wrath descended on them; they deserved Allah's anger."

Allah's statement.

(That was because they used to disbelieve in the Ayat (proofs, evidences, etc.) of Allah and killed the Prophets wrongfully.) means, "This is what We rewarded the Children of Israel with: humiliation and misery." Allah's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allah's Ayat and belittling the carriers of Allah's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allah's Ayat and murdering the Prophets of Allah.

Meaning of Kibr

Smilarly, in a Hadith recorded in the Two Sahihs the Messenger of Allah said,

«الْكِبْرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ»

(`Kibr, is refusing the truth and degrading (belittling) people.)

Imam Ahmad recorded, `Abdullah bin Mas` ud saying that the Messenger of Allah said,

(The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).) Allah's statement.

(That was because they disobeyed and used to transgress the bounds) mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allah knows best.

(62. Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.)

Faith and doing Righteous Deeds equals Salvation in all Times

After Allah described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered

Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past. Smilarly, Allah said,

(No doubt! Verily, the Awliya' of Allah, no fear shall come upon them nor shall they grieve) (10:62).

The angels will proclaim to the dying believers, as mentioned,

(Verily, those who say: "Our Lord is Allah (alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"). (41:30)

The Meaning of Mu'min, or Believer

Ali bin Abi Talhah narrated from Ibn `Abbas, about,

(Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day) that Allah revealed the following Ayah afterwards,

(And whoever seeks religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers) (3:85).

This statement by Ibn `Abbas indicates that Allah does not accept any deed or work from anyone, unless it conforms to the Law of Muhammad that is, after Allah sent Muhammad . Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved

Why the Jews were called `Yahud

The Jews are the followers of Prophet Musa, who used to refer to the Tawrah for judgment. Yahud is a word that means, `repenting', just as Musa said,

(إِنَّا هُدْنَاۤ إِلَيْكَ)

why the christians were called nasara

("Who will be my helpers in Allah's cause" Al-Hawariyyun said: "We are the helpers of Allah.") (61:14)

It was said that they were called `Nasara', because they inhabited a land called An-Nasirah (Nazareth), as Qatadah, Ibn Jurayj and Ibn `Abbas were reported to have said, Allah knows best. Nasara is certainly plural for Nasran.

When Allah sent Muhammad as the Last and Final Prophet and Messenger to all of the Children of Adam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The Ummah of Muhammad was called `Mu'minin' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

The Sabi'un or Sabians

There is a difference of opinion over the identity of the Sabians. Sufyan Ath-Thawri said that Layth bin Abu Sulaym said that Mujahid said that, "The Sabians are between the Majus, the Jews and the Christians. They do not have a specific religion." Smilar is reported from Ibn Abi Najih. Smilar statements were attributed to `Ata' and Sa`id bin Jubayr. They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabur (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allah knows best, is Mujahid's statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majus nor polytheists. Pather, they did not have a specific religion that they followed and enforced, because they remained living according to their Fitrah (instinctual nature). This is why the idolators used to call whoever embraced Islam a `Sabi', meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allah knows best.

(وَإِذْ أَخَذْنَا مِيثَقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُدُواْ مَا ءَاتَيْنَكُم بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَكُمْ تَتَقُونَ ـ ثُمَّ تَوَلَيْتُم مِّن بَعْدِ ذَلِكَ قَلُولاً قَصْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ الْخَسِرِينَ)

(63. And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.) (64. Then after that you turned away. Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.)

Taking the Covenant from the Jews

Allah reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allah stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allah and abide by it with sincerity and seriousness. Hence, Allah's statement.

(وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظُنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُدُواْ مَا ءَاتَيْنَاكُم بِقُوَّةٍ وَادْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَقُونَ)

(And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (Tawrah), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.") (7:171).

The mount mentioned here is At-Tur, just as it was explained in Surat Al-A`raf, according to the Tafsir of Ibn `Abbas, Mujahid, `Ata', `Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi` bin Anas and others. This is more obvious. There is another report from Ibn `Abbas saying; `The Tur is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called Tur.' And in the Hadith about the trials, Ibn `Abbas said; "When they (the Jews) refused to obey, Allah raised the mountain above their heads so that they would listen."

Al-Hasan said that Allah's statement,

(Hold fast to that which We have given you) means, the Tawrah. Mujahid said that the Ayah commanded, "Strictly adhere to it." Abu Al-` Aliyah and Ar-Pabi` said that,

(and remember that which is therein) means, "Read the Tawrah and implement it." Allah's statement,

(Then after that you turned away. Had it not been for the grace of Allah) means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge";

(Had it not been for the grace and mercy of Allah upon you), meaning, by forgiving you and by sending the Prophets and Messengers to you,

(Indeed you would have been among the losers) meaning, in this life and the Hereafter due to their breach of the covenant.

(65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected.") (66. So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttagin (the pious.)

The Jews breach the Sanctity of the Sabbath

Allah said,

(And indeed you knew). This Ayah means, O Jews! Remember that Allah sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath. They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime. This story is explained in detail in Surat Al-A` raf, where Allah said (7:163),

(And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allah).)(7:163)

In his Tafsir, Al-`Awfi reported from Ibn `Abbas that he said,

(We said to them: "Be you monkeys, despised and rejected") means, "Allah changed their bodies into those of monkeys and swines. The young people turned into monkeys while the old people turned into swine." Shayban An-Nahwi reported that Qatadah commented on,

(We said to them: "Be you monkeys, despised and rejected"), "These people were turned into howling monkeys with tails, after being men and women."

The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Hatim recorded that Ibn `Abbas said, "Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring." Ad-Dahhak said that Ibn `Abbas said, "Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allah transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allah created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."

Allah's statement.

(So We made this punishment an example) means, Allah made the people of this village, who violated the sanctity of the Sabbath,

(نَكَلاً)

(an example) via the way they were punished. Smilarly, Allah said about Pharaoh,

(So Allah, seized him with punishing example for his last and first transgression) (79:25). nAllah's statement,

(for those in front of it and those behind it) meaning, for the other villages. Ibn `Abbas commented, "Meaning, `We made this village an example for the villages around it by the manner in which We punished its people." Smilarly, Allah said,

(And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allah Islamic Monotheism)).(46:27)

Therefore, Allah made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allah said,

(وَمَو عِظْهُ لِلْمُتَّقِينَ)

(and a lesson for Al-Muttaqin (the pious)), meaning, a reminder. This Ayah means, "The torment and punishment that this village suffered was a result of indulging in Allah's prohibitions and their deceit. Hence, those who have Taqwa should be aware of their evil behavior, so that what occurred to this village does not befall them as well." Also, Imam Abu `Abdullah bin Battah reported that Abu Hurayrah said that the Messenger of Allah said,

(Do not commit what the Jews committed, breaching what Allah has forbidden, by resorting to the lowest types of deceit.)

This Hadith has a good (Jayid) chain of narration. Allah knows best.

(67. And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us" He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish).")

The Story of the murdered Israeli Man and the Cow

Allah said, `O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hatim recorded `Ubaydah As-Salmani saying, "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, `Why would you kill each other, while the Messenger of Allah is still among you' So they went to Musa and mentioned the matter to him and Musa said,

(إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَدْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِدُنَا هُزُوًا قَالُوا أَتَتَّخِدُنَا هُزُوًا قَالَ أَعُودُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَهِلِينَ)

("Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us" He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish))." "Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, `By Allah! I will only sell it for its skin's fill of gold.' So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, `Who killed you' He said, `That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit." Ibn Jarir reported something similar to that. Allah knows best.

(قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّنَ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَ قَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَاقْعَلُواْ مَا ثُوْمُرونَ - قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لُوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَقْرَآءُ فَاقِعٌ مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لِنَا رَبَّكَ يُبَيِّن لَانَا مَا هِيَ إِنَّ البَقرَ تَشْبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَيْنَا مَا هِيَ إِنَّ البَقرَ تَشْبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ - قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقرَةٌ لاَّ دَلُولٌ تُتِيرُ لَلْمُهْتَدُونَ - قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقرَةٌ لاَّ دَلُولٌ تُتِيرُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللللَّهُ الللللَّهُ اللَّهُ الللللَّهُ الللللْمُ ا

(68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, `Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded.") (69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.' ") (70. They said, "Call upon your Lord for us to make plain to us what it is.

Verily, to us all cows are alike. And surely, if Allah wills, we will be guided.") (71. He (Musa) said, "He says, `It is a cow neither trained to till the soil nor water the fields, sound, having no blemish in it.' "They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.)

The Stubbornness of the Jews regarding the Cow; Allah made the Matter difficult for Them

Allah mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allah made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn `Abbas and `Ubaydah have said. Instead, they made the matter difficult, and this is why Allah made it even more difficult for them. They said,

(Call upon your Lord for us that He may make plain to us what it is!), meaning, "What is this cow and what is its description" Musa said,

(He says, `Verily, it is a cow neither too old nor too young'), meaning, that it is neither old nor below the age of breeding. This is the opinion of Abu Al-`Aliyah, As-Suddi, Mujahid, `Ikrimah, `Atiyah Al-`Awfi, `Ata', Al-Khurasani, Wahb bin Munabbih, Ad-Dahhak, Al-Hasan, Qatadah and Ibn `Abbas. Ad-Dahhak reported that Ibn `Abbas said that,

(But (it is) between the two conditions) means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest." In his Tafsir Al-` Awfi reported from Ibn ` Abbas that,

(bright in its colour) "A deep yellowish white."

As-Suddi said,

(pleasing the beholder) meaning, that it pleases those who see it. This is also the opinion of Abu Al-`Aliyah, Qatadah and Ar-Rabi` bin Anas. Furthermore, Wahb bin Munabbih said, "If you look at the cow's skin, you will think that the sun's rays radiate through its skin." The modern version of the Tawrah mentions that the cow in the Ayah was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allah's knows best.

(Verily, to us all cows are alike) this means, that since cows are plentiful, then describe this cow for us further,

(And surely, if Allah wills) and if you further describe it to us,

(لمُهْتَدُونَ)

(we will be guided.)

(He says, `It is a cow neither trained to till the soil nor water the fields') meaning, it is not used in farming, or for watering purposes. Pather, it is honorable and fair looking. `Abdur-Razzaq said that Ma`mar said that Qatadah said that,

(مُسلَّمَةُ)

(sound) means, "The cow does not suffer from any defects." This is also the opinion of Abu Al-`Aliyah and Ar-Rabi`. Mujahid also said that the Ayah means the cow is free from defects. Further, `Ata' Al-Khurasani said that the Ayah means that its legs and body are free of physical defects.

Also, Ad-Dahhak said that Ibn `Abbas said that the Ayah,

(So they slaughtered it though they were near to not doing it) means, "They did not want to slaughter it."

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow. This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow. Also, `Ubaydah, Mujahid, Wahb bin Munabbih, Abu Al-`Aliyah and `Abdur-Pahman bin Zayd bin Aslam said, "The Jews bought the cow with a large amount of money." There is a difference of opinion over this.

(72. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were Taktumun.) (73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, etc.) so that you may understand.)

Bringing the murdered Man back to Life

Al-Bukhari said that,

(And disagreed among yourselves as to the crime) means, "Disputed."

This is also the Tafsir of Mujahid. `Ata' Al-Khurasani and Ad-Dahhak said, "Disputed about this matter." Also, Ibn Jurayj said that,

(And (remember) when you killed a man and disagreed among yourselves as to the crime) means, some of them said, "You killed him," while the others said, "No you killed him." This is also the Tafsir of `Abdur-Pahman bin Zayd bin Aslam. Mujahid said that,

(But Allah brought forth that which you were Taktumun) means, "what you were hiding."

(So We said: "Strike him (the dead man) with a piece of it (the cow)") meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)." We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear for us. Instead, Allah made this matter vague, so this is why we should leave it vague. Allah's statement,

(Thus Allah brings the dead to life) means, "They struck him with it, and he came back to life." This Ayah demonstrates Allah's ability in bringing the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allah mentioned His bringing the dead back to life in five instances in Surat Al-Baqarah. First Allah said,

(Then We raised you up after your death). He then mentioned the story about the cow. Allah also mentioned the story of those who escaped death in their land, while they were numbering in the thousands. He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died. All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten. The proof of Pesurrection is also reiterated in Allah's statement,

(And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof and their hands made it not. Will they not then give thanks) (36:33-35).

(ثُمَّ قَسَتْ قُلُوبُكُمْ مِّن بَعْدِ ذَلِكَ فَهِى كَالْحِجَارَةِ أَوْ أَشَدُّ قَسُوةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَرُ وَإِنَّ مِنْهَا لَمَا يَشَقَقُ فَيَخْرُجُ مِنْهُ الْمَآءُ وَإِنَّ مِنْهَا لَمَا يَشَقَقُ فَيَخْرُجُ مِنْهُ الْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّهِ وَمَا اللّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.)

The Harshness of the Jews

Allah criticized the Children of Israel because they witnessed the tremendous signs and the Ayat of Allah, including bringing the dead back to life, yet,

(Then after that your hearts were hardened).

So their hearts were like stones that never become soft. This is why Allah forbade the believers from imitating the Jews when He said,

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُواْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلا يَكُونُواْ كَالَّذِينَ أُوثُواْ الْكَتَبَ مِن قَبْلُ قَطَالَ عَلَيْهِمُ الأُمَدُ قَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ)

(Has not the time come for the hearts of those who believe (in the Oneness of Allah Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrah) and the Injil

(Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened And many of them were Fasiqun (the rebellious, the disobedient to Allah)) (57:16). v In his Tafsir, Al-`Awfi said that Ibn `Abbas said, "When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, `Who killed you' He said, `My nephews killed me.' He then died again. His nephews said, after Allah took his life away, `By Allah! We did not kill him' and denied the truth while they knew it. Allah said,

(And became as stones or even worse in hardness). "

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they withnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah. Muhammad bin Ishaq narrated that Ibn `Abbas said that,

(And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah), means, "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

(And Allah is not unaware of what you do)."

Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the Ayat mentioned the stones being humble as a metaphor. However, Ar-Razi, Al-Qurtubi and other Imams said that there is no need for this explanation, because Allah creates this characteristic - humbleness - in stones. For instance, Allah said,

(إِنَّا عَرَضْنَا الْأُمَانَة عَلَى السَّمَوَتِ وَالْأُرْضِ وَالْأُرْضِ وَالْجَبَالِ فَأْبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا)

(Truly, We did offer Al-Amanah (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment)) (33:72),

(The seven heavens and the earth and all that is therein, glorify Him) (17:44),

(And the stars and the trees both prostrate themselves (to Allah)) (55:6),

(Have they not observed things that Allah has created: (how) their shadows incline) (16:48),

(They both said: "We come willingly.") (41:11),

(Had We sent down this Qur'an on a mountain) (59:21), and,

(And they will say to their skins, "Why do you testify against us" They will say: "Allah has caused us to speak.") (41:21).

It is recorded in the Sahih that the Prophet said.

(This (Mount Uhud) is a mount that loves us and that we love.)

Smilarly, the compassion of the stump of the palm tree for the Prophet as confirmed in authentic narrations. In Sahih Muslim it is recorded that the Prophet said,

(I know a stone in Makkah that used to greet me with the Salam before I was sent. I recognize this stone now.)

He said about the Black Stone that,

(On the Day of Resurrection it will testifiy for those who kiss it.)

There are several other texts with this meaning. The scholars of the Arabic language disagreed over the meaning of Allah's statement,

(And became as stones or even worse in hardness) after agreeing that `or' here is not being used to reflect doubt. Some scholars said that `or' here means, `and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allah said,

(And obey not a sinner or a disbeliever among them) (76:24), and,

(To cut off all excuses or to warn) (77:6).

Some other scholars said that `or' here means, `rather'. Hence, the meaning becomes, `As hard as stones. Pather, harder.' For instance, Allah said,

(A section of them fear men as they fear Allah or even more) (4:77),

(And We sent him to a hundred thousand (people) or even more) (37:147), and,

(And was at a distance of two bows' length or (even) nearer) (53:9).

Some other scholars said that this Ayah means their hearts are only of two types, as hard as stone or harder than stone. Further, Ibn Jarir commented that this Tafsir means that some of their hearts are as hard as stone and some hearts are harder than stone. Ibn Jarir said that he favored this last Tafsir, although the others are plausible. I - Ibn Kathir - say that the last Tafsir is similar to Allah's statement,

(Their likeness is as the likeness of one who kindled a fire) (2:17), and then His statement,

(Or like a rainstorm from the sky) (2:19).

It is also similar to Allah's statement,

(As for those who disbelieved, their deeds are like a mirage in a desert) (24:39), and then His statement,

(Or (the state of a disbeliever) is like the darkness in a vast deep sea) (24:40).

This then means that some of them are like the first example, and some others are like the second example. Allah knows best.

(أَفَتَطُمْعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كُلْمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ - وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنًا وَهُمْ يَعْلَمُونَ - وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا أَنْحَدِّنُونَهُم بِمَا وَإِذَا خَلا بَعْضُهُمْ إِلَى بَعْضِ قَالُوا أَنْحَدِّنُونَهُم بِمَا فَلاَ فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلا تَعْقِلُونَ - أُولا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ)

(75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it) (76. And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord" Have you (Jews) then no understanding) (77. Know they (Jews) not that Allah knows what they conceal and what they reveal)

There was little Hope that the Jews Who lived during the Time of the Prophet could have believed

Allah said,

(أَفْتَطْمَعُونَ)

(Do you covet) O believers,

(أن يُؤْمِنُوا لَكُمْ)

(That they will believe in your religion) meaning, that these people would obey you They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards. Allah said next.

(Inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it) meaning, distort its meaning,

(after they understood it). They understood well, yet they used to defy the truth,

(knowingly), being fully aware of their erroneous interpretations and corruption. This statement is similar to Allah's statement,

(So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places) (5:13).

Qatadah commented that Allah's statement;

(Then they used to change it knowingly after they understood it) "They are the Jews who used to hear Allah's Words and then alter them after they understood and comprehended them." Also, Mujahid said, "Those who used to alter it and conceal its truths; they were their scholars." Also, Ibn Wahb said that Ibn Zayd commented,

(used to hear the Word of Allah (the Tawrah), then they used to change it) "They altered the Tawrah that Allah revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allah, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allah said to them,

(Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Tawrah)! Have you then no sense) (2:44)"

The Jews knew the Truth of the Prophet, but disbelieved in Him

Allah said next.

(And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private..). Muhammad bin Ishaq reported that Ibn `Abbas commented.

(And when they (Jews) meet those who believe (Muslims), they say, "We believe") "They believe that Muhammad is the Messenger of Allah, `But he was only sent for you (Arabs)" However, when they meet each other they say, "Do not convey the news about this Prophet to the Arabs, because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you)." Allah then revealed,

(وَإِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُواْ ءَامَنَا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضِ قَالُواْ أَثْحَدِّتُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ)

(And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord") meaning, "If you admit to them that he is a Prophet, knowing that Allah took the covenant from you to follow him, they will know that Muhammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him." Allah said.

(Know they (Jews) not that Allah knows what they conceal and what they reveal).

Al-Hasan Al-Basri said, "When the Jews met the believers they used to say, `We believe.' When they met each other, some of them would say, `Do not talk to the companions of Muhammad about what Allah has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute." Further, Abu Al-`Aliyah said about Allah's statement,

(Know they (Jews) not that Allah knows what they conceal and what they reveal), "Meaning their secret denial and rejection of Muhammad, although they find his coming recorded in their Book." This is also the Tafsir of Qatadah. Al-Hasan commented on,

(That Allah knows what they conceal), "What they concealed refers to when they were alone with each other away from the Companions of Muhammad . Then they would forbid each other from conveying the news that Allah revealed to them in their Book to the Companions of Muhammad , fearing that the Companions would use this news (about the truth of Muhammad) against them before their Lord."

(And what they reveal) meaning, when they said to the Companions of Muhammad,

(ءَامَنَّا)

(We believe), as Abu Al-`Aliyah, Ar-Rabi` and Qatadah stated.

(78. And there are among them (Jews) `Ummyyun (unlettered) people, who know not the Book, but they trust upon Amani (false desires) and they but guess.) (79. Then woe to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.)

The Meaning of `Ummi

Allah said,

(And there are among them Ummyyun people) meaning, among the People of the Book, as Mujahid stated. Ummyyun, is plural for Ummi, that is, a person who does not write, as Abu Al-`Aliyah, Ar-Rabi`, Qatadah, Ibrahim An-Nakha`i and others said. This meaning is clarified by Allah's statement,

(Who know not the Book) meaning, are they not aware of what is in it.

Ummi was one of the descriptions of the Prophet because he was unlettered. For instance, Allah said,

(Neither did you (O Muhammad) read any book before it (this Qur'an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted) (29:48).

Also, the Prophet said,

(We are an Ummi nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days.)

This Hadith stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship. Allah also said,

(He it is Who sent among the Ummiyyin ones a Messenger (Muhammad) from among themselves) (62:2).

The Explanation of Amani

Ad-Dahhak said that Ibn `Abbas said that Allah's statement,

(إلا أمانِيّ)

(But they trust upon Amani) means, "It is just a false statement that they utter with their tongues." It was also said that Amani means `wishes and hopes'. Mujahid commented, "Allah described the Ummiyyin as not understanding any of the Book that Allah sent down to Musa, yet they create lies and falsehood." Therefore, the word Amani mentioned here refers to lying and falsehood. Mujahid said that Allah's statement,

(وَإِنْ هُمْ إِلاَّ يَظُنُّونَ)

(And they but guess) means, "They lie." Qatadah, Abu Al-`Aliyah and Ar-Rabi` said that it means, "They have evil false ideas about Allah."

Woe unto Those Criminals among the Jews

Allah said,

(Then Waylun (woe) to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price!).

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allah, thriving on unjustly amassing people's property. `Waylun (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language. Az-Zuhri said that `Ubadydullah bin `Abdullah narrated that Ibn `Abbas said, "O Muslims! How could you ask the People of the Book about anything, while the Book of Allah (Qur'an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and wrote another book with their own hands. They then said, `This book is from Allah,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking you about what was revealed to you." This Hadith was also collected by Al-Bukhari. Al-Hasan Al-Basri said, "The little amount here means this life and all that it contains."

Allah's statement,

(Woe to them for what their hands have written and woe to them for that they earn thereby) means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired." Ad-Dahhak said that Ibn `Abbas commented,

(فُورَيْلُ لَهُمْ)

(Woe to them), "Means the torment will be theirs because of the lies that they wrote with their own hands.

(And woe to them for that they earn thereby), which they unjustly acquired from people, be they commoners or otherwise."

(80. And they (Jews) say, "The Fire shall not touch us but for a few numbered days." Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant Or is it that you say of Allah what you know not")

The Jews hope They will only remain in the Fire for a Few Days

Allah mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying,

(Say (O Muhammad to them): "Have you taken a covenant from Allah'). Hence, the Ayah proclaims, `if you had a promise from Allah for that, then Allah will never break His promise. However, such promise never existed. Pather, what you say, about Allah, you have no knowledge of and you thus utter a lie about Him.' Al-` Awfi said that Ibn` Abbas said about the Ayah,

(And they (Jews) say, "The Fire shall not touch us but for a few numbered days."). "The Jews said, `The Fire will only touch us for forty days." Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Hafiz Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

﴿ اجْمَعُوا لِي مَنْ كَانَ مِنَ الْيَهُودِ هَهُنَا ﴾

«مَنْ أَبُوكُم»

﴿كَذَبْتُمْ بَلْ أَبُوكُمْ قُلَانِ

﴿ هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْنُكُمْ عَنْهُ ﴾

﴿ مَنْ أَهْلُ النَّارِ ﴾

﴿اخْسَئُوا وَاللهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا ﴾

﴿ هَلُ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟ >>

﴿ هَلْ جَعَلْتُمْ فِي هذِهِ الشَّاةِ سُمًّا؟ >>

﴿فَمَا حَمَلُكُم عَلَى ذَلِكَ؟ ﴾

(When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Messenger of Allah ordered, `Assemble before me all the Jews who were here.' The Jews were summoned and the Prophet said (to them), `Who is your father' They replied, `So-and-so.' He said, `You have lied; your father is so-and-so.' They said, `You have uttered the truth.' He said, `Will you now tell me the truth, if I ask you about something' They replied, `Yes, O Abul-Qasim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, `Who are the people of the (Hell) Fire' They said, `We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.' The Prophet said, `May you be cursed and humiliated in it! By Allah, we shall never replace you in it.' Then he asked, `Will you tell me the truth if I ask you a question' They said, `Yes, O Abul-Qasim.' He asked, `Have you poisoned this sheep' They said, `Yes.' He asked, `What made you do so' They said, `We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.') Imam Ahmad, Al-Bukhari and An-Nasa'i recorded similarly.

(بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَطَتْ بِهِ خَطِيَتُهُ فَأُولَئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِدُونَ - وَالَّذِينَ وَأُولِئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِدُونَ - وَالَّذِينَ وَالمَنُوا وَعَمِلُوا الصَّلِحَاتِ أُولَئِكَ أَصْحَبُ الْجَنَّةِ هُمْ فِيهَا خَلِدُونَ)

(81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever). (82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.)

Allah says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

(And those who believe and do righteous good deeds) meaning, "They believe in Allah and His Messenger and perform the good deeds that conform with the Islamic Law. They shall be among the people of Paradise." Allah said in a similar statement,

(لَيْسَ بِأُمَنِيَّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَبِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيَّا وَلا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيَّا وَلا يَحِيراً - وَمَن يَعْمَلْ مِنَ الصَّلِحَتَ مِن ذَكَر أُو يُصِيراً - وَمَن يَعْمَلْ مِنَ الصَّلِحَتَ مِن ذَكَر أُو أُنتَى وَهُوَ مُؤْمِنُ فَأُولْلَاكُ يَدْخُلُونَ الْجَنَّةُ وَلا يُظلِّمُونَ نَقِيراً) يُظلِّمُونَ نَقِيراً)

(It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. And whoever does righteous good deeds, male or female, and is a (true) believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even the size of a Naqira (speck on the back of a date stone), will be done to them) (4: 123-124).

Also, Abu Hurayrah, Abu Wa'il, `Ata', and Al-Hasan said that,

(And his sin has surrounded him) means, "His Shirk (polytheism) has surrounded him." Also, Al-A`mash reported from Abu Razin that Ar-Rabi` bin Khuthaym said,

(And his sin has surrounded him), "Whoever dies before repenting from his wrongs." As-Suddi and Abu Razin said similarly. Abu Al-`Aliyah, Mujahid, Al-Hasan, Qatadah and Ar-Rabi` bin Anas said that,

(And his sin has surrounded him) refers to major sins. All of these statements carry similar meanings, and Allah knows best.

When Small Sins gather, They bring about Destruction

Here we should mention the Hadith that Imam Ahmad recorded, in which `Abdullah bin Mas` ud said that the Messenger of Allah said,

﴿إِيَّاكُمْ وَمُحَقَّرَاتِ الدُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهِ﴾ الرَّجُلِ حَتَّى يُهْلِكْنَهِ﴾

(Beware of the belittled sins, because they gather on a person until they destroy him.)

He then said that the Messenger of Allah gave them an example,

(This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.)

Muhammad bin Ishaq reported that Ibn `Abbas said that,

(And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever) "Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muhammad's religion, shall acquire Paradise for eternity. Allah stated that the recompense for good or evil works shall remain with its people for eternity. "

(وَإِذْ أَخَذْنَا مِيثَقَ بَنِى إِسْرِعِيلَ لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَإِذْ أَخَذْنَا مِيثَقَ بَنِى إِسْرِعِيلَ لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَيَالُونَ وَالْبَيْنَ مَا الْقُرْبَى وَالْبَيْنَ مَى وَالْبَيْنَ مَا الْعَسَلُوةَ وَالْمَسَكِينِ وَقُولُواْ لِلنَّاسِ حُسْنًا وَأَقِيمُواْ الصَّلُوةَ وَالْمَسَكِينِ وَقُولُواْ لِلنَّاسِ حُسْنًا وَأَقِيمُواْ الصَّلُوةَ

وَءَاثُوا الزَّكُوةَ ثُمَّ تَولَيْتُمْ إِلاَّ قَلِيلاً مِّنْكُمْ وَأَنْتُمْ مَّعْرِضُونَ)

(83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform As-Salah and give Zakah. Then you slid back, except a few of you, while you are backsliders.)

The Covenant that Allah took from the Children of Israel

Allah reminded the Children of Israel of the commandments that He gave them, and the covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allah commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allah created them. Allah said,

(And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): La ilaha illa Ana none has the right to be worshipped but I (Allah), so worship Me (alone and none else)) (21:25), and,

(And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and avoid the Taghut (all false deities,)) (16:36).

This is the highest and most important right, that is, Allah's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allah usually mentions the rights of the parents along with His rights. For instance, Allah said,

(Give thanks to Me and to your parents. Unto Me is the final destination) (31:14). Also, Allah said,

(وَقَضَى رَبُّكَ أَلاَ تَعْبُدُوا إِلاَّ إِيَّهُ وَبِالْوَلِدَيْنِ إِحْسَنا)

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents) (17:23), until,

(And give to the kinsman his due and to the Miskin (poor) and to the wayfarer) (17:26). The Two Sahihs record that Ibn Mas' ud said,

ڤلتُ:

﴿ يَا رَسُولَ اللهِ أَيُّ الْعَمَلِ أَقْضَلُ ؟ قَالَ: ﴿ الْصَلَّاةُ عَلَى وَقْتِهَا ﴾ ﴿ الْصَلَّاةُ عَلَى وَقْتِهَا ﴾ قُلْتُ: ثُمَّ أَيُّ ؟ قَالَ: ﴿ رَبِرُ الْوَالِدَيْنِ ﴾ قُلْتُ: ثُمَّ أَيُّ ؟ قَالَ: قُلْتُ: ثُمَّ أَيُّ ؟ قَالَ: ﴿ رَالْجِهَادُ فِي سَبِيلِ الله ﴾ ﴿ رَالْجِهَادُ فِي سَبِيلِ الله ﴾

(I said, `O Messenger of Allah! What is the best deed' He said, `Performing the prayer on time.' I said, 'Then what' He said, `Being kind to one's parents.' I said, `Then what' He said, `Jihad in the cause of Allah.')

Allah then said,

(and to orphans) meaning, the young who have no fathers to fend for them.

(and Al-Masakin (the poor)), plural for Miskin, the one who does not find what he needs to spend on himself and his family. We will discuss these categories when we explain the Ayah of Surat An-Nisa` where Allah said,

(Worship Allah and join none with Him (in worship); and do good to parents) (4:36).

Allah's statement,

(and speak good to people) meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil. Al-Hasan Al-Basri commented on Allah's statement,

(and speak good to people), ".` The good saying' means commanding good and forbidding evil, and being patient and forgiving. The `good words to people', as Allah commanded, also includes every good type of behavior that Allah is pleased with." Imam Ahmad narrated that Abu Dharr said that the Prophet said,

(Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.)

This Hadith was also collected by Muslim in his Sahih and At-Tirmidhi, who graded it Sahih.

Allah commands the servants to say good words to people, after He commanded them to be kind to them, thereby mentioning two categories of manners: good speech and good actions. He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the Zakah,

(وَ أَقِيمُوا الصَّلوة وَ آثُوا الزَّكُوة)

(and perform As-Salah and give Zakah). Allah informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them. Allah ordered this Ummah similarly in Surat An-Nisa' when He said,

(وَاعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَلِدَيْنِ إِحْسَنًا وَبِالْوَلِدَيْنِ إِحْسَنًا وَبِالْوَلِدَيْنِ إِحْسَنًا وَبِذِى الْقُرْبَى وَالْيَتَمَى وَالْيَتَمَى وَالْمَسَكِينِ وَالْجَارِ الْجُنْبِ وَالصَّحِبِ وَالْجَارِ الْجُنْبِ وَالصَّحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلْكَتْ أَيْمَنُكُمْ إِنَّ اللَّهَ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلْكَتْ أَيْمَنُكُمْ إِنَّ اللَّهَ لِا يُحِبُ مَن كَانَ مُخْتَالاً فَخُوراً)

(Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allah does not like such as are proud and boastful) (4:36).

Of these orders, this Ummah has practiced what no other nation before it has, and all praise is due to Allah.

(وَإِدْ أَخَدْنَا مِيتَقَكُمْ لَا تَسْفِكُونَ دِمَآءِكُمْ وَلَا ثُخْرِجُونَ أَفْسَكُمْ مِّن دِيَرِكُمْ ثُمَّ أَقْرَرْثُمْ وَأَنتُمْ تَشْهَدُونَ أَنفُسكُمْ تَشْهَدُونَ - ثُمَّ أَنتُمْ هَوُلاَءِ تَقْتُلُونَ أَنفُسكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَرِهِمْ تَظْهَرُونَ وَأَن دِيَرِهِمْ تَظْهَرُونَ عَلَيْهِم بِالإِثْم وَالْعُدُونَ وَإِن يَأْتُوكُمْ أُسَرَى عَلَيْهِم بِالإِثْم وَالْعُدُونَ وَإِن يَأْتُوكُمْ أُسَرَى

ثُقَدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَقَتُوْمِنُونَ بِبَعْضِ فَمَا جَزَآءُ مَن بِبَعْضِ فَمَا جَزَآءُ مَن يَقْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَوةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ - أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَوةَ الدُّنْيَا عَمَّا تَعْمَلُونَ - أُولِئِكَ الَّذِينَ اشْتَرَوُا الْحَيَوةَ الدُّنْيَا بِالاُّخِرَةِ فَلا يُخَقَّفُ عَنْهُمُ الْعَذَابُ وَلا هُمْ يُنصرَونَ) بُنصرَونَ)

(84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bore witness.) (85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Pesurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.) (86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.)

The Terms of the Covenant and their Breach of It

Allah criticized the Jews who lived in Al-Madinah during the time of the Messenger of Allah. They used to suffer, because of the armed conflicts between the tribes of Al-Madinah, Aws and Khazraj. Before Islam, the Aws and Khazraj worshipped idols, and many battles took place between them. There were three Jewish tribes in Al-Madinah at that time, Banu Qaynuqa` and Banu An-Nadir, the allies of the Khazraj, and Banu Qurayzah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them. The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawrah. This is why Allah said,

(Then do you believe in a part of the Scripture and reject the rest) Allah said.

(وَإِدْ أَخَدْنَا مِيثَقَكُمْ لا تَسْفِكُونَ دِمَآءِكُمْ وَلاَ ثُخْرِجُونَ أَفُسَكُمْ مِّن دِيَرِكُمْ)

(And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.) meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them." Allah mentioned the word `your own' here, just as He said in another Ayah.

(So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator) (2:54) because the followers of one religion are just like one soul. Also, the Messenger of Allah said,

(The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.) Allah's statement,

(Then, (this) you ratified and (to this) you bore witness.) means, "You testified that you know of the covenant and that you were witnesses to it."

(After this, it is you who kill one another and drive out a party of you from their homes). Muhammad bin Ishaq bin Yasar reported that Ibn `Abbas commented on the Ayah,

(ثُمَّ أنثُمْ هَوُلاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَـرِهِمْ)

(After this, it is you who kill one another and drive out a party of you from their homes) "Allah mentioned what they were doing, and that in the Tawrah He had prohibited them from shedding each other's blood, and required them to free their prisoners. Now they were divided into two camps in Al-Madinah, Banu Qaynuqa`, who were the allies of the Khazraj, and An-Nadir and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuga` would fight along with the Khazraj, while Banu An-Nadir and Qurayzah would fight along with the Aws. Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the Tawrah with them, and they knew their rights and dues. Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement the Tawrah. Consequently, Banu Qaynuga` would ransom their prisoners who were captured by the Aws, while Banu An-Nadir and Qurayzah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money. During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allah reminded them of this when He said,

(Then do you believe in a part of the Scripture and reject the rest) This Ayah means, `Do you ransom them according to the rulings of the Tawrah, yet kill them while the Tawrah forbade you from killing them and from expelling them from their homes The Tawrah also commanded that you should not aid the polytheists and those who associate with Allah in the worship against your brethren. You do all this to acquire the life of this world.' I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these Ayat."

These noble Ayat criticized the Jews for implementing the Tawrah sometimes and defying it at other times, although they believed in the Tawrah and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the Tawrah. Further, they should not be believed when it comes to the description of the Messenger of Allah, his coming, his expulsion from his land, and his Hijrah, and the rest of the information that the previous Prophets informed them about him, all of which they hid. The Jews, may they suffer the curse of Allah, hid all of these facts among themselves, and this is why Allah said,

(Then what is the recompense of those who do so among you, except disgrace in the life of this world), because they defied Allah's Law and commandments,

(And on the Day of Resurrection they shall be consigned to the most grievous torment) as punishment for defying the Book of Allah that they had.

(And Allah is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter) meaning, they prefer this life to the Hereafter. Therefore,

(Their torment shall not be lightened) not even for an hour,

(Nor shall they be helped), and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

(87. And indeed, We gave Musa the Book and followed him up with a succession of Messengers. And We gave `lsa, the son of Maryam, clear signs and supported him with Ruh-il-Qudus. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant Some you disbelieved and some you killed.)

The Arrogance of the Jews who denied and killed Their Prophets

and desires. Allah mentioned that He gave Musa the Book, the Tawrah, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allah sent Messengers and Prophets after Musa who followed his law, as Allah stated,

(Verily, We did reveal the Tawrah (to Musa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrah after those Prophets), for to them was entrusted the protection of Allah's Book, and they were witnesses thereto) (5:44). This is why Allah said here,

(And Qaffayna him with Messengers).

As-Suddi said that Abu Malik said that Qaffayna means, "Succeeded", while others said, "Followed". Both meanings are plausible, since Allah said,

(Then We sent Our Messengers in succession) (23:44).

Thereafter, Allah sent the last Prophet among the Children of Israel, `Isa the son of Mary, who was sent with some laws that differed with some in the Tawrah. This is why Allah also sent miracles to support `Isa. These included bringing the dead back to life, forming the shape of birds from clay and blowing into them, afterwhich they became living birds by Allah's leave, healing the sick and foretelling the Unseen, as Ibn `Abbas stated. Allah also aided him with Puh Al-Qudus, and that refers to Jibril. All of these signs testified to the truthfulness of `Isa and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Tawrah, as Allah said about `Isa.

(And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord) (3:50).

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them. All of this occurred because the Prophets used to command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the Tawrah that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them. Allah said,

(Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant Some you disbelieved and some you kill).

Jibril is Ruh Al-Qudus

The proof that Jibril is the Ruh Al-Qudus is the statement of Ibn Mas`ud in explanation of this Ayah. This is also the view of Ibn `Abbas, Muhammad bin Ka`b, Isma`il bin Khalid, As-Suddi, Ar-Rabi` bin Anas, `Atiyah Al-` Awfi and Qatadah. Additionally, Allah said,

(Which the trustworthy Ruh (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners) (26:193-194).

Al-Bukhari recorded `A'ishah saying that the Messenger of Allah erected a Minbar in the Masjid on which Hassan bin Thabit (the renowned poet) used to defend the Messenger of Allah (with his poems). The Messenger of Allah said,

(O Allah! Aid Hassan with Ruh Al-Qudus, for he defended Your Prophet.)

Abu Dawud recorded this Hadith in his Sunan as did At-Tirmidhi who graded it Hasan Sahih. Further, Ibn Hibban recorded in his Sahih that Ibn Mas' ud said that the Prophet said,

(Ruh Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have Taqwa of Allah and seek your sustenance in the most suitable way.)

The Jews tried to kill the Prophet

Az-Zamakhshari commented on Allah's statement.

(Some you disbelieved and some you kill), "Allah did not say `killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic." During the illness that preceded his death, the Prophet said,

(I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khaybar, until now, when it is the time that the aorta will be cut off (meaning when death is near).)

This Hadith was collected by Al-Bukhari and others

(88. And they say, "Our hearts are Ghulf." Nay, Allah has cursed them for their disbelief, so little is that which they believe.)

Muhammad bin Ishaq reported that Ibn `Abbas said that,

(And they say, "Our hearts are Ghulf."), means, "Our hearts are screened." Mujahid also said that,

(And they say, "Our hearts are Ghulf."), means, "They are covered." Ikrimah said, "There is a stamp on them." Abu Al-`Aliyah said, "They do not comprehend." Mujahid and Qatadah said that Ibn `Abbas read the Ayah in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muhammad) have." This is the opinion of `Ata' and Ibn `Abbas.

(Nay, Allah has cursed them for their disbelief) meaning, "Allah expelled them and deprived them of every type of right eousness." Qatadah said that the Ayah,

(So little is that which they believe.) means, "Only a few of them believe." Allah's statement,

(And they say, "Our hearts are Ghulf.") is similar to His statement,

(And they say: "Our hearts are under coverings (screened) from that to which you invite us) (41:5).

This is why Allah said here,